XCVI.
SERMONS
BY
THE RIGHT HONOURABLE
AND
REVEREND FATHER IN GOD,
LANCELOT ANDREWES,
Late Lord Biſhop of WINCHESTER.

Publiſhed, by His MAJESTIES *ſpeciall Command.*

THE FOVRTH EDITION.
With an Alphabeticall Table of the Principall Contents.

Whereunto is added, a Sermon Preached before two KINGS,
on the Fift of AUGUST. 1606.

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TO HIS MOST SACRED MAIESTIE CHARLES,

By the grace of God, King of *Great Britaine*, *France* and *Ireland*, DEFENDER OF THE FAITH, &c.

(***)

Most Gracious and Dread SOVERAIGNE:

WEE here present to Your most SACRED MAJESTY, a booke of Sermons: Wee need not tel whose they are, the Sermons are able to speake their *Authour*. When the *Authour* dyed, Your *Majesty* thought it not fit his sermons should dye with him. And though they could not *live* with all that elegancie which they had upon his tongue, yet you were graciously pleased to think a *paper-life* better than none. Upon this Your *Majesty* gave us a strict charge, that we should over-looke the *Papers* (as well *Sermons* as other *Tractates*) of that *Reverend* and *Worthy Prelate*, and print all that wee found perfect. There came to our hands a world of Sermon-notes, but these came perfect, Had they not come perfect, we should not have ventured to adde any limme unto them, lest mixing a Penne farre inferiour, wee should have disfigured such compleat bodies.

Your *Majesties* first care was for the *Presse*, that the worke might be publike. Your second was for the *worke* it selfe, that it might come forth worthy the *Authour*; which could not be, if it came not forth as he left it. In pursuance of these two, we have brought the work to light, and we have done it with care and fidelity; for as the *Sermons* were preached, so

are they *publiſhed*. When he *preached* them, they had the generall approbation of the *Court*, and they made him famous for making them. Now they are *printed*, we hope they will have a generall liking of the *Church*, and inlarge and indeare his name, to them that knew not him.

We know there is a great prejudice attends the after-printing of *dead mens Workes*. For the living may make the dead ſpeake as they will, and as the dead would not ſpeake, did they live. And many worthy *Authors* in all profeſsions, have had ſuch unſutable peeces ſtitched to their former workes, as make them ſpeake contrary to themſelves, and to their known judgements while they lived. As if they had ſeene ſome *viſion* after death, *to croſſe or recall their judgement* in their life. We would be loth to ſuffer under the ſuſpition of this. And therefore in a full obedience to *Your Majeſties Command*, as we have printed all that we could find perfect, and worthy his *Name* : ſo have we not added or detracted in the leaſt, to alter or divert his *ſenſe*. That ſo the worke may not onely be his, but as himſelfe made it : And the *honour Your Majeſties* that ſo carefully commanded it : And the *faithfulneſſe* ours in our obedience to *Your Majeſty*, and our love to his memory.

And now will Your *Majeſtie* graciouſly be pleaſed to give us leave, to commend this worke to Your *Protection*, which would have needed none, had not Your *Majeſtie* commanded it to be *publike*. For, *publike view* is as great a ſearch as many eyes can make. And many eyes can ſee what two cannot, be they never ſo good. And among many eyes, ſome will ever looke aſquint upon worth, and maligne that which they cannot equall. And if ever any mans patience and temper could prevent this *evill Eye*, wee hope his may : And yet, even whilſt we hope the *beſt*, we humbly begge Your *Majeſties protection* againſt the *worſt*, *becauſe the dayes are evill.*

Eph. 5. 15.

We have but two things to preſent to Your *Majeſtie*. They are the *Perſon* to Your memorie; and this his *worke* to Your eye. For the *Perſon*, wee can adde nothing to him. To *name* him, is enough to all that knew him; and to *reade* him, will bee enough to them that knew him not. And though *Vertue* have but its due, when 'tis commended, yet we conceive not how praiſe may make *Vertue* better than it is, eſpecially when the *perſon* in whom it was, is dead to all encouragement or comfort by it. And yet though *Vertue* cannot thus be bettered, it may be righted thus. For, *Vivorum ut magna admiratio, ita cenſura difficilis.* Tis eaſie to admire the living, and we do it, but 'its hard to cenſure them any way. Both becauſe there will bee no preferring one before another without offence : And becauſe, as wee know not what may come upon them before death, ſo the cenſure may be ſo good, as they will ne're deſerve; or ſo bad, as though they doe deſerve, they will not beare. 'Twas *Bibulus* his caſe. The *admiration of men had carried him up to Heaven*; no lower place would ſerve him. Yet when it came to a *Wiſemans* cenſure, hee profeſſed

Pater. Lib. 2

Cicer. 2 ad Attic Ep. 19. Bibulus hominum admiratione in Cœlo eſt, nec quare ſcio.

profeſſed, *Hee knew no ground for that admiration, and leſſe worth in him for ſuch a height*. But when men have payd all their rights of nature to death, and are gone into their ſilence; then where *admiration* ceaſeth, *cenſure* begins. Now, if the cenſure be heavy (as it is too oft upon the beſt) yet then it ſhould bee ſparing for Humanities ſake. For that humanitie, which forbids the rifling of a grave; bids forbeare him that is ſhut up in it, and cannot anſwere. But if the cenſure be good, you may be bold with the grave: And you cannot praiſe any ſo ſafely as the dead; for you cannot humour them into danger, nor melt away your ſelfe into flattery.

The *Perſon* therefore, whoſe workes theſe are, was from his youth, a man of extraordinary worth and note. A man, as if hee had beene made up of *Learning* and *Vertue*. Both of them ſo eminent in him, as 'tis hard to judge, which had precedency and greater intereſt. His *Vertue* (which we muſt ſtill judge the more worthy in any man) was comparable to that which was wont to be found in the *Primitive Biſhops* of the *Church*. And had hee lived among thoſe *ancient Fathers*, his *Vertue* would have ſhined, even among thoſe vertuous men. And for his *Learning*, that was as well, if not better knowne abroad, than reſpected at home. And take him in his *Latitude*, wee which knew him well, knew not any kinde of Learning to which hee was a ſtranger; but in his profeſsion admirable. None *ſtronger* than hee, where he wreſtled with an *Adverſary*. And that *Bellarmine* felt, who was as well able to ſhift for himſelfe, as any that ſtood for the *Roman* party. None more *exact*, more *judicious* than hee, where he was to inſtruct and informe others. And that, as they knew, which often heard him preach, ſo they may learne, which will read this which he hath left behind him. And yet this fulneſſe of his *Materiall Learning*, left roome enough in the temper of his braine, for almoſt all *Languages*, *learned* and *moderne*, to ſeat themſelves. So that his Learning had all the helpes Language could affoord; and his Languages learning enough for the beſt of them to expreſſe. His *Iudgement*, in the meane time, ſo commanding over both, as that neither of them was ſuffered idly, or curiouſly to ſtart from, or fall ſhort of, their intended ſcope. So that we may better ſay of him, than 'twas ſometimes ſaid of *Claudius Druſus*; *He was of as many, as great vertues, as mortall nature could receive, or induſtry make perfect*. *Pater. Hiſt. lib. 2.* And ſince we are both taught, and ſee it by experience, that *wiſe men alſo dye, and periſh together as well as the ignorant and fooliſh*, and though they *leave their riches*, yet cannot diſpoſe their wiſedome to *others*; 'tis fit we ſhould be converſant in the writings of wiſe and religious men, that we may in part learne that in their works, which the dying *Authors* had not power to bequeath unto us. Pſal. 49. 10.

Theſe *workes* then comming from ſo Grave, Learned, and Religious an *Author*, have but two things to doe in their publiſhing to the World.

The one is, to teach *the world*, What a *treasure* they have of them. And the other, to tell *this Church*, what a *Iewell* shee lost, when shee lost their *Authour*. The worke is a *Body of Sermons*. To them hee had been most bred, and in them he most excelled. And he was not a *greater Preacher* in his age, than he was both *great* and *frequent*, in his younger and stronger time. As for the body of the worke it selfe, were it not that we like not to disparage any mans endevours by comparing, we would say, the *Christian world* hath not many such *Bodies of Sermons*, as we here present, under Your *Majesties* favour, to the view, and use of this *Church*. And if another *Nation* had them, they would as highly value them.

And here we humbly beg leave to tell Your *Majestie*, that *these Sermons* are in this, like their *Authour*, mixed, of *Religion* and *Wisedome*. It is an excellent thing for a man to speake wisely, and eloquently, both at once: but where the se perfections meet not, there saith S. *Augustine*, *Dicat sapienter, quod non potest eloquenter*. Let the Preacher (of all men) speak that wisely, which he cannot utter eloquently. And if S. *Augustine* in his time found that fit, out of all doubt it is necessary now, that men of our profession, set themselves to preach with more *wisedome*, than eloquence. With *Christian and Religious Wisedome*; which alone knowes how to preserve *Truth* and *Peace* together. For as all other Churches in the world, are most happy when these meet; so is this too. But too many among the *people*, choose rather to have their *humor fed*, than their soules *edified*. And carry partiall eares even to the house of that God, *who is no accepter of persons*. To settle therefore the *peace* of the one, and to abate the *humor* of the other, nothing certainly under *God*, would be of greater efficacy, than *Conciones sapientes*, wise, and discreet Sermons, which yet may be as zealous and devout as any other. For hee that is zealous according to knowledge, is not lesse zealous for his knowledge sake. And true *wisdome*, which is not true, if it be not *Christian*, carries no water about it to quench zeale, but only to sprinkle it, that it may burn withi n compasse, and not fire that house which it intended but to warme.

De doctrin. Christ. 4. Chap. 28.

Act. 10. 34.

Wee have neither purpose nor Commission to step aside here, and complaine of the *Times*. All times have somewhat amisse in them, else Preachers should have the lesse worke. And if these times have more than many others, which our Fore-fathers have seen, we must needs be sorry there is so much *worke* for Preachers: and more, if they which live by the Gospell of Peace, should *make any*. For after the building up of the *Faith of Christ*, their chiefe worke should be, to beat downe those *strong Holds*, which any sins have built up in the hearts of men, to pollute or defame *Christianity*. And true Preachers indeed are, as S. *Ierome* speakes, *Maxillæ Ecclesiæ*, the Iaw-bones of the Church, which by preaching, beate downe the carnall life of man. Now all *hatred*, *contention*, *variance*, all *sedition* and *disobedience* to Lawfull Authoritie is (as 'tis reckoned by the *Apostle*) *among the workes of the flesh*. And therefore since all Preachers

In Thren. 1.

Gal. 5. 1.

are

are the *Iawes* of the Church, and the *ſinnes* of the *people* are, as it were, to be ground *inter Maxillas*, betwene theſe *Iawes*, before the *People* themſelves can be made fit to nouriſh the Church, or the Church them : *How* can this be done, (eſpecially done as it ought) if the *Iawes* be weake or fallen, and cannot doe their office.

But our hope is that *God* will ſo bleſſe your *Majeſtie* in your government, Your *people* in their loyaltie, the *Preachers* in their wiſdome added to zeale and diligence, that the hearts and hands of all ſorts of men, ſhall be joyn'd together to preſerve *Gods worſhip* in truth, Your *Maieſties throne* in honour, the *Church* in religious devotion, and all Your *People* in obedience and union; the onely meanes to make both your *Maieſtie*, and your *People* happy in this life, and bleſſed in that which is to come. And we humbly deſire men of all ſorts to thinke ſeriouſly of this; that if the *Publike* ſuffer either in *Church* or State, no mans private pleaſure, or profit can ſtand firme unto him. No mans. And *Cicero* had reaſon enough to laugh at the folly of thoſe men, *Qui amiſſa Repub. Piſcinas ſuas fore ſalvas ſperare videntur*, which in his time ſeemed to conceive ſuch a windy hope, that their *fiſh-ponds* and places of pleaſure, ſhould be ſafe, when the *Common-wealth was loſt*. *Lib. 1. Ep. 15. ad At.*

Theſe *Sermons*, when they were preached, gave great contentment to the religious, and judicious eares of Your *Royall Father*, of ever bleſſed memory, *the moſt able Prince that ever this Kingdome had, to judge of Church-worke*. And therefore we hope that the printing of them ſhall be as acceptable to Your Majeſtie, as the preaching of them was both to your ſelfe and him. We conceive, if your liking had not continued to them, *Your Maieſtie* would not have commanded us the printing of them. And we aſſure our ſelves, ſince the *Lines* are the ſame, the *Preſſe* which hath made them legible, hath made no blot upon your gratiovs favours. We have been only *Servants*, as we are many waies bound to be, to *Your Maieſties* command, in making them ready for the *Preſſe*, but *Authors* of nothing in them. And we heartily pray that the publiſhing of them, may be *Honour* to Your *Maieſtie*; *Good* to the *Church*; & meanes of *Comfort* and *ſalvation*, to them which read them. And in theſe, and all other prayers for your *Maieſties* long life, and happy Governement, we humbly beſeech You to conceive of us, as we are, and ſhall ever be

Your MAJESTIES *moſt loyall,*

and humbly devoted

Subjects and Servants:

GVIL. LONDON.
IO. ELIENS.

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VIII. Eſay 37.3. *The children are come to the birth and there is no ſtrength to bring forth.* p.971.
IX. Luk. 1.74,75. *That we being delivered, &c. might ſerve him without feare, &c.* p. 983.
X. Eſth.9.31. *To confirme thoſe daies of* Purim, *according to their ſeaſons, &c.* p.997.

Sermons upon ſeverall occaſions.

I. At the Spittle. 1 Tim.6.v.17,18,19. *Charge them that are rich, &c.* p.997.
II. *Of the* worſhipping *of* imaginations, *upon the* II Commandement. p.251.
III. Ier.4.2. *Thou ſhalt ſweare, the Lord liveth, in truth, in judgement, & in righteouſneſſe.* p.34.
IV. Ioh.20.23. *Whoſe-ſoever ſinnes ye remit they are remitted, &c.* p. 49.
V. Ier.23.6. *This is the name, whereby they ſhall call upon him, The Lord our righteouſneſſe.* p.67.
VI. Mat.22.21. *Give to* Cæſar, *the things which are* Cæſars. p.87.
VII. Num.10.v.1,2. *Of the right of* calling Aſſemblies. p.99.
VIII. On the Coronation day. Iudges 17.6. *In thoſe daies, there was no King in Iſrael, &c.* p.115.
IX. Iam.1.22. *And be ye doers of the Word, and not hearers onely, &c.* p.129.
X. At the opening of the Parliament. Pſal. 82.1. God *ſtandeth in the Congregation of* Princes, &c. p.143.
XI. Pſal. 160.v.29. 30. *Thus they provoked Him to anger &c. And the Plague was great among them, &c.* p.159.

A Sermon preached at the Funerall of Lancelot *late Biſhop of* Winchester, *by the Biſhop of Ely.*

LECTOR

SI CHRISTIANUS ES, SISTE:
MORÆ PRETIUM ERIT,

NON NESCIRE TE, QUI VIR HÎC SITUS SIT:

EJUSDEM TECUM CATHOLICÆ ECCLESIÆ MEMBRUM,
SUB EADEM FELICIS RESURRECTIONIS SPE,
EANDEM D. JESU PRÆSTOLANS EPIPHANIAM,

SACRATISSIMUS ANTISTES *LANCELOTUS ANDREWES*,
LONDINI ORIUNDUS, EDUCATUS CANTABRIGIÆ,
AULÆ PEMBROCH: ALUMNOR: SOCIOR: PRÆFECTOR:
UNUS, ET NEMINI SECUNDUS:

LINGUARUM, ARTIUM, SCIENTIARUM,
HUMANORUM, DIVINORUM OMNIUM
INFINITUS THESAURUS, STUPENDUM ORACULUM:

ORTHODOXÆ CHRISTI ECCLESIÆ,
DICTIS, SCRIPTIS, PRECIBUS, EXEMPLO
INCOMPARABILE PROPUGNACULUM:

REGINÆ ELIZABETHÆ A SACRIS,
D. PAULI LONDON. RESIDENTIARIUS,
D. PETRI WESTMONAST. DECANUS:

EPISCOPUS CICESTRENSIS: ELIENSIS: WINTONIENSIS;
REGIQUE JACOBO TUM AB ELEEMOSYNIS,
TUM AB UTRIUSQUE REGNI CONSILIIS,
DECANUS DENIQUE SACELLI REGII:

IDEM EX

INDEFESSA OPERA IN STUDIIS,
SUMMA SAPIENTIA IN REBUS,
ASSIDUA PIETATE IN DEUM,
PROFUSA LARGITATE IN EGENOS,
RARA AMOENITATE IN SUOS,
SPECTATA PROBITATE IN OMNES,
ÆTERNUM ADMIRANDUS:

ANNORUM PARITER ET PUBLICÆ FAMÆ SATUR,
SED BONORUM PASSIM OMNIUM CUM LUCTU DENATUS,
COELEBS HINC MIGRAVIT AD AUREOLAM COELESTEM,

ANNO
REGIS CAROLI II.° ÆTATIS S. LXXI.°
CHRISTI MDCXXVI.°

TANTUM EST (LECTOR) QUOD TE MORIENTES POSTERI
NUNC VOLEBANT, ATQUE UT EX VOTO TUO VALEAS, DICTO
SIT *DEO GLORIA.*

SERMONS
OF
THE NATIVITY,
Preached upon
CHRISTMASSE
DAY.

A SERMON PREACHED BEFORE THE KINGS MAJESTIE AT VVHITE-HALL,

On Tueſday, the XXV. of December,
A. D. MDCV. *being* CHRISTMAS *Day.*

HEBR. Chap. II. Ver. XVI.

For, He in nowiſe tooke the ANGELS: *But, the Seed of* ABRAHAM *He tooke.*

AND, even becauſe, this *day*, He tooke not the *Angels* Nature upon Him, but tooke our Nature, in the *ſeed* of *Abraham*: therefore hold we this *Day*, as a high *Feaſt*: therefore meet we thus, every yeare, in a holy Aſſembly; even, for a ſolemne *memoriall*, that He hath, as this day, beſtowed upon us a dignity, which upon the *Angels*, He beſtowed not. That He (as in the Chapter before, the *Apoſtle* ſetteth Him forth) that is *the brightneſſe of His Fathers glory, the very Character of His ſubſtance, the Heire of all things, by whom He made the world*: He, when both needed it, (His *taking* upon Him their *Nature*:) and both ſtood before Him, *Men* and *Angels*: the *Angels* He took not, but *Men He tooke*; was *made Man*, was not made an *Angell*: that is, did more for them, than He did for the *Angels* of Heaven. Heb. 1. 3.

Elſe-where the *Apoſtle* doth deliver this very point *poſitively*; (and that) not without ſome vehemency. *Without all queſtion great is the myſtery of godlineſſe, God is manifeſted in the fleſh.* Which is in effect, the ſame, that is here ſaid; but that here it is delivered by way of *compariſon*. For, this ſpeech is evidently a *compariſon*. If He had thus ſet it down: *Our Nature He took*; that had been *poſitive*. But, ſetting it down thus; *Ours He took, the Angels He took not*, it is (certainly) *comparative*. 1 Tim. 3. 16.

1. Now, the Maſters of ſpeech tell us, that there is power in the *Poſitive*, if it be given forth, with an earneſt aſſeveration. But nothing to that, that is in the *Comparative*. It is nothing ſo full, to ſay; *I will never forget you:* as, thus to ſay it; *Can a mother forget the child of her own wombe? well, if ſhe can, yet will not I forget you.* Nothing ſo forcible, to ſay thus; *I will hold my word with you:* as thus, *Heaven and Earth ſhall paſſe, but my word ſhall not paſſe.* The *Comparative* expreſſing is (without all queſtion) more ſignificant: And this here is ſuch. Theirs, the Angels, *nuſquam*, *at no hand He took*: but, ours He did.

Eſa. 49. 15. Luk. 19 17.

2. Now, the *compariſon* is, as is the thing in nature, whereunto it is made: If the thing be ordinary, the compariſon is according: But, then is it full of force, when it is, with no meane or baſe thing, but with the chief, and choice of all the *Creatures*; as, here, it is: even with the *Angels* themſelves. For then, it is at the higheſt. 1. That of *Elihu*, in *Iob*: *That God teacheth us more than the beaſts, and giveth us more underſtanding than the fowles of the ayre*; (that is) that GOD hath been more gracious to us, than to them, being made of the ſame mould that we are; that (yet) He hath given us a priviledge, above them; this, is much: 2. That of the *Pſalmiſt*, *He hath not dealt ſo with every Nation*; nay, not with any other Nation, in giving us the knowledge of His heavenly truth and Lawes; even, that we have a prerogative, if we be compared with the reſt of mankinde: (More than the beaſts, much: more than all *men* beſides, much more:) 3. But this here, *Nuſquam Angelos*, &c. that He hath given us a preheminence above the *Angels* themſelves; granted us that, that He hath not granted the *Angels*; that, is a *Compariſon* at the very higheſt, and further we cannot go.

Iob 35. 11. Pſal. 147. 20.

3. One degree yet more: and that is this. As, in compariſons making, it skilleth much, the *excellency* of the thing, wherewithall it is compared; ſo doth it too, the *manner*, how the compariſon is made, the pitch that is taken in it. It is one thing to make it *in tanto*, another, *in toto*. One thing, when it is in degrees; (that more, this leſſe: this not ſo much as that,) yet that, ſomwhat though:) Another, when one is, the other is not at all. So is it here: *Aſſumpſit, non aſſumpſit: Vs* He did *take*; the *Angels*, οὐδαμοῦ, *not in any wiſe*; not, in a leſſe, or a lower degree than us: but them, *not at all*. So, it is with the higheſt, and at the higheſt. So much is ſaid here; and more cannot be ſaid.

The only exception that may be made to theſe *compariſons*, is; that, (moſt-what,) they be *odious*: it breedeth a kinde of diſdaine in the higher, to be matched with the lower; Eſpecially, to be over-matched with Him. We need not feare it, here. The bleſſed ſpirits, (the *Angels*) will take no offence at it; they will not remove *Iacobs ladder* for all this; or *deſcend* to us, or *aſcend* for us, ever a whit the ſlower, becauſe He is become the *Son of man*. There is not, in them, that envious mind, that was in the *elder brother*, in the *Goſpell*, when the *younger* was received to grace after his *riotous* courſe.

Gen. 28 17. Iohn 1. 51. Luke 15. 28. 1 Tim 3 16.

When the *Apoſtle* tels us of the *great myſtery*, that God was *manifeſted in the fleſh*; immediately after, he tels, that He *was ſeen of the Angels*: And (leſt we might think, they ſaw it, as we do many things here, which we would not ſee) S. *Peter* tels us, that *deſiderant proſpicere*; that, with deſire, and delight, they ſaw it; and cannot be ſatisfied with the ſight of it, it pleaſeth them ſo well. And, even this day, the day that it was done, an *Angell* was the firſt that came to bring newes of it to the *ſhepheards*; and he no ſooner had delivered his meſſage, but *preſently there was with Him a whole Quier of Angels*, ſinging and joying, and making melody, for this εὐδοκία ἐν ἀνθρώποις, this *Good-will of God towards men*. So that without dread of any diſdaine or exception, on the *Angels* parts, we may proceed in our Text.

1 Pet. 1. 12. Luke 2. 10. 14.

The Diviſion

I. Wherein, firſt of the parties compared: *Angels*, and *Men*.

II. 1 2. Then, [1] of that, wherein they are compared, *aſſumption*, or *apprehenſion*: in the word *Taking*: [2] And, not every *taking*, but *apprehenſio ſeminis*, *taking* on Him *the ſeed*.

III. 3 3. Laſtly, of this terme [*Abrahams ſeed*] the choice of that word, or terme to expreſſe *mankinde* by, thus taken on by Him. That He ſaith not: But *Men* He took: or, But, the *ſeed of Adam*; or, the *ſeed* of the *Woman* He took: But, the *ſeed of Abraham* He took.

1. Of

1 OF the parties compared; *Angels* and *Men*. Theſe two we muſt firſt compare, that we may the more clearly ſee the greatneſſe of the grace and benefit, this day, vouchſafed us. No long proceſſe will need, to lay before you, how farre inferiour our Nature is, to that of the *Angels*; it is a compariſon without compariſon. It is too apparent, if we be laid together, or weighed together, we ſhall be found *minus habentes*, farre too light. They are, in expreſſe termes, ſaid, (both, in the *Old*, and in the *New Teſtament*) to excell us in *power*: And as in power, ſo in all the reſt. This one thing may ſuffice, to ſhew the odds: That our Nature, that we, when we are at our very higheſt perfection, (it is even thus expreſſed, that) we come neare, or are therein like to, or as an *Angell*. Perfect *beauty*, in S. *Stephen*: They *ſaw his face, as the face of an Angell*. Perfect *wiſdome* in *David*: *My Lord the King is wiſe as an Angell of* GOD. Perfect *eloquence* in S. *Paul*: *Though I ſpeake with the tongues of Men, nay of Angels*. All our excellency, our higheſt and moſt perfect eſtate, is but to be, as they: therefore, they above us farre.

I. The Parties compared. MEN with ANGELS. Pſal. 103. 20. 2 Pet. 2. 11. Acts 6 15. 2 Sam. 14. 20. 1 Cor. 13. 1.

But, to come nearer: What are *Angels?* Surely, they are *ſpirits*; *Glorious ſpirits*; *Heavenly ſpirits*; *Immortall ſpirits*. For their *Nature* or ſubſtance, *Spirits*: For their *Quality*, or property, *Glorious*: For their *Place*, or abode, *Heavenly*: For their *Durance*, or continuance, *Immortall*.

Heb. 1. 14. Heb. 9. 5. Mat. 24 36. Luke 20. 36.

And: what is the *ſeed of Abraham*, but, as *Abraham* himſelfe is? And, what is *Abraham?* Let him anſwer himſelfe; *I am duſt and aſhes*. What is the *ſeed of Abraham?* Let one anſwer, in the perſons of all the reſt; *Dicens putredini, &c. ſaying to rottenneſſe, thou art my mother, and to the wormes, ye are my brethren*. 1. They are *ſpirits*; now, what are we, what is the *ſeed of Abraham? Fleſh*. And what is the very harveſt of this *ſeed* of *fleſh?* what, but *corruption*, and *rottenneſſe*, and *wormes?* There is the ſubſtance of our bodies.

Gen. 18. 27. Iob 17. 14. Gal. 6. 8.

2. They, *glorious ſpirits*: We, vile bodies (beare with it, it is the *Holy Ghoſts* own terme, *Who ſhall change our vile bodies*.) And not only baſe and *vile*, but *filthy and uncleane*: *ex immundo conceptum ſemine, conceived of uncleane ſeed*: There is the *metall*. And, the mould is no better: the *wombe*, wherein we were conceived, *vile, baſe, filthy, and uncleane*. There is our *quality*.

Phil. 3. 21. Iob 14. 4. Pſal. 51. 6.

3. They, *heavenly ſpirits, Angels of Heaven*: that is, their *place* of abode is in *heaven* above. Ours is here below, in the duſt; *inter pulices, & culices, tineas, araneas, & vermes*; Our place is here among *fleas, and flies, moths, and ſpiders, and crawling wormes*. There is our place of dwelling.

4. They, *immortall ſpirits*; that is their durance. Our time is proclaimed in the Prophet: Fleſh, *All fleſh is graſſe, and the glory of it, as the floure of the field*; (From *Aprill to Iune*.) The *Sithe* commeth; nay, the *wind* but *bloweth*, and *we are gone*. *Withering* ſooner than the *graſſe*, which is ſhort: nay, *fading* ſooner, than the *floure of the graſſe*, which is much ſhorter: nay, (ſaith *Iob*) *rubbed in peeces* more eaſily, than any *moth*.

Eſay 40 6. Iob 4. 19.

This we are, to them, if you lay us together. And, if you weigh us upon the *ballance*, we are *altogether lighter than vanity it ſelf*: there is our weight. And, if you value us; *Man is but a thing of nought*: there is our worth. *Hoc eſt omnis homo*; this is *Abrahams* and this is *Abrahams ſeed*. And who would ſtand to compare theſe with *Angels?* Verily, there is no compariſon; They are, incomparably, far better than the beſt of us.

MEN, by themſelves. Pſal. 62. 11. Pſal 144. 4. Rom. 4. 17.

Now then; this is the rule of reaſon, the guide of all choice, Evermore to take the better, and leave the worſe. Thus would man do; *Hæc eſt lex hominis*. Here then commeth the matter of admiration: notwithſtanding theſe things ſtand thus, between the *Angels* and *Abrahams ſeed*: (they, *Spirits, glorious, heavenly, immortall*;) yet *tooke He not* them; yet, *in no wiſe, took He them*; *But the ſeed of Abraham*. The *ſeed of Abraham*, with their *bodies, vile bodies, earthly bodies* of clay, bodies of *mortality, corruption*; and *death*: Theſe He *took*, theſe He *took for all that*. *Angels*, and not *men*; So, in reaſon, it ſhould be: *Men*, and not *Angels*; So it is: And, that granted to us, that denied to them. Granted to us, ſo *baſe*; that denied them, ſo *glorious*. Denied, and ſtrongly denied; οὐ, διάνυσις; *Not, not in any wiſe, not at any hand*, to them. They, every way, in every thing

thing elſe, above, and before us; in this, beneath and behinde us. And we (unworthy, wretched *men* that we are,) above and before the *Angels*, the *Cherubim*, the *Seraphim*, and all the *Principalities*, and *Thrones*, in this dignity. This being beyond the rules and reach of all reaſon, is ſurely matter of aſtoniſhment: Τοῦτο, &c. (ſaith Saint *Chryſoſtome*,) this, *it caſteth me into an extaſie, and maketh me to imagine, of our Nature, ſome greater matter, I cannot well expreſſe what.* Thus it is: *It is the Lord, let Him do what ſeemeth good in His owne eyes.*

1 Sam 3.18.

II. Wherein they are compared.

And, with this, I paſſe over to the ſecond point. This little is enough, to ſhew what odds between the *Parties* here matched. It will much better appeare (this) when we ſhall weigh the word ἐπιλαμβάνεται, that, wherein they are matched. Wherein, two degrees *we obſerved*: 1. *Apprehendit*, and 2. *Apprehendit Semen*.

I. In *apprehendit*, He took. *Oecumen. in locum.*

1. Of *Apprehendit*, firſt. Many words were more obvious, and offered themſelves to the *Apoſtle* (no doubt,) *Suſcepit*, or *Aſſumpſit*, or other ſuch like: This word was ſought for (certainly,) and made choice of (ſaith the *Greeke Scholiaſt*: And he can beſt tell us, It is no common word, and tell us alſo what it weigheth:) Δηλοῖ γὰρ (ſaith he) ὅτι ἡμεῖς ἐφιππάμεθα, ὅτε ἐδιώκομεν, καὶ διώκων ἔφθασε, καὶ φθάσας ἐπελάβετο: This word ſuppoſeth a *flight* of the one party, and a *purſuit* of the other: A purſuit *eager*, and ſo long, till he *overtake*; and when he hath overtaken, ἐπιλαμβανόμενος, *apprehendens*, laying faſt hold, and ſeazing ſurely on him. So two things it ſuppoſeth; [1] a *flight* of the one, and [2] a hot *purſuit* of the other.

1

It may well ſuppoſe a *flight*. For, of the * *Angels* there were that *fled*, that kept not their originall, but forſooke and fell away from their firſt eſtate. And Man *fell*, and *fled* too; and *hid himſelfe in the thicke trees*, from the preſence of GOD. And this is the firſt iſſue. Upon the *Angels* flight, He ſtirred not; ſate ſtill; never vouchſafed to follow them: Let them go whither they would; as if they had not beene worth the while. Nay, He never *aſſumed* ought, by way of promiſe, for them: No *promiſe* in the *Old*, to be *borne* and to *ſuffer*; No *Goſpell*, in the *New Teſtament*, neither was *borne* nor *ſuffered*, for them.

* Iude v.6. Gen. 3 8.

But, when *Man fell*, He did all. Made after him preſently, with *Vbi es*: ſought to reclaime him, *What have you done? Why* have you done ſo? Proteſted *enmitie* to him, that had drawne him thus away: Made his *aſſumpſit* of the *Womans ſeed*.

Gen 3.9.

And (which is more,) when that would not ſerve, *ſent* after him ſtill, by the hand of His *Prophets*, to ſollicit his return.

And (which is yet more,) when that would not ſerve neither; *went* after him (Himſelf) in perſon: left His *ninety and nine in the fold*, and got Him after the *loſt ſheep*: Never left, till He *found him, laid him on His ſhoulders, and brought him home againe*.

Luke 15.5.

It was much, even but to *looke after us*; to *reſpect* us, ſo farre, who were not worth the caſt of His eye: Much, to *call us backe*, or vouchſafe us an *Vbi es*.

But more, when we came not for all that, to *ſend* after us. For, if He had but only been content to give us leave, to *come* to Him againe; but given us leave to *lay hold* on Him, to touch but the *hemme* of His *garment*; (Himſelfe ſitting ſtill, and never calling to us, nor ſending after us;) it had been favour enough: farre above that we were worth. But not only to ſend by others, but to come Himſelfe after us; to ſay, *Corpus apta mihi, Ecce venio*; *Get Me a body*, I will My ſelfe after him: this was exceeding much. That we *fled*, and He *followed* us flying.

Pſal. 40.7.

2

But yet, this is not all; this is but to *follow*. He not only followed, but did it ſo, with ſuch *eagerneſſe*, with ſuch earneſtneſſe, as, that is worthy a ſecond conſideration. To *follow*, is what; yet that may be done faintly, and afarre off: but to follow thorow thick and thin; to follow hard, and not to give over; never to give over, till he *overtake*: that is it.

And, He gave not over His *purſuit*, though it were long and laborious, and He full weary; though it caſt Him into a *ſweat*, a ſweat *of blood*. *Angelis ſuis non pepercit* (ſaith S. *Peter*,) *The Angels offending, He ſpared not them*: Man offending, He ſpared him; and to ſpare him (ſaith S. *Paul*) He *ſpared not* His own *Sonne*: Nor His owne Sonne ſpared not Himſelfe, but followed His purſuit, through *danger*, *diſtreſſe*, yea, through *death*

2 Pet. 2.4.

death it ſelfe. *Followed*, and ſo followed, as nothing made Him leave following, till He *overtooke*.

And when He had *overtaken* (for thoſe two are but preſuppoſed, the more kindly to bring in the word ἐπιλάβετο·) When (I ſay) he had *overtaken* them, commeth in fitly and properly, ἐπιλαμβάνεται. Which is not every *taking*; not *ſuſcipere*, or *aſſumere*: But, *manum injicere, arripere, apprehendere*; to *ſeaze* upon it with great vehemency, to *lay hold* on it with both hands, as upon a thing we are glad we have got, and will be loth to let go againe. We know, *aſſumpſit*, and *apprehendit*, both, *take*; but *apprehendit*, with farre more fervour and zeale, than the other. *Aſſumpſit*, any common ordinary thing; *apprehendit*, a thing of price, which we hold deere, and much eſteeme of.

Now, to the former compariſon, of what they, and what we, (but ſpecially, what we,) add this threefold conſideration: 1. That He denied it the *Angels*, Οὐ: denied it *peremptorily*, Οὐδαμοῦ; Neither *looked*, nor *called*, nor *ſent*, nor *went* after them: Neither *tooke hold of* them, nor ſuffered them to take hold of Him, or any promiſe from Him: Denied it them, and denied it them thus. 2. But, *granted* it us; and granted it, how? That He *followed* us firſt; and that, with *paine*: and *ſeazed* on us, after; and that with great *deſire*: We *flying*, and not worth the following: and *lying*, and not worth the taking up. 1 That He gave not leave for us to come to Him: or, ſate ſtill, and ſuffered us to returne, and take hold: (yet, this He did.) 2 That He did not *look* after us, nor *call* after us, nor *ſend* after us onely: (yet, all this He did, too.) 3 But, *Himſelfe roſe* out of His place, and *came* after us; and with hand and foot, *made* after us: *Followed* us, with His *feet*; and *ſeazed* on us, with His *hands*; and that, *per viam, non aſſumptionis, ſed apprehenſionis*, (the manner, more than the thing it ſelf.) All theſe, if we lay together, and, when we have done, weigh them well, it is able to work with us. Surely, it muſt needs demonſtrate to us, the *care*, the *love*, the *affection*, He had to us, we know no cauſe why; being but (as *Abraham* was) *duſt*, and, (as *Abrahams ſeed* (*Iacob*) ſaith) *leſſe*; and not worthy of any one of theſe: no, not of the *meaneſt of his mercies*. Eſpecially, when the ſame thing ſo graciouſly granted us, was denied to no leſſe perſons than the *Angels*, far more worthy than we. Sure, He would not have done it for us, and not for them; if He had not eſteemed of us, made more account of us, than of them. Gen. 18 32, 18

And yet, behold a far greater than all theſe: Which is, *apprehendit ſemen*. He took not the perſon, but He took the *ſeed*, (that is) the *Nature* of man. Many there be, that can be content to take upon them the *perſons*, and to repreſent them; whoſe *natures*, nothing could hire them once to take upon them. But, the *ſeed* is the *Nature*; yea, (as the Philoſopher ſaith) *naturæ intimum*, the very *internall eſſence* of nature is the *ſeed*. The *Apoſtle* ſheweth, what his meaning is, of this *taking the ſeed*, when (the *verſe* next afore, ſave one) he ſaith, that *Foraſmuch as the children were partakers of fleſh and bloud, He alſo would take part with them, by taking the ſame*. To take the *fleſh* and *bloud*, He muſt needs take the *ſeed*: for, from the *ſeed*, the *fleſh* and *bloud* doth proceed: which is nothing elſe but the bleſſed *apprehenſion* of our *Nature*, by *this dayes Nativity*. Whereby, He, and we, become not only *one fleſh*; (as *man* and *wife* do, by *conjugall union*:) but, even one *blood* too, (as *brethren*, by *naturall union*:) *Per omnia ſimilis* (ſaith the *Apoſtle*, in the next verſe after againe) *ſin only ſet aſide*: *Alike* and ſutable to us *in all things*: *fleſh*, and *blood*, and *nature*, and all. So taking the *ſeed* of *Abraham*, as that He became (Himſelfe) the *ſeed* of *Abraham*: So was, and ſo is truly termed, in the *Scriptures*. Which is it, that doth conſummate, and knit up all this point, and is the head of all. For, in all other *apprehenſions*, we may let go, and lay down, when we will; but, this *taking on the ſeed*, the *nature* of man, can never be put off. It is an *aſſumption*, without a *depoſition*. *One* we are, He and we, and ſo we muſt be; *One*, as this Day, ſo for ever.

2 In *apprehendit Semen*.

Verſe 14.

Eph. 5. 28, 29.

Verſe 17.

And, emergent, or iſſuing from this, are all thoſe other *apprehendings*, or *ſeaſures* of the perſons of *men*, (by which, GOD layeth hold on them, and bringeth them backe from errour to truth, and from ſinne to grace,) that have beene, from the beginning, or ſhall be to the end of the world. That, of *Abraham* himſelfe, whom GOD laid hold of, and brought from out of *Vr* of the *Chaldeans*, and the *Idols*, he there worſhipped. That of our *Apoſtle* S. *Paul*, that was *apprehended* in the way to *Damaſcus*.

Gen. 15. 7. Acts

Luk.12.62,63 *Damaſcus*. That, of Saint *Peter*; that in the very act of ſinne, was ſeazed on with *bitter remorſe* for it. All thoſe: and all theſe, whereby men daily are laid hold of in *ſpirit*, and taken from the by-paths of ſin, and errour, and reduced into the right way; and ſo their perſons recovered to *God*, and ſeazed to His uſe. All theſe *apprehenſions* (of the *branches*,) come from this apprehenſion (of the *Seed*:) they all have their beginning and their being, from *this dayes taking*, even *Semen apprehendit*. *Our receiving* His *Spirit*, for His *taking* our *fleſh*. This *ſeed*, wherewith *Abraham* is made the Sonne of GOD, from the *ſeed*, wherewith CHRIST is made the *ſonne* of *Abraham*.

And, the end, why He thus tooke upon Him the *ſeed of Abraham*, was, becauſe He took upon Him to deliver the *ſeed of Abraham*. Deliver them He could not, except He deſtroyed *death*, and the *Lord of death, the Devill*. Them He could not *deſtroy*, unleſſe He *died*: *Die* He could not, except He were *Mortall*: *Mortall* He could not be, except He tooke our *Nature* on Him, that is, the *ſeed of Abraham*. But, taking it, He became *mortall, died, deſtroyed death*, delivered us; was (Himſelfe) *apprehended*, that we might be let go.

Verſ.14.

One thing more then, out of this word *Apprehendit*. The former toucheth His love, whereby He ſo laid hold of us, as of a thing very precious to Him: This (now) toucheth our danger; whereby, He ſo caught us, as, if He had not, it had been a great venture, but we had ſunk and periſhed. One, and the ſame word [*Apprehendit*] ſorteth well, to expreſſe both His affection, whereby He did it; and our great perill, whereby we needed it. We had been (before) laid hold of, and *apprehended*, by one, mentioned in the 14.verſe, he that hath *power of Death*, even the *Divell*: We were in danger to be ſwallowed up by him; we needed one to lay hold on us faſt, and to pluck us out of his jawes. So He did. And I would have you to mark: It is the ſame word that is uſed to S. *Peter*, in like danger, (*Mat.*14.13.) when, being ready to ſink, ἐπελάβετο, CHRIST *caught him by the hand*, and ſaved him. The ſame here, in the *Greeke*; that, in the *Hebrew*, is uſed (*Gen.*19.16.) to *Lot* and his daughters, in the like danger, when the *Angels caught him*, and by ſtrong hand plucked him out of *Sodome*. One delivered, from the *water*; the other, from the *fire*.

And it may truly be ſaid, (inaſmuch as all GOD's *promiſes*, as well touching temporall, as eternall deliverances; and as well corporall, as ſpirituall; be *in* CHRIST *yea and Amen*: *Yea*, in the giving forth; *Amen*, in the performing) that even our temporall delivery, from the dangers that daily compaſſe us about; even from this laſt, ſo great, and ſo fearfull, as the like was never imagined before; all have their ground from this *Great apprehenſion*: are *fruits* of this *Seed*, here, this bleſſed *Seed*, for whoſe ſake, and for whoſe *truths* ſake, that we (though unworthily) profeſſe, we were by Him *caught hold of*, and ſo plucked out of it: And, but for which *Seed, facti eſſemus ſicut Sodoma*, *We had been even as Sodome*, and periſhed in the *fire*; and the powder there laid had even blowen us up all.

1 Cor 1.20.

Rom.9.29.

Hebr.8.9. And may not I add to this [*apprehendit, ut liberaret*,] the other (in the eighth Chapter following) *apprehendit, ut manu duceret*: to this [of *taking* us by the hand, to *deliver* us,] that, [*of taking us* by the hand, to *guide* us:] and ſo, out of one word, preſent Him to you, not onely as our *Deliverer*, but as our *guide* too? Our *Deliverer*, to rid us from him, that hath *power of death*; Our *Guide*, to Him, that hath *power of life*. To lead us, even by the *way* of *truth*, to the path of *life*; by the ſtations of *well-doing*, to the *manſions of His Fathers houſe*. Seeing, He hath ſignified, it is His pleaſure not to let goe our hands, but to hold us ſtill, till He have brought us, that *where He is, we may alſo be*. This alſo is incident to *apprehendit*; but, becauſe it is out of the compaſſe of the Text, I touch it onely, and paſſe it.

Iohn 14.2. Iohn 14.3.

The reaſons of this *apprehendit*. * Luk.1.43. And, can we now paſſe by this, but we muſt ask the queſtion, that S. *Iohn Baptiſts* Mother ſomtime asked, on the like occaſion? * *unde mihi hoc?* (ſaith ſhe:) *Vnde nobis hoc?* (may we ſay:) Not, *quòd mater Domini*; but, *quòd Dominus ipſe venit ad nos*; Whence commeth this unto us, that the LORD Himſelfe thus came unto us, and *took* us, letting the *Angels* go? *Angels* are better than the beſt of us; and, reaſon would, ever, the better ſhould be *taken*: how then were we *taken*, that were not the better?

Sure,

Sure, not without good ground, (ſay the Fathers,) who have adventured to ſearch out the *Theologie* of this point: ſuch reaſons, as might ſerve for inducements, to Him, that is, *pronus ad miſerendum*, naturally inclined to pity; why, upon us, He would rather have compaſſion. And, divers ſuch I finde: I will touch only one or two of them.

1 First, *Mans* caſe was more to be pitied, than theirs, becauſe man was *tempted*, by another; had a *Tempter*. The *Angels* had none. None, tempted them; None, but themſelves. *Et levius eſt alienâ mente peccâſſe, quàm propriâ* (ſaith S. *Auguſtine*.) The offence is the leſſe, if it grow from another, than if it breed in our ſelves: And, the leſſe the offence, the more pardonable.

2 Againe, of the *Angels*, when ſome fell, other ſome ſtood; and ſo, they (all) did not periſh. But, in the firſt *man*, all men fell; and ſo, every mothers childe had died, and no fleſh beene ſaved; For, all were in *Adam*; and ſo, in, and with *Adam*, all had come to nought. Then commeth the *Pſalmiſts* queſtion; *Nunquid in vanum, &c? What haſt thou made all men for nought?* That cannot be: So great *wiſdome* cannot doe ſo great a work, *in vaine*. But *in vaine* it had beene, if *God* had not ſhewed mercy; And, therefore was mans caſe rather, of the twaine, matter of commiſeration. This is *Leo*. Pſa. 87. 47.

3 And thus have they travelled, and theſe have they found, why He did *apprehend* us rather than them. It may be, not amiſſe. But, we will content our ſelves, for our *unde nobis hoc?* whence commeth this to us, with the anſwer of the Scriptures: Whence, but from *the tender mercies of our God, whereby this day hath viſited us? Zelus Domini* (ſaith *Eſay*) *The zeale of the Lord of Hoſts ſhall bring it to paſſe*: *propter nimiam charitatem* (ſaith the Apoſtle) *Sic Deus dilexit* (ſaith He, He, Himſelfe;) And wee (taught by Him) ſay, *Even ſo Lord*, for, ſo it was thy good pleaſure thus to doe. Luk. 1. 78. Eſay. 9. 7. Epheſ. 2. 4. Ioh. 3. 16. Lu. 10. 21.

III The CHOISE Why *Abrahams Seed*.

All this while are we about *taking* the *ſeed*: the *ſeed* in generall. But now, why *Abrahams ſeed?* Since it is *Angels*, in the firſt part, why not *Men*, in the ſecond, but *ſeed?* Or, if *ſeed* to expreſſe our *nature*; why not the *ſeed of the woman*, but the *ſeed of Abraham?* It may be thought, becauſe he wrote to the *Hebrewes*, he rather uſed this terme of *Abrahams ſeed*, becauſe ſo *they* were, and ſo loved to be ſtiled, and he would pleaſe them. But, I finde, the ancient *Fathers* goe further; and, out of it, raiſe matter, both of *comfort*, and of *direction*: and that, for us too.

I For our *comfort*.

1. Of *comfort*, firſt; with reference to our *Saviour*, who taking on Him *Abrahams ſeed*, muſt withall take on Him the *ſignature of Abrahams ſeed*, and be, as He was, *circumciſed*. There is a great matter dependeth even on that. For, being *circumciſed*, Hee *became a debtor, to keep the whole Law of God*: which bond we had broken, and forfeited, and incurred the *curſe* annexed, and were ready to be *apprehended*, and committed for it. That ſo, He, keeping the Law, might recover backe the *chirographum contra nos*, the hand-*writing that was againſt us*; and ſo, ſet us free of the debt. This *Bond* did not relate, to the *ſeed of the Woman*; it pertained (properly) to *the ſeed of Abraham*: therefore, that terme fitteth us better. Without faile, two diſtinct benefits they are: [1] *Factus homo*, and [2] *Factus ſub lege*; and, ſo doth S. *Paul* recount them. *Made man*; that is, the *ſeed of the Woman*: and, *made under* the *Law*; that is, the *ſeed of Abraham*. To little purpoſe, He ſhould have taken the one, if He had not alſo under taken the other, and as the *ſeed of Abraham*, entred bonds for us, and taken our debt upon Him. This firſt. Gal. 4. 4. Col. 2. 14.

2 For our *direction*.

2. And, beſides this, there is yet another; referring it to the Nation, or People, whom He *tooke* upon Him. It is ſure, they were, of all other people, the moſt *untoward*; both, of the *hardeſt hearts*, and of the *ſtiffeſt necks*; and (as the *Heathen man* noteth them) of the worſt natures. GOD Himſelfe telleth them ſo; it was, for no vertue of theirs, or for any pure naturals in them, that He tooke them to Him, for they were that way, the worſt of the whole earth. And ſo then, the taking of *Abrahams ſeed* amounteth to as much, as that of S. *Paul*, (no leſſe *true* than *worthy of all men to be received*;) that He *came into the world to ſave ſinners*; and that, *chiefe ſinners*, (it is certain) they were; even the *ſeed of Abraham*, of all the *ſeed of Adam*. Deut. 9. 5. 1 Tim. 1. 15.

But, not for comfort only, but for *direction* too, doth he uſe *Abrahams* name here. Even to entaile the benefit comming by it, to his *ſeed*; that is to ſuch as he was.

Gen.22.18. For, for *his ſake were all Nations bleſſed.* And *Chriſt* though He tooke the *ſeed of the Woman*, yet doth not benefit any but the *ſeed of Abraham*; even thoſe that follow the ſteps of His *faith.* For, by faith *Abraham* tooke hold of Him, by whom, He was in
Gen 15. 7. mercy taken hold of: *Et tu mitte fidem & tenuiſti* (ſaith S. *Auguſtine.*) That faith of
Rom. 4. 3. his, to Him, was *accounted for righteouſneſſe.* To him was, and to us ſhall be (ſaith the *Apoſtle,*) if we be in like ſort *apprehenſive* of Him. Either, as *Abraham*; or, as the true *ſeed of Abraham* (*Iacob*) was, that tooke ſuch hold on him, as he ſaid plainly, *Non demittam te; niſi benedixeris mihi*; without a bleſſing, he would not let Him go. Sure-
Gen. 32. 26. Rom. 9. 7. ly, not the *Hebrewes* alone; nay, not the *Hebrewes* at all, for all their carnall propagation: They only are *Abrahams ſeed*, that lay hold of the word of *promiſe.* And, the *Ga-*
Gal 3. 6. *lathians* ſo doing, though they were meere *heathen men*, (as we be,) yet hee telleth them, they are *Abrahams ſeed*, and ſhall be bleſſed together with him.

But. that is not all; there goeth more to the making us *Abrahams ſeed*, (as *Chriſt* Himſelfe, the true *ſeed*, teacheth both them and us.) Saith He; *if ye be Abrahams ſons, then muſt ye do the works of Abraham.* Which the *Apoſtle* well calleth, the *ſteps*, or im-
John 1 39. Rom. 4 12. preſſions of *Abrahams faith*; Or, we may call them, *the fruits of this ſeed*; here. So reaſoneth our Saviour: *Hoc non fecit Abraham*; *This did not he*; if ye do it, ye are not his
Iam. 2. 22. *ſeed: This did he*; do ye the like, and his *ſeed* ye are. So, here is a double *apprehenſion:*
Gal 5. 6. 1 Tim. 6. 10. [1] one of S. *Paul*; [2] the other of S. *Iames*; Work, for both hands to apprehend. Both, [1] *Charitas; quæ ex fide*; and [2] *fides quæ per charitatem operatur.* By which we ſhall bee able (ſaith S. *Paul*) *to lay hold of eternall life*; and ſo, be *Abrahams ſeed* here, at the firſt; and come to *Abrahams boſome* there, at the laſt. So have we a briefe of *Semen Abrahæ.*

The uſe of the *Text*
1 For *meditation*
* Pſal 8. 4. Now what is to be commended to us out of this Text, for us to *lay hold of?* Verily firſt, to take us to our *meditation*; the meditation, which the* *Pſalmiſt* hath, and which the *Apoſtle* (in this *Chapter,*) voucheth out of him (at the *ſixth verſe*;) *When I conſider* (ſaith he) *the Heavens*, (lay we, the *Angels of Heaven*) and ſee thoſe *Glorious Spirits* paſſed by, and *man taken*, even to ſigh with him, and ſay, *Lord, what is man*, (either *Adam*, or *Abraham*) *that thou ſhouldſt be thus mindfull of him*, or the *ſeed*, or *ſons* of either, *that thou ſhouldeſt make this do* about him! The caſe is heere farre otherwiſe, far more worth our conſideration. There, *Thou haſt made him a little lower:* Here, thou haſt made him *a great deale higher, than the Angels.* For they, this day firſt, and ever ſince, daily have, and do adore our *Nature*, in the perſonall Union with the DEITIE. Look
Heb 1. 6. you (ſaith the *Apoſtle*) *when He brought His only bogotten ſonne into the World, this Hee proclaimed before Him, Let all the Angels worſhip Him:* and ſo they did. And upon this
1 Chron. 21. 16 Apoc 22. 9. very dayes *taking the ſeed*, hath enſued (as the Fathers note) a great alteration. Before in the *Old Teſtament*, they ſuffered *David* to ſit upon his knees before them: Since (in the *New*) they endure not, S. *Iohn* ſhould *fall downe* to them, but acknowledge, the caſe is altered, now; and no more ſuperiority, but all *fellow-ſervants.* And even in this one part, two things preſent themſelves unto us: [1] His *humility, Qui non eſt confuſus* (as, in the *eleventh verſe*, the *Apoſtle* ſpeaketh) *who was not confounded*, thus to *take* our *Nature.* [2] And withall, the *Honour* and happineſſe of *Abrahams ſeed, ut digni haberentur*,
Luk. 21 35. that were counted worthy to be taken, ſo neere unto him.

2 For *reſolution.* The next point: That, after we have well conſidered it, we be affected with it;
Ioh 8. 56. and that, no otherwiſe, than *Abraham* was. *Abraham* ſaw it, even *this day*, and but afarre off, and He *rejoyced at it:* And ſo ſhall we, on it, if we be his true *ſeed.* It brought forth a *Benedictus*, and a *Magnificat*, from the true *ſeed of Abraham*; If it doe not the like, from us, certainly it but flotes in our braines; we but warble about it: But wee believe it not, and therefore, neither do we rightly underſtand it. Sure I am, if the *Angels* had ſuch a feaſt to keep, if He had done the like for them, they would hold it with all joy and jubilee. They rejoyce of our good; but, if they had one of their own, they muſt needs do it after another manner; farre more effectually. If we do not, as they would do, (were the caſe theirs,) it is becauſe we are ſhort, in conceiving the excellency of the benefit. It would have (ſurely) due obſervation, if it had his due and ſerious meditation.

Luk 12 48. Further, we are to underſtand this: That *to whom much is given, of them will much be*

be required; and (as *Gregory* well ſaith) *Cum creſcunt dona, creſcunt & rationes donorum.* As the *gifts* grow, ſo grow the *accompts* too: Therefore, that by this new dignity befallen us, *Neceſsitas quædam nobis impoſita eſt* (ſaith S. *Auguſtine,*) there is a certaine neceſſity laid upon us, to become, in ſome meaſure, ſutable unto it; in that we are *one*, one *fleſh*; and one *blood*, with the *Sonne of God*. Being thus *in honor*, we ought to underſtand our eſtate, and not fall into the *Pſalmiſts* reproofe, that we *become like the beaſts that periſh*. For, if we do (indeed) think, our Nature is ennobled by this ſo high a conjunction, we ſhall henceforth hold our ſelves more deare, and at a higher rate, than to proſtitute our ſelves to *ſinne*, for every baſe, trifling, and tranſitory pleaſure. For tell me, men that are taken to this degree, ſhall any of them proove a *Divell* (as *Chriſt* ſaid of *Iudas:*) or ever (as theſe with us, of late) have to do with any *deviliſh* or *Iudaſly* fact? Shall any man after this *aſſumption*, be as *Horſe*, or *Mule, that have no underſtanding*; and, in a *Chriſtian* profeſſion, live a *bruitiſh* life? Nay then, S. *Paul* tels us further, that if we henceforth *walke like men*, like but even *carnall* and *naturall* men, it is a fault in us. Somewhat muſt appeare, in us, more than in ordinary men, who are vouchſafed ſo extraordinary a favour. Somwhat more, than common, would come from us, if it were but for this *Dayes* ſake.

Pſal. 49 13.

Ioh. 6. 70.
Pſal. 32 9.

1 Cor. 3. 3.

To conclude, not only thus to frame meditations and reſolutions, but even ſome practice too out of this act of *apprehenſion* It is very agreeable to reaſon, ſaith the *Apoſtle*, that we endeavour and make a proffer, if we may by any meanes to apprehend Him, in *His*, by whom we are thus, in our *Nature*, *apprehended*, or, as He termeth it, *comprehended*, even CHRIST JESUS; and be united to Him, this day, as He was to us, this day, by a mutuall and reciprocall *apprehenſion*. We may ſo, and we are bound ſo: *verè dignum & juſtum eſt*. And we do ſo, ſo oft, as we doe, with S. *Iames*, lay hold of, *apprehend*, or receive *inſitum verbum*, the *word which is daily grafted into us*. For, the *Word* He is, and, in the *Word*, He is received by us. But, that is not the proper of this day, unleſſe there be another joyned unto it. This day, *verbum caro factum eſt*; and ſo muſt be *apprehended*, in both. But eſpecially in His *fleſh*, as this day giveth it, as this day would have us. Now, *the bread which we breake, is it not the partaking of the body, of the fleſh, of* JESUS CHRIST? It is ſurely; and by it, and by nothing more, are wee made partakers of this bleſſed union. A little before, He ſaid, *becauſe the children were partakers of fleſh and blood, he alſo would take part with them*; May not we ſay the ſame? Becauſe He hath ſo done, taken ours of us, we alſo enſuing His ſteps, will participate with Him, and with His fleſh which He hath taken of us. It is moſt kindly, to take part with Him, in that, which He took part in, with us; and that to no other end, but that He might make the receiving of it by us a meanes, whereby He might *dwell in us and we in Him, He taking our fleſh*, and we *receiving His Spirit*; by His *fleſh*, which He tooke of us, *receiving* His *ſpirit*, which he imparteth to us; That, as He, by ours, became *conſors humanæ naturæ*; ſo we, by His, might become *conſortes divinæ naturæ*, partakers of the Divine nature. Verily, it is the moſt ſtreight and perfect *taking hold* that is. No vnion ſo knitteth, as it. Not *conſanguinity*; *Brethren fall out*: Nor *marriage*; *Man and wife* are *ſevered*. But, that which is nouriſhed, and the nouriſhment, wherewith, they never are, never can be ſevered; but remaine one for ever.

3 For *Practice.*
Phil. 3. 12.

Iames 1. 21.

Iohn. 1. 14.

1 Cor. 10. 16.

Ver. 14.

2 Pet. 1. 4.

With this Act then of mutuall *taking*, taking of His *fleſh*, as He hath taken ours let us ſeale our dutie to Him, this day, for taking not *Angels*, but the *ſeed of Abraham*. Almighty *God* grant, &c.

* * *

A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Wedneſday* the XXV. of *December*, *A. D.* MDCVI.
being CHRISTMAS day.

ESA. Chap. IX. Ver. VI.

For unto us a Childe is borne, and unto us a Sonne is given; and the Government is upon His ſhoulder; and He ſhall call His name WONDERFVLL, COVNSELLER, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE.

THE words are out of *Eſay*: and if we had not heard him named, might well have beene thought, out of one of the *Evangeliſts*, as more like a Story than a Prophecy. *Is borne, is given*, ſound, as if they had beene written at, or ſince the birth of *Chriſt*: yet were they written more than ſix hundred yeares before.

There is no one thing ſo great a ſtay to our faith, as that we finde the things, we believe, ſo plainly fore-told, ſo many yeares before. *Is borne, is given?* Nay, *ſhall be*; ſpeake like a *Prophet*: Nay, *is*; *loquens de futuro per modum præteriti*; ſpeaking of things to come, as if they were already paſt. This cannot be, that GOD, Rom. 4. 17. *who calleth things that are not, as if they were*, and *challengeth* any other, to doe the like. Eſay 41. 23. It is true; miracles move much: but yet even in Scripture, we read of *lying miracles*: 2 Theſ. 2. 9. and the poſſibility of falſe dealing leaveth place of doubt, even in thoſe that be true. But, for one, ſix hundred yeares before He is borne, to cauſe *prophecies*, plaine direct prophecies to be written of Him: that paſſeth all conceit; cannot be imagined, how poſſible it may be, but by GOD alone. Therefore *Mahomet*, and all falſe Prophets Apoc. 19. 10. came, (at leaſt boaſted to come) in *ſignes*. but, challeng them, at this; not a word, no mention of them in the world, till they were borne. True therefore, that S. *Iohn* ſaith: 1. Pet. 1. 19. *The teſtimony* (that is, the great principall teſtimony) of JESUS, *is the ſpirit of Prophecy*. It made S. *Peter*, when he had recounted what he himſelfe had heard, in the *Mount* (yet, as if there might be, even in that, *deceptio ſenſus*) to addo, *Habemus etiam firmiorem ſermonem prophetiæ*: *We have a word of prophecy*, beſides; and that *firmiorem*: the *ſurer* of the twaine.

This *prophecy* is of a certaine Child. And, if we aske, of this place, (as the *Eunuch* did, of another, in this *Prophet*) *Of whom ſpeaketh the Prophet this?* we muſt make the Act. 8. 34. anſwer that there *Philip* doth; *of Chriſt*; and the *teſtimony of Ieſus* is the *ſpirit of prophecy*. The ancient Jewes make the ſame. It is but a fond ſhift, to draw it (as the latter Jewes do) to *Ezechias*: it will not cleave. It was ſpoken to *Ahaz*, *Ezechias* father, now King: and that after the great overthrow he had, by the *King of Syria and Iſrael*, in the fourth of his raigne. But, it is deduced, by plaine ſupputation, out of 2 *King*. 18. *Ezechias* was *nine yeares old*, before *Ahaz* his Father came to the crowne. It was by that time, too late to tell it for tydings, (then) that he was *borne*; he then, being *thirteene yeares* of age.

Beſide, how ſenſeleſſe is it, to apply, to *Ezechias*, that in the next *verſe*; that, Verſ. 7. *of his government and peace there ſhould be none end*, that *his throne ſhould be eſtabliſhed from henceforth for ever*: whereas his peace and government (both) had an end within few yeares?

To

To us it is ſufficient, that the fore-part of the Chapter is, by S. *Matthew*, expreſly applyed to our *Saviour:* and that, this verſe doth inſeparably depend on that, and is alleadged as the reaſon of it; *For, unto us.* Of Him therefore, we take it, and to Him apply it, that cannot be taken, of any, or applyed to any other, but Him. Mat. 4 15.

But, how came *Eſay* to ſpeak of *Chriſt* to *Ahaz?* Thus: *Ahaz* was then in very great diſtreſſe; he had loſt in one day eighty thouſand of his people; and two hundred thouſand of them (more) *carried away captives.* And now, the two *Kings* were raiſing new power againſt him: The times grew very much overcaſt. And, this you ſhall obſerve: The chiefeſt prophecies of *Chriſt* came ever, in ſuch times: That *S. Peter* did well, to reſemble the word of *prophecy* to a *candle, in loco caliginoſo,* a *dark* room. *Iacobs* of *Shilo,* in *Egypt,* a dark place: *Daniel's,* of *Meſſias* in *Babylon;* a place as dark, as *Egypt:* This of *Eſay,* when the *ten Tribes* were on the point of carrying away, under *Hoſhea.* That of *Ieremy* (*A Woman ſhall incloſe a man*) when *Iuda,* in the ſame caſe, under *Iechonias.* Ever, in dark times, who therefore needed moſt the light of comfort. The *occaſion* of this *Prophecy.* 2 Pet. 1. 19. Gen. 49 10. Dan 9 24 25. Ier. 31. 22.

But, what's this to *Ahaz* caſe? He looked for another meſſage from him; How to eſcape his enemies. A cold comfort might he think it, to be preached to of *Immanuel.* Indeed, he ſo thought it; and therefore he gave over *Eſay,* and betooke him to *Shebna,* who wiſhed him to ſeek to the *King* of *Aſſur* for help, and let *Immanuel* go. Yet for all that, even then to ſpeak of *Chriſt,* being looked into, it is neither impertinent, nor out of ſeaſon. With all the Prophets it is uſuall, in the calamities of this people, to have recourſe ſtill, to the fundamentall promiſe of the *Meſſias.* For that, till He were come, they might be ſure they could not be rooted out; but muſt be preſerved, if it were but for this *Childs* ſake, till He were borne. And yet, if they could believe on Him, otherwiſe it is no match: *Niſi credideritis.* Then, thus the Prophets argue: He will not deny you this favour, for He will grant you a far greater than this, even His own *Son;* and by him a far greater deliverance; and, if He can deliver you from the devouring fire of *Hell,* much more, from them: and if give you peace with *God,* much more with them. So, teaching thoſe that will learne, the only right way to compaſſe their owne ſafety, is by making ſure work of *Immanuel, God with us.* To the true regard of whom, GOD hath annexed the *promiſes as well of this, as of the other life.* All are, as lines drawn from this center, all in Him, *yea and Amen.* Which all ſerve, to raiſe *Ahaz* up, and his people, to receive this *Child,* and *to rejoyce in His day,* as their *Father Abraham* did. Eſay 7 9. 1 Tim. 4 8. 2 Cor. 1. 20. John 8. 56.

Thus, the *Occaſion* you have heard. The parts, *ad oculum* evidently, are two: [1] a *Child-birth:* and a [2] *Baptiſme:* [1] The *Child-birth,* in theſe: *For unto you &c.* [2] The *Baptiſme,* in theſe: *His name, &c.* *The Diviſion*

In the former; 1. Firſt of the maine points, The *Natures, Perſon* and *Office;* [1] *Natures,* in theſe: *Child* and *Son.* [2] *Perſon,* in theſe: *His ſhoulders,* His *name.* [3] *Office,* in theſe: *His Government.* 2. Then of the deriving of an intereſt to us, in theſe [*To us,*] two times. And that is of two ſorts: [1] By being *borne;* a right, by his *birth.* [2] By being *given:* a right, by a *deed of gift.* I. 1 2

In the latter, of His *Baptiſme,* is ſet downe His ſtile conſiſting of five peeces, conteining five uſes, for which He was thus *given:* each to be conſidered in his order. II

IT is ever our firſt care, to begin with, and to ſettle the *maine point* of the myſtery; [1] *Nature,* [2] *Perſon,* [3] *Office:* and after, to look to our own *benefit* by them. To begin with the *Natures,* of GOD and *Man:* They be * *ſuper hanc petram:* upon them lyeth the weight of all the reſt; they are the *two ſhoulders* whereon this *Government* doth reſt. I
The *childbirth.*
1 The *maine points.*
1 His *Natures.*
* Mat. 16. 18.
As *Man.*
As *God*

We have two words, *Child,* and *Son:* neither, waſt. But, if no more in the ſecond than in the firſt, the firſt, had been enough: if the firſt enough, the ſecond ſuperfluous. But in this Book, nothing is ſuperfluous. So then, two diverſe things they import.

Weigh the words: *Child* is not ſaid but *in humanis,* among men. *Son* may be *in divinis:* from heaven, God ſpake it, *This is my Son:* May; and muſt be, here, Mat. 17. 5.

Weigh the other two; [1] *born* and [2] *given.* That, which is *borne,* beginneth then (firſt) to have his being. That, which is *given* preſuppoſeth a former being: for, *be* it muſt, that it may be *given.*

Again,

Again, when we say *born*; of whom? of the *Virgin* His *Mother*: when we say *Given*; by whom? by GOD His *Father*.

Esa.7.11. *Esay* promised, the sign, we should have, should be from the *deep* here *beneath*, and should be from the *height above*: both, a *Child*, from *beneath*; and a *Son*, from *above*. To conclude: it is an exposition decreed by the *Fathers* assembled in the *Councell of Sevil*: who, upon these grounds, expound this very place so: *The Child*, to import His *Humane*; The *Son*, His *Divine Nature*.

Can.2.13. All along His *life*, you shall see these two. At His birth: A *Cratch* for the *Child*; a *Star* for the *Son*: A company of *Shepheards* viewing the *Child*; A *Quire* of *Angels* celebrating the *Son*. In his life: *Hungry* Himself, to shew the nature of the *Child*: yet *feeding five thousand*, to shew the power of the *Son*. At His *death*: dying on the *Crosse*, as the *Son of Adam*; at the same time disposing of *Paradise*, as the *Son of God*.

If you ask, why both these? For that, in vain had been the one, without the other, Somewhat there must be *borne* (by this mention of *Shoulders*:) meet it is every one should bear his own burden The *nature*, that sinned, bear his own sin; not, *Ziba* make the *fault*, and *Mephibosheth* bear the *punishment*. Our nature had sinned, that therefore ought to suffer: The reason, why a *Child*. But that which our nature should, our nature could not beare; not the weight of *Gods wrath* due to our sin: But, the *Son* could: the reason, why a *Son*. The one ought, but could not: the other could, but ought not. Therefore either alone would not serve; they must be joyned, *Child* and *Son*. But that He was a *Child*, He could not have *suffered*. But that He was a *Son*, He had sunk in His *suffering*, and not gone through with it. *God* had no *Shoulders*; *Man* had; but, too weak, to susteine such a weight. Therefore, that He might be *lyable*, He was a *Child*; that He might be *able*, He was the *Son*: that He might be both, He was both.

2. His *Person*. Gen.3.22. This, why *God*. But why this person, the *Son*? Behold, *Adam would* have *become one of us*; the fault: Behold, one of us will become *Adam*, is the satisfaction. Which of us would He have become? *Sicut Dii, scientes*; the *person* of *knowledge*. He therefore shall become *Adam*: A *Son* shall be given. *Desire* of *knowledge*, our attainder; He, in Gen.3.5. Col 2.3. *whom all the treasures of knowledge*, our restoring. *Flesh*, would have beene the *Word*, as wise as the *Word*; the cause of our ruine: meet then, the *Word become flesh*, that so, our ruine repaired. There is a touch given, in the name COUNSELLOR, to note out unto John 1.4. us, which person; as well, the *SONNE*.

3 One more; if these joyned, why is not the *Son* first, and then the *Child*; but, the *Child* is first, and then the *Son*. The *Son* is far the worthier, and therefore to have the place. Chap.7.14 Luk 3 31.38. And thus too it was, in His other name *Immanuel*, (Chap.7.) It is not *Elimanu*; not Vers 7. *Deus Nobiscum*; but, *Nobiscum Deus*. We, in His name, stand before *God*. It is so in the *Gospell*: the *Son of David*, first; the Son of *God* after. It is but this still, *zelus Domini Exercituum fecit hoc*: but to shew His *zeale*, how deare He holdeth us, that He preferreth, and setteth us before Himselfe; and, in His very name, gives us the precedence.

The *Person*, briefly. The *Child* and the *Son*: these two make but one Person, cleerely; for both these have but one name, *His name shall be called*: and both these have but one paire of shoulders, *Vpon his Shoulders*. Therefore, though two *natures*, yet but one Eph.2.14.14. *Person*, in both. A meet person, to make a *Mediator* of *God* and *Man*, as symbolizing with either *God* and *Man*. A meete person, if there be *division* between them (as there was, and *great thoughts of heart* for it) to make an union: *Ex utroq; unum* seeing He was *unum ex utroq*;. Not man only; there lacked a *shoulder of power*: Not *God* only; there lacked the *shoulder of justice*: But, both together. And so have ye the two Supporters of all, [1] *Iustice*, and [2] *Power*. A meet person, to cease *hostility*, as having taken Gen.23.12. pledges of both *heaven* and *earth*; the chief *nature* in *heaven*, and the chief on *earth*: To set forward commerce between *heaven* and *earth*, by *Iacobs ladder, one end touching earth, the other reaching to heaven*: To *incorporate* either to other: himself, by his *birth*, being become the *Son of man*, by our *Newbirth* giving us a capacity, to become the *Sons of God*.

John 1.12.

3 His *Office*. His *Office*: *The Kingdome on his shoulders*. For, He saw, when the *Child* was *born*, it, should so poorly be born, as (lest we should conceive of Him too meanly) He tels us, He commeth *cum principatu*, with a *Principality*; is born a *Prince*: and beautifieth Him with

with ſuch *names*, as make amends for the *manger?* That he is not onely *Puer*, a *Child*; and *Filius*, a *Sonne*, but *Princeps*, a *Prince*.

Truth is, other *Offices* wee finde beſides. But, this you ſhall obſerve, that the *Prophets* ſpeaking of CHRIST, in good congruity ever apply themſelves, to the ſtate of them they ſpeak to; and uſe that *Office* and *Name*, which beſt agree to the matter in hand. Here that which was ſought, by *Ahaz*, was *protection*: that, we know, is for a *King*: As a *King* therfore he ſpeaketh of him. Elſe-where He is brought forth by *David*, as a *Prieſt*: and againe elſe-where by *Moſes*, as a *Prophet*. If it be matter of ſin, for which *ſacrifice to be offered*, He is a *Prieſt for ever after the order of* MELCHIZEDEK. If the *Will* of GOD, if His great *counſell* to be revealed, *A Prophet will the Lord raiſe, &c. Heare Him.* But here is matter of delivery (only) in hand: here therefore, he repreſented Him, *Cum Principatu*, with a *Principality*. Pſal. 110. 4. Deut. 18. 28.

A *Principality not of this world. Herod* need not feare it, nor envie it. If it had, His officers, as they would have ſeene Him better defended at His *Death*, ſo would they have ſeene Him better lodged at His *Birth*, than in a *ſtable* with *beaſts*: for, if the *Inne* were *full*, the *ſtable* (we may be ſure) was not *empty*. Of what world then? Of that, He is *Father*; *Futuri ſæculi*. Of that He is *Father*; and He is a *Prince* of the *government*, that guideth us thither. Luk. 2. 7.

Yet, a *Prince* He is, and ſo He is ſtyled: *born*, and *given*, to eſtabliſh a *government*: That none imagine, they ſhall live like *Libertines* under Him: every man believe, and live, as he liſt. It is CHRIST, not *Belial*, that is borne to day: He bringeth a *government* with Him: they, that be His, muſt live in ſubjection under a *government*: elſe neither in *Child*, nor *Son*; in *Birth*, nor *Gift*, have they any intereſt.

And this *government* is by name a *Principality*: Wherein, neither the *popular* confuſion of *many*; nor the factious ambition, of a *few*, beare all the ſway; but, where one is *Soveraigne*. Such is the *government* of *heaven*: ſuch is CHRISTS *government*.

With a *Principality*, or *Government*; and that upon His *ſhoulders*: Somewhat a ſtrange *ſituation*. It is *wiſdome* that *governes*: that is, in the *head*; and there is a *Crowne* worne: What have the *ſhoulders* to do with it? Certainly, ſomewhat by this Deſcription. The *Shoulder* (as we know) is the *bearing member*: and unleſſe it be for *heavy things* we uſe it not. Ordinary things we carry in our *hands*, or lift at the *armes end*: It muſt be very heavie, if we muſt put *ſhoulders* and all to it. Belike; *Governments* have their *weight*; be heavie; And ſo they Be: they need not only a *good head*, but *good ſhoulders* that ſuſtain them. But that not ſo much, while they be in good tune and temper; then they need no great carriage: but when they grow unwealdy, (be it weakneſſe or waywardneſſe of the governed;) in that caſe they need: And in that caſe, there is no *Governour*, but, at one time or other, he beares his *government* upon his *ſhoulders*. It is a *morall*, they give, of *Aarons Apparell*: He carved the twelve *Tribes* in his *Breſt-plate*, next his heart; to ſhew, that in *care* he was to beare them: But, he had them alſo engraven in two *Onyx Stones*, and thoſe ſet upon his very *ſhoulders*; to ſhew, he muſt other-while *beare them* in *patience* too. And it is not *Aarons* caſe alone; it was ſo with *Moſes* too. He bare His *government* as a *Nurſe doth her child*, as He ſaith, *Numb.* XI. that is, full *tenderly*. But, when they fell a *murmuring* (as they did often) He *bare them* upon His *ſhoulders*, in great patience, and long ſuffering. Yea, he complained, *Non poſſum portare*; I am not able to *beare* all this people, &c. Exod. 28. 29. Exod. 28. 12. &c. Num 11. 12. Num. 12. 1.

It were, ſure, to be *wiſhed*, that they, that are in place, might never be put to it. Beare their people only in their *armes*, by *love*; and in their *breſts* by *care*. Yet if need be, they muſt follow CHRISTS example and patience, here, and even that way, *beare* them, not only *beare with them*; but even *beare* them alſo.

Yet is not this CHRISTS bearing, though this He did too: There is yet a further thing, He hath a patience paramount, beyond all the reſt. Two *differences* I finde betweene Him and others. 1. The *faults* and errours of their *government*, others do *beare* and ſuffer, indeed, *ſuffer them*; but, ſuffer not *for them* He did both: *endured them*, and endured, *for them*, heauy things: A ſtrange *ſuperhumerall*, the print wherof was to be ſeen on his *ſhoulders*. The *Chaldee Paraphraſt* tranſlateth it thus, *The law was upon his ſhoulders* Act. 15 10.

(And ſo it was too:) A *burthen*, ſaith S. *Peter*, *neither He*, nor the *Apoſtles*, *nor their Fathers were able to beare*. This he did: and beare it ſo evenly, as he *brake*, nay *bruiſed* not a *Commandement*. But, there is another ſenſe, when the *Law* is taken for the *puniſhment* due by the *Law*. It is that which our *Prophet* meaneth (in the 53. *Chap.*) when he ſaith, *Poſuit ſuper humeros*, *He hath laid upon His ſhoulders*, *the iniquity of us all*. And, not againſt His will: *Come* (ſaith He) *you that are heavie laden, and I will refreſh you*, by loding my ſelfe, take it from your necks, and lay it on mine owne. Which his *ſuffering*, though it grew ſo heavie, as it wrung from Him plenty of *teares*, a *ſtrong cry*, a *ſweat of blood*, (ſuch was the weight of it;) yet would He not caſt it off, but, there held it ſtill, till it made Him *bow down His head*, *and give up the Ghoſt*. If He had diſcharged it, it muſt have light upon us; (it was the *yoke of our burden*, as in the 4. *verſe* He termeth it:) If it had light upon us, it had preſſed us down to *Hell*; ſo inſupportable was it. Rather than ſo, He did it ſtill, and bare it; and did that which never *Prince* did, *dyed* for his *Government*. It was not for nothing, we ſee, that, of the *Child borne*, no part but the *ſhoulders* is mentioned: for, that, we ſee, in this *Child*, is a part of ſpeciall imployment.

Eſay 53. 4. Mat. 11. 28. Luk. 22. 24. Ioh 19. 30.

2 Exod. 18. 23. Eſay 63. 3

The other point of *difference* betweene Him and other *Governours*. When we ſay, [*On His ſhoulders*,] his we ſay; *on no other ſhoulders, but His*. For, others, (by *Moſes example* upon *Iethroes* advice, and *Gods* own *allowance*,) may, and do lay off, and tranſlate their burthen, (if it be too heavie) upon others, and ſo eaſe it, in part: Not ſo, He: it could not be ſo in His. He, and *He alone*: He, and none but He: Upon *his own ſhoulders*, and none but his owne, bare he all. *He trod the wine-preſſe*, and bare the burthen *Solus*, *alone*; *Et vir de Gentibus*, and, *of all the Nations there was not a man with him*. Upon *his only ſhoulders* did the burthen only reſt.

3 Mat. 18. 13, 14 Levit. 16. 8, 9. Deut. 32. 11. Ioh 10. 28.

Now from theſe two doth the *Prophet* argue to a third: to the point (here) ſo principall intendment. That if, for his *government* ſake, he will beare ſo great things; bear their *weakneſſes*, as *the loſt Sheep*; beare their *ſins*, as *the Scape-goat*: He will, over the *government* it ſelf, as in *Deut.* 32. he maketh the Simile, ſtretch *forth his wings as the Eagle over her young ones*, and take them, and beare them between his pinions; beare them, and beare them through. They need take no thought: No man ſhall *take them out of his hands*; no man reach them off *his ſhoulders*. He had begun ſo to carry them; and thorow he would ſtill carry them: At leaſt-wiſe, till this *Child Immanuel* were borne. Till then, he would: and not wax weary, nor caſt them off. And (like the *Scape-goat*) beare their *ſins*; and (like the *Eagle*) beare up their eſtate, *till the fulneſſe of time* came, and he, in it, with the *fulneſſe of all grace and bleſſing*. And this point I hold ſo materiall; as *Puer natus*, nothing, and *Filius datus*, as much, without *Princeps oneratus*: For, that is all in all, and, of the three the chiefe.

Gal. 4. 4.

II The ſecond maine point. The benefit: *To us.* Heb. 2. 16.

AND now, what is all this to us? Yes; to *us*, it is; and that, twiſe over, for failing. We come now to look another while into our *intereſt* to it, and our benefit by it. *Nobis* is *acquiſitivè poſitus*: We get by it; we are gainers by all this.

To us; not to himſelfe. For a far more noble *Nativity* had he, *before all worlds*, and needed no more *birth*. Not to be *born* at all; ſpecially, not thus baſely to be *born*. Not to him therefore; but to us, and our behoofe.

Luk. 1. 31. & 2. 11.

To us, as in bar of himſelfe, ſo likewiſe of his *Angels*. *Nuſquam Angelos*, not to the *Angels* was he *borne*, or *given*; but, *to us* he was both. Not an *Angell* in heaven can ſay *Nobis*, *Vobis* they can: The *Angels* ſaid it twiſe, *Nobis natus* or *datus*, they cannot; but we can, both.

I

Nobis excluſivè, and *Nobis incluſivè*. *Eſay* ſpeaks not of himſelf only, but taketh in *Ahaz*. Both are in *Nobis*; *Eſay* an holy *Prophet*, and *Ahaz*, a worſe than whom you ſhall hardly read of. *Eſay* includeth himſelfe, as having need, though a *Saint*; and excludeth not *Ahaz*, from having part, though a *ſinner*. Not only *Simeon* the *Iuſt*; but *Paul* the *ſinner*, of the *Quorum*, and the firſt of the *Quorum*.

Luk. 2. 25. 1 Tim. 1. 15.

Luke 2, 12

Incluſivè: not only of *Eſay*, and his *Country-men* the *Iewes*; It is of a larger extent. The *Angell* ſo interpreteth it, this day, to the *Shepheards*: *Gaudium quod erit omni populo*, *Ioy that ſhall be to all people*, Not the people of the *Iews*; or the people of the *Gentiles*; but

but ſimply *to all people*. His name is JESUS CHRIST, half *Hebrew*, half *Greeke*: *Ieſus*, *Hebrew*; *Chriſt*, *Greek*; So ſorted, of purpoſe, to ſhew, *Iews* and *Greeks* have equall intereſt in Him. And now, ſo is *His Fathers* name too, *Abba Father*; To ſhew the benefit equally intended by *Him*, to them, that call *Him Abba*, that is, the *Iews*; to us, that call *Him Father*, that is, the *Gentiles*. Mar. 14. 36. Rom. 8. 15.

But yet, it is *incluſivè* of none, but thoſe that include themſelves; *that believe*, and therfore ſay, *Nobis, to us He is born, to us He is given*. Which excludes all thoſe, that include not themſelves. S. *Ambroſe* ſaith well: *Facit multorum infidelitas, ut non omnibus naſceretur, qui omnibus natus eſt*: Want of *faith* makes, that *He*, that is *born to all*, is not borne to all though. The *Turks* and *Iews* can ſay, *Puer natus eſt*: The *Divell* can ſay, *Filius natus eſt*, too: But neither ſay, *Nobis*; but, *Quid nobis & tibi?* They have not to do with *Him*; and for lack of it, of this, neither *Child*, not *Son*, *birth*, nor *gift* doth availe them: We muſt make much of this word, and hold it faſt; for, thereby our tenure and *intereſt* groweth. Which intereſt groweth by a double right, (and therefore is *Nobis* twiſe repeated:) 1. The one, of *His birth*, *natus*; 2. the other, by a deed of *gift*, *Datus*. Of which, the one (*His Birth*) referreth to *Himſelfe*: the other (the *gift*) to *His Father*: To ſhew the joynt conſent and concurrence, in both, For our good. *So Chriſt loved us, that He was given: So God loved us, that He gave His Son*. Rom. 3. 12. Eph. 5. 2. Ioh. 1. 11. Ioh. 3. 16.

By *His* very *birth* there groweth to *us* an *intereſt* in *Him*, thereby partaker of our *nature*, our *fleſh*, and our *blood*. That which is *de nobis*, *He took* of us, is ours: *fleſh* and *blood* is our own; and, to that is our own, we have good right.

His humanity is cleerely ours; good right to that. But, no right to *His Deitie*. Therefore *His Father* (who had beſt right to diſpoſe of *Him*,) hath paſſed over that by a *deed of gift*. So that, what by *participation of our nature*, what by *good conveyance*, both are ours. Whether a *Child*, *He* is ours: or whether a *Son*, *He* is ours. *We* gave *Him* the one; *His Father* gave us the other. So, both ours: and *He* ours, ſo far as both theſe can make *Him*. Thus, *God*, willing *more abundantly* to ſhew to the *heires of promiſe the ſtablenesſe* of *His* Counſell, tooke both courſes; that, by two ſtrong titles, which it is *impoſsible ſhould be defeated*, we *might have ſtrong conſolation*, and ride (as it were) at a double Anchor. 1 Ioh. 3. 16. Gal. 4. 4. Heb. 6. 17.

I want time, to tell of the benefit which the Prophet, (*Verſ.* III.) calleth the *harveſt*, or *bootie* of *His Nativitie*. This it is in a word: If the *tree* be ours, the fruit is: If *He* be ours, *His Birth* is ours; *His life* is ours; *His Death* is ours; *His ſatisfaction*, *His merit*, all *He did*, all *He ſuffered* is ours. Further, all that the *Father hath is His*, *He is Heire of all*; then, all that is ours too. S. *Paul* hath caſt up our account: *Having given Him, there is nothing; but He will give us with Him*: So that, by this *Deed*, we have title to all, that *His Father*, or *He* is worth. Heb 1. 2. Ioh 3. 35. Mat. 21. 18. 1 Cor. 3. 22 23 Rom. 8. 32.

And now, ſhall we bring forth nothing for Him that was thus *borne*? No *Quid retribuam*, no giving back, for Him that *gave* Him us? Yes, thanks to the *Father*, for *His great bounty in giving*. Sure, ſo *good a giving*, ſo *perfect a gift* there *never came down from the Father of lights*. And to the *Son*, for being willing ſo to be *borne*, and ſo to be *burthened* as He was. For Him to condeſcend to be *born*, as *Children* are borne, To become a *Childe*; great humility: great, *ut verbum, infans*; *ut tonans, vagiens*; *ut immenſus, parvulus*: that the *Word*, not be able to *ſpeak a word*; He, that *thundred* in heaven, *cry* in a *Cradle*; He, that ſo *great* and ſo *high*, ſhould become ſo little as a *Childe*, and ſo low as a *Manger*. *Not to abhorre the Virgins wombe*, not to abhorre the *Beaſts Manger*, not to diſdaine to be *fed with butter and honey*; All, great *humility*. All great, and very great: But, that is greater, is behinde. *Puer Natus*, much; *Princeps oneratus*, much more: That which He *bare* for us: For, greater is *Mors crucis*, than *Nativitas præſepis*: Worſe to *drinke vinegar and gall*, than to *eat butter and honey*; worſe, to endure an *infamous death*, than to be content with an *inglorious birth*. Our *Duty*. Pſal. 116. 12. 2 Cor. 9. 14, 15 Col. 1. 12. Iam. 1. 17. Phil. 2. 8.

Let us therefore ſing to the Father (with *Zachary*) *Benedictus*: and to the *Sonne* (with the *bleſſed Virgin*) *Magnificat*: and (with all the *Angels*) *Gloria in excelſis*, To the *Prince* with His *government on his ſhoulders*. Lu. 1, 68. 46. 2, 14

Nothing but thanks? Yes; by way of *duty* too, to render, unto the *Child*, confi-

dence; *Puer est, ne metuas*: To the *Son*, reverence; *Filius est, ne spernas*: To the *Prince*, obedience, *Princeps est, ne offendas*. And againe; to *Natus*; is He born? then *cherish* Him. (I speake of His *Spirituall* birth, wherein we by hearing and doing His *word*, are (as Himselfe saith) His *Mothers*. To *Datus*; is He *given*? then *keep* Him. To *Oneratus*, is He *burthened*? *favour* Him; lay no more on, then needs you must.

Mat. 12. 49, 50.

This is good morall counsell. But, S. *Bernard* gives us politike advice; to look to our interest, to think of making our best benefit by Him, *De nobis nato & dato faciamus id, ad quod, natus est & datus; ut simus nostro, in utilitatem nostram; de servatore nostro, salutem operemur*: With this *borne* and *given Child*, let us then do that for which He was *borne* and *given* us: Seeing He is ours, let us use that, that is ours, to our best behoofe; and even worke out our *salvation*, out of this *our Saviour*. His counsell is to make our use of Him: but, that is not to doe with Him what we list; but, to imploy Him to those ends, for which He was bestowed. Those are foure:

1 Pet. 2. 21.

1 He *is given*, (saith S. *Peter*) *ut exemplum* for an *example*, to follow. In all; but (that which is proper to this day,) to *doe it*, in *humility*. It is that, which the *Angell* set up, for a sign and sample, upon this very day. It is the vertue appropriate to His *birth*. As *faith*, to His *conception*, (*Beata quæ credidit*;) So *humility* to His *birth*, (*& Hoc erit signum*:) *Fieri voluit in vitâ primum, quod exhibuit in ortu vitæ*, it is *Cyprian*; That, he would have us to expresse in our life, that He first shewed us, in the very entry of our life. And to commend to us this vertue the more, *Placuit Deo majora pro nobis operari*, It hath pleased Him to do greater things for us, in this estate, then ever He did, in the high degree of His *Majestie*: as, (wee know) the worke of *Redemption* passeth that of *Creation*, by much.

1 Pet. 1. 19.

2 He is given us *in pretium*, for a *price*. A *price*, either of *ransome*, to bring us out *de loco caliginoso*: or a *price*, of *purchase*, of (that, where, without it, we have no interest,) *the kingdome of heaven*. For, both He is *given*; offer we Him for both. We speak of *Quid retribuam*; We can never retribute the like thing. He was given us to that end, wee might give Him back. We wanted, we had nothing valuable; that we might have, this He *gave us*, as a thing of greatest *price*, to offer for that, which needed a great price, our sins, so many in number, and so foule in quality. We had nothing worthy GOD; this He *gave us*, that is worthy Him, which cannot be but *accepted*, offer we it never so often. Let us then *offer Him*; and, in the act of offering, *ask of him what is meet*: for we shall find Him no lesse bounteous, than *Herod*, to grant what is duely asked upon His *birth-day*.

Mat. 7. 7, 8. Mat. 14. 6. 7.

3 He is given us (as himself saith) as the *living bread from Heaven*: which *bread* is His *flesh*, *borne* this day, and after *given for the life of the world*. For look how we do give back that *He gave us*, even so doth He give back to us that which we *gave Him*, that which he had of us. This He gave for us, in *Sacrifice*; and this He giveth us, in the *Sacrament*; that the *Sacrifice* may, by the *Sacrament*, be truly applyed to us. And let me commend this to you; He never bade, *Accipite*, (plainly, *take*,) but in this only: and that, because the effect of this Dayes *union* is no wayes more lively represented, no way more effectually wrought, than by this use.

Ioh. 6. 53. Mat. 26. 26. 1 Cor. 11. 24.

4 And lastly, He is given us *in præmium*: (Not now to be seene, only in hope;) but hereafter, by His blessed fruition, to be our finall *reward*; when, where *He is, we shall be*; and *what He is*, we shall be; In the same place, and in the same state of glory, joy, and blisse, to endure for evermore.

At His first comming, you see, what He Had on His *shoulders*. At His second, He shall not come empty, *Ecce venio, &c. Lo I come, and my reward with me*; that is, *a kingdom on His shoulders*. And it is no light matter; but as *S. Paul* calleth it, αἰώνιον βάρος, *an everlasting weight of glory*. *Glory*, not (like hers here) *feather-glory*; But, *true*; that hath *weight* and substance in it: And that not transitory, and soone gone; but everlasting, to continue to all eternity, never to have end. This is our state in *expectancy*. S. *Augustine* put all foure together, so will I, and conclude: *Sequamur* [1] *exemplum*, *offeramus* [2] *pretium*; *sumamus* [3] *viaticum*, *expectemus* [4] *præmium*: let us *follow* Him for our *patterne*, *offer* Him for our *price*, *receive* Him for our *sacrament all food*, and *wait* for Him as our endlesse and exceeding *great reward*, *&c.*

Act. 22. 12. 2 Cor. 4. 17.

A SER.

A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Thursday* the XXV. of *December*, *A. D.* MDCVII.
being CHRISTMAS day.

1 TIM. Chap. III. Ver. XVI.

And without controversie great is the Mystery of Godlinesse, which is, GOD *is manifested in the flesh, justified in the Spirit, seene of Angels, preached unto the Gentiles, believed on in the world, and received up in glory.*

THE *Mystery* (here mentioned) is the *mystery* of this *Feast*; And this *Feast*, the *Feast* of this *Mystery*: for, as at this *Feast*, GOD *was manifested in the flesh*. In that it is a *great Mystery*, it maketh the *Feast great*. In that it is a *Mystery of Godlinesse*, it should make it likewise a *Feast of Godlinesse*. *Great*, we grant, and *godly* too, we trust: Would GOD, as *godly*, as great; and no *more controversie* of one, than of the other.

The manifestation of God in the flesh, the *Evangelists* set down by way of an *History*: the *Apostle* goeth further, and findeth a deepe *mystery* in it; and for a *mystery*, commends it unto us. Now there is difference betweene these two, Many: This, for one; that a man may beare a *Story*, and never *wash his hands*; but a *mystery* requireth both the hands, and heart to be clean, that shall deale with it.

SPeaking of it then, as a *mystery*, the *Apostle* doth here propound two things: [1] Firſt, that it is one: *Without controversie, &c.* [2] Then, what it is: *God manifested, &c.* [3] And out of these, a third will grow necessarily; (Because Mysteries will admit a fellowship,) how to order the matter, that we may have our *fellowship* in this *mystery*. *The Division* I. Eph. 3. 9.

In the first part, foure things he affirmeth: [1] That it is a *Mystery*: [2] *A Mystery of Godlinesse*: [3] That it is a *great* one: [4] A *great* one, *without controversie*.

Then doth He (as it were) rend the *veile in sunder*, and shew us, what it is: [1] GOD, *manifested*: [2] Manifested *in the flesh*. II.

Which *Mystery*, how it may concern us, will be our third, and last consideration. And that two wayes: [1] by the *Operation* of it, in us: [2] by the *Initiation* of us, into it. III.

A *Mystery* it is: presented to us in that terme, by the *Apostle*, to stir up our attention. *Omnes homines naturâ scire desiderant*, All men, even by nature, love to be knowing. The *Philosopher* hath made it his ground, and set it in the front of his *Metaphysicks*. So saith *Philosophy*. I. A *Mystery* it is.

And even to this day (saith *Divinity*,) doth the *Tree of knowledge* still work in the sons of *Eve*; we still reckon the attaining of *knowledge, a thing to be desired*, and, be it *good, or evill*, we love to be *knowing*, all the sort of us. *Knowing*: but what? Not, such things as every one knoweth, that goeth by the way; vulgar, and triviall. Tush, those are nothing. But, *Metaphysicks*, that are the *Arcana* of *Philosophy*; *Mysteries*, that are the *Secrets* of *Divinity*; such as few besides are admitted to: Those be the things we desire to know. We see it, in the *Bethshemites*; they longed to be *prying* into the *Ark of* GOD: They were *Heathen*, we see it in the *People of* GOD too: they pressed too neare *the Mount*: *Railes* were fain to be set, to keep them back. It is, because it is held a point Gen. 3. 6. 1 Sam. 6. 19. Exod. 19. 12.

of a deepe wit, to ſearch out *ſecrets*: as, in *Ioſeph*. At leaſt of ſpeciall favour, to be received ſo far, as *Vobis datum eſt, noſſe Myſteria*. All deſire to be in credit. The mention of *Myſteries* will make us ſtand attentive: why then, if our nature like ſo well of *myſteries*, *Ecce oſtendo vobis Myſterium*, Behold I ſhew you a *Myſtery* (ſaith the *Apoſtle*.)

Gen. 41 45. Luk. 8. 10. 1 Cor. 15. 51.

2 A Myſtery *of godlineſſe*.

A Myſtery of *Godlineſſe*. The world hath her *Myſteries* in all Arts, and Trades, (yea, *Mechanicall*, pertaining to this life;) which are imparted to none, but ſuch as are *filii ſcientiæ*, apprentices to them. Theſe have their *Myſteries*: have them, nay, are nothing but *Myſteries*. So they delight to ſtile themſelves by the name of ſuch and ſuch a *Myſtery*. Now, *Pietas eſt quæſtus*, (*Chap.* 6. *Verſ.* 6.) and (in the next *Chap.*) *ad omnia utilis*, a *Trade of good returne*; to be in requeſt with us; whether we look *to this life preſent* (ſaith he) *or to that to come*. Therefore to be allowed her *Myſteries*: at leaſt, as all other Trades are. The rather, for that there is *Myſterium iniquitatis*: And, it were ſomewhat hard, that there ſhould not be *Myſterium pietatis*, to encounter and to match it: That *Babylon* ſhould be allowed the name of a *Myſtery*, and *Sion*, not. It were an evident *Non ſequitur*, that there ſhould be *profunda Satanæ*, *deepe things of Sathans*; and there ſhould not be deep and *profound things of God and godlines*, for the *Spirit* to ſearch out. But, ſuch there be; *Myſteries of Godlines*. And we will (I truſt) ſtand affected, as in all other Trades, ſo in this, to be acquainted with theſe; and (as the *Apoſtle* ſpeaketh) to pierce *ad interiora Velaminis*, to that which is *within the veile*; to the very *Myſtery of godlines*.

Ver. 8.

2 Theſ. 2. 7. Apo. 17. 5. 2 24.

1 Cor. 2. 10. Heb. 6. 19.

3 A *great Myſtery*.

It is not only a *Myſtery* of *Godlineſſe*, but a *Great* one. The *Apoſtle* (where he ſaith; **If I knew all myſteries*) giveth us to underſtand, ther be more than one; there is a plurality of them. And, (here, in this place) telleth us; they be not all of one ſcantling; there is *magis* and *minus* in them: ſome *little*, ſome *great*. [1] Some *great*; (if you ſtill) according to all the dimenſions, *length* and *breadth*, *&c*. [2] Or, *great*, *Virtute*, *non mole*, of greater value, more precious than other: [3] Or *great*, a third way, that is, *gravida Myſteriis*; one *Myſtery*, but hath many *Myſteries* with it. That ſuch there are, and that this here is one of them: *Great*. Now that which leadeth us to make *account* of *Myſteries*, will likewiſe leade us to make *Great account*, of *Great Myſteries*; ſuch, as this is.

* 1 Cor. 13. 3. Eph. 3 18. 2 Pet 1. 4.

2 A great one, *without controverſie*.

Yet have we not all, one point further. It is a *great one*; a great one, Without *controverſie*. For, even of thoſe *Myſteries*, that are *great*, all are not *great* alike. Many *great* there are; yet is not the *greatneſſe* of all generally acknowledged, *in confeſſo*. Doubts are made, queſtions ariſe about them: all are not *manifeſtè magna*. We ſee, in our daies how men languiſh about ſome points, which they would have thought to be *great*; and *great controverſies* there be, and great *bookes of controverſies* about them. Well, howſoever it is with other, it is not ſo with this. This is ὁμολογουμένως, taken *pro confeſſo*, *Great*; Great *without controverſie*: *the manifeſting of* GOD *in the fleſh*, is a *myſtery manifeſtly great*. Being then one of the *Myſteries* of *Religion*; a *great* one among them; ſo *great*, as though queſtions grow about the *greatneſſe* of others, none may about this: I hope there will be no more queſtion, or *controverſie* of our *account*, and our *great account* of it, than there is of the *Myſtery* it ſelfe, and the *Greatneſſe* of it.

But, before we go any further, to remove the *veile*, and ſhew what it is, let us pauſe here a while, till we have rendred thanks to God, and ſaid with *Nazianzene*, χάρις τῷ μακαρίῳ ΘΕΩ, &c. Now yet, bleſſed be GOD, that among diverſe other *Myſteries*, about which there are ſo many *miſts* and cloudes of *controverſies* raiſed in all Ages, and even in this of ours, hath yet left us ſome cleare, and *without controverſie*; *manifeſt*, and yet *great*; and againe, *great*, and yet *manifeſt*. So *great*, as no *exception* to be taken: ſo manifeſt, as no *queſtion* to be made about them.

Withall, to reforme our judgements in this point. For a falſe conceit is crept into the minds of men, to think the points of Religion, that be *manifeſt*, to be certaine petty points, ſcarce worth the hearing: Thoſe, yea thoſe be *great*, and none but thoſe, that have great *Diſputes* about them. It is not ſo: Τὰ μὲν ἀναγκαῖα, &c. Thoſe that are *neceſſary* He hath made *plaine*: thoſe, that not *plaine*, not *neceſſary*. What better proof, than this here? This here, a *Myſtery*, a *great* one, (Religion hath no greater,) yet *Manifeſt*, and *in confeſſo*, with all *Chriſtians*. *Zacharies* Prophecy, and promiſe, touching CHRIST, wherewith he concludeth his *Benedictus*, (we heare it every day,) ſhall not deceive us, for

for this *Myſtery*: *He came to guide our feet into the way of peace.* A way of *peace* then, there ſhall be, whereof all parts ſhall agree, even in the midſt of a world of *controverſies*. That, there need not ſuch adoe in complaining, if men did not delight, rather to be treading *mazes*, than to walk in the *wayes of peace*. For, even ſtill, ſuch a way there is, which lyeth faire enough, and would lead us ſure enough to *ſalvation*; if leaving thoſe other rough *labyrinths*, we would but be *ſhod with the preparation of the Goſpell of peace*. Luk. 1. 79. Eph. 6. 15.

Yea further, the *Apoſtle* doth aſſure us, that if, whereunto we are come, and wherin we all agree, we would conſtantly proceed, *by the Rule*, thoſe things, wherein we are *otherwiſe minded*, even them would GOD *reveale unto us*. That is, He maketh no *controverſie*, but *controverſies* would ceaſe, if conſcience were made of the practice, of that which is out of *controverſie*. And I would to GOD it were ſo; and that this here, and ſuch other *manifeſtè magna* were in account. With the *Apoſtle* himſelfe it was ſo. He ſheweth plainly, what reckonning he made of this plain *Myſtery*; in that, having been *raviſh'd in ſpirit up to the third heavens*, and *there heard wonderfull high Myſteries, paſt mans utterance*; yet reckoned he all thoſe nothing, in compariſon of this plaine *Myſtery* here, nay, *eſteemed himſelfe not to know any thing at all*, but this. Phil. 3. 15. 2 Cor. 12. 2.

And as he eſteemed it himſelf, ſo would he have us. It is his expreſſe charge, we ſee (in the *Verſe* next before) where he tels his *Biſhop Timothy*, how he would have him his *Prieſts* and *Deacons* occupie themſelves, in his abſence: This he commends to them; wils them to be doing with this *Myſtery*. That you may know what to do (ſaith he,) What? do but deale with this point; throughly, deale with it. Howſoever it is *manifeſt*, it is *great*: Great regard to be had of it, great paines to be beſtowed about it. And, even ſo then let us do, and ſee now another while, this *Myſtery*, what it is. 1 Cor. 2. 2.

II
What this *Myſtery* is, *God is manifeſted in the fleſh*, &c.

GOD *is manifeſted in the fleſh*. Being one of the *Myſteries of Godlineſſe*, it cannot be, but *God* muſt be a part, and a chiefe part of it. And, *Gods* being a part maketh it *great*. For, *great* muſt that needs be, whereof *He is* a part, of *whoſe greatneſſe there is no end*. And mark firſt, that it is not *aliquid Dei*, but *Deus*; not any thing divine, or of *God*, but *God* himſelf. Diverſe things, diverſe *inviſible things of God* had beene formerly made manifeſt: **His eternall Power, Wiſdome, Providence*; in, and ſince the *Creation*. They be no *myſteries*: But, this is; that, not the *things of God*, but *Gods* own ſelf: not the ἀπαυγάσματα the *beames* of *His brightneſſe*; but, the very *Character of His ſubſtance*, the very *Nature* and *Perſon* of *God*. This is a *great Myſtery*. I GOD. † Rom. 1. 20. Heb. 1. 3.

Of *God*, the Prophet *Eſay* ſaith (*Chap.* XLV. *Ver.* XV.) *Verè Deus abſconditus es tu*: *God* is, of himſelf, a *Myſtery*, and *hidden*; and (that which is ſtrange) *hidden with light*, which *will* make *any eyes paſt looking on Him*. But, a *hidden* GOD our nature did not endure. Will you heare them ſpeak it plainly? *Fac nobis Deos, Make us viſible gods, who may go before us*, and we ſee them. *Myſticall, inviſible Gods* we cannot skill of. This we would have *God* to be *manifeſted*. Why then, *God* is *manifeſted*. 2 God *manifeſted*. 1 Tim. 16. Exod. 32. 1.

Manifeſted; Wherein? Sure, if GOD will condeſcend to be *manifeſted*, there is none but will think, it is meet to be, and it would be, in the moſt glorious *Creature*, that is under or above the Sun: None, good enough. Yea, in what thing ſoever, be it never ſo excellent, for *God* to *manifeſt* himſelfe in, is a diſparagement too. What ſay you to *fleſh*? is it meet GOD be *manifeſted* therein? *Without controverſie* it is not. Why, what is *fleſh*? It is no *Myſtery* to tell what it is: It is *duſt* (ſaith the *Patriarch Abraham*.) It is *graſſe* (ſaith the *Prophet Eſay*;) *Fœnum*, graſſe *cut down*, and *withering*: It is *corruption*, not *corruptible*, but even *corruption* it ſelfe, (ſaith the *Apoſtle Paul*.) There being then (as *Abraham* ſaid to him, *Luke* XVI.) χάσμα μέγα, ſo great a *gulf*, ſo huge a *ſpace*, ſo infinite a *diſtance* between thoſe two, betweene GOD, and *duſt*; GOD, and *Hay*; GOD and *corruption*; as no comming of one at the other; *ſileat omnis caro*, talke not of *fleſh*. Were it not a proud deſire, and full of preſumption, to wiſh things ſo remote to come together? to wiſh, that the Deitie, in the *fleſh*, may be made *manifeſt*? Yet we ſee, wiſhed it was, by one in a place (*Cant.* VIII.) in reaſonable expreſſe termes: *O that thou wert as my brother, that ſucked the breſts of my mother!* That is, O that He might bee *manifeſt in the fleſh*. O that Hee might bee! and ſo Hee was. Not onely 3 Manifeſted *in the fleſh*. Gen. 18. 27. Eſay 40. 6. 1 Cor. 15. 54. Luk. 16. 26. Zach. 2. 13 Can. 8. 1.

manifeſt, at all; (that is *great*:) but *manifeſt in the fleſh*; (that is greater.) For, if gold mixed, though it be with ſilver, is abuſed by it; what if it be mixed with the ruſt of Iron or droſſe of Leade? This muſt needs be great, in it ſelfe: But greater, with us: With us eſpecially, that make ſuch a do at any, though never ſo little diſparagement; and that, if any, (though not much our inferiour) be ranked with us, take our ſelves mightily wronged. We cannot chooſe, but hold this *Myſtery* for *Great*, and ſay with S. *Augu ſtine*,) *Deus: quid glorioſius? Caro: quid vilius? Deus in carne: quid mirabilius?* GOD: what more glorious? *fleſh*: what more baſe? Then, GOD *in the fleſh*: what more marvellous?

Manifeſted *ad ignominiam.* As a *Child.* Mat. 17. 2.

But, I ask further: *manifeſted in the fleſh*; what *fleſh*? Or, how *manifeſted*? In what *fleſh*? What, in the pride and beauty of our Nature? No: but in the moſt diſgracefull eſtate of it that might be. And, how *manifeſted*? *Ad gloriam*, for His credit or glory? No: but *ad ignominiam*, to His great contempt and ſhame. So to have beene manifeſted, as in the *holy Mount*, (*His face as the Sun, His garments as lightning, betweene Moſes and Elias*, in all glory, and glorious manner:) This had not been ſo great an impeachment. Was that the manner? no: But how? In *clouts*, in a *ſtable*, in a *manger*. The GOD, whom the *heavens, and the heaven of heavens cannot containe*, in a little *Childs* fleſh not a ſpanne long: and that fleſh of a Child not very well conditioned, as you may read in the XVI. of *Ezekiel*.

Eze. 16. 4. 5. &c

As a *condemned perſon.*

So, to day but after, much worſe. To day in the *fleſh* of a poore *Babe* crying in the Cratch, *in medio animalium*: after in the rent and torne *fleſh* of a *condemned perſon*, hanging on the *Croſſe*, *in medio latronum*, in the midſt of other manner perſons, than *Moſes* and *Elias*; That, men even *hide their faces* at Him; not, for the *brightnes* of His *glory*, but for *ſorrow* and *ſhame*. Call you this *manifeſting*? Nay, well doth the *Apoſtle* call it, the *Veile of his fleſh*; as whereby He was rather obſcured, then any way *ſet forth*; yea, *eclipſed*, in all the darkeſt points of it. Verily, the *condition* of the *fleſh*, was more than the *fleſh* it ſelfe: and the *manner* of the *manifeſtation*, far more, than the *manifeſtation* it ſelfe was. Both ſtill make the *Myſtery greater* and greater.

Heb. 10. 20.

The manner of this *Manifeſtation.*

And now, to weigh the word *manifeſted*, another while; becauſe, that may ſeem to be *terminus diminuens*, a qualified terme, rather abating than any way tending to make *great* the *Myſtery*; In that, a thing may be *manifeſted*, and not be that, for which it is manifeſted; be *manifeſted* for one thing, and be another. Would to GOD, we had not too plain examples of theſe, even in that we are about, in *godlineſſe* it ſelfe: That there were not, that manifeſted themſelves ἐν μορφώσει, in the *viſor*, or *maſk of godlineſſe*, but be nothing leſſe. Well, this, how or howſoever it may be with men, with GOD it is not: He is not like to us: And howſoever, not here in this. For firſt, it is not in the *ſhaddow*, *ſhew*, or *ſhape* of *fleſh*: but, in very *fleſh* it ſelfe. Then, it is not (ſaith the *Greeke Scholiaſt*) φαντὰις, but, φανερωθεὶς; φανθεὶς, which importeth but an *apparition*, tranſitory, for a ſeaſon, and then vaniſheth again; φανερωθεὶς, a *manifeſtation*; ſuch, as is (ſay they) permanent, which paſſeth not, but laſteth for ever. And to put all out of queſtion, (that here is *nihil perſonatum*, but even *perſona*,) He that here is ſaid to be GOD *manifeſted in the fleſh*, is, in another place, ſaid to be *Verbum caro factum*, the *Word made fleſh*. So *manifeſted*, that *made*: ſo taking our nature, as His, and it are grown into one *perſon*, never to be ſevered, or taken in ſunder any more. And, in ſign thereof, that *fleſh* wherin He is *manifeſted*, (in the beginning of the *Verſe*; in the end of the *Verſe*,) in the very ſame *fleſh*, He is *received up into glory*; And in the ſame, ſhall appeare againe, at his ſecond *manifeſtation*.

2 Tim. 3. 5.

Iohn 1. 14.

And yet, to go further; I ſay, that this word [*manifeſted*] is ſo far from being *Terminus diminuens*, that it doth greatly ampliate and inlarge the *Myſtery* yet ſtill. To be, *manifeſted*; *Eſſe*, and *videri*; *Dici de*, and *eſſe in*, are two things. And, as, in ſome caſes, it is more to *be*, than to be *manifeſted*; ſo, in ſome other, it is more to be *manifeſted*, than to *be*: And namely, in this here. More, for GOD to be *manifeſted*, than to *be* in the *fleſh*. It is well known when a great high Perſon doth fall into low eſtate, he careth not ſo much for *being* ſo, as for *appearing* ſuch: *Manifeſt* him not, and you do him a pleaſure. More it is for Him, to be *made known*, than to *be*, that, He is. O it is naturally given

us,

us, to hide our abasing, what we can. Our *misery* must be kept in a *mystery*, and that *mystery* is not *manifested* in any wise. *Blow a Trumpet in Sion*, if any good come to us, But, whilst *let it not be heard in Gath, nor in Ascalon*, if any evill fall upon us. Not so much as *Naomi* (we see,) but when she was fallen into poverty, she could not endure to be called by that name: No, her name was *Mara*; as if she had been some other partie: So loth she was, to have her misery made manifest. *Humility intrinsecall* is not so much: it is the *manifesting* our *humility* that poseth us. That *David* should have been *humble* in *heart* before GOD and His *Ark*; that *Michal* could have born well enough: This was the griefe; that *David* should make it manifest, *uncover himselfe, weare an Ephod*, and thereby (as she thought) mightily disgrace, and make him selfe *vile in the eyes of his servants*. That was it, she took so ill: Not, to *be*, so much; as, to be *manifest*: That same *manifesting* marred all. And, why would *Nicodemus* come to CHRIST, but not by *Candle light*, but that to be seen manifestly to come, was (with him) a far greater matter, than to come. By all which it appeareth, that in case of abasement, to *seem*, is more than to *be*; *dici de*, than *esse in*: And so (here) *nosci*, more than *nasci*. And I make no question, but we may reckon these two, as two distinct degrees: [1] *He abhorred not to become flesh*: [2] *He abhorred not to have it manifestly known*. It was not done (this) *in a corner*, in an out-corner of *Galilee*; but, in the *City of David*. His poore *Cunis manifested*, by a *Star*: His *shamefull death* published, by a great *Eclips*: Yea, that it might be *manifest* indeed, (as it followeth after in the *Verse*) He would have it *preached over all the world*.

2 Sam. 1 20. Ruth 1. 20.

2 Sam. 6. 20.

Ioh. 19. 39.

Acts 6. 26. Luk. 2. 4.

But, when we have done and said all that ever we can, if we had all *Mysteries*, and no *love*, the *Apostle* tels us, it is nothing. We can have no *Mystery*, except *Love* be *manifest*. So is it. Two severall times doth the *Apostle* tell us. [1] (*Tit. II.*) *apparuit gratia*: [2] (*Tit. III.*) *apparuit Amor erga homines*: At the openning of this *mystery*, there appeared the [1] *Grace of God*, and the [2] *Love of God* toward *mankind*. *Velatio Deitatis, revelatio charitatis*: As *manifest* as GOD was *in the flesh*, so *manifest* was His *love* unto *flesh*. And then, because *great love*, a *great mystery*, *Dilexit* goeth never alone, but with *Sic*; (so, CHRIST:) *Ecce quantam charitatem*; (so, S. *Iohn*.) Sure, how *great* and *apparent Humility*, so *great* and *apparent love*. And His *humility* was too apparent. So, we have GOD *manifested in the flesh*, *Deus charitas*: for, if ever He were *Love*, or shewed it; in this, He was it, and shewed it both. GOD, (that is *Love*,) was *manifested in the flesh*.

1 Cor. 13. 1. Tit. 2. 11 & 3. 4.

Ioh. 3. 16. 1 Ioh. 3. 1. 1 Ioh. 4. 8.

To make an end, one question more. To what end? *Cui bono?* who is the better for all this? GOD, that is *manifested*; or the *flesh*, wherein He is *manifested*? Not GOD: To Him, there groweth nothing out of this *manifestation*. It is for the good of the *flesh*, that GOD was *manifested in the flesh*. 1. For the *good present*: for, we let go that of the *Psalmist*, now, [*Thou that heares the prayer, to thee shall all flesh come*;] and much better and more properly say; Thou that *art manifest in the flesh, to Thee shall all flesh come*: *With boldnesse entring into the holy place, by the new and living way prepared for us, through the veile, that is, His flesh*. 2. And, for the *good to come*; For we are put in hope, that the end of this *manifesting God in the flesh*, will be the *manifesting* of the *flesh* in *Him*, even as He is: And, that which is the end of the verse, be the end of all, *The receiving us up into His glory*. To this haven ariveth this *Mystery*, of the *Manifestation* of it.

The *End* of this *manifestation*.

Psal. 65 2. Heb 10. 19, 20

The end of this Second part is but the beginning of the third. For, hearing that it is so *great*, and of so *great* availe rising by it, that it is *quæstus multo uberrimus*, a trade so beneficiall; it makes us seek, how to incorporate our selves (as in the * III. of the *Ephesians* he speaketh; how to have our part and *fellowship*, in this *Trade*, or *Mystery*. And that may we doe (saith he, in the same place) * *si operetur in nobis*, (that is) if it prove to us, as it is in it self, a *Mystery*. I know, it were a thing very easie, for a *speculative Divine*, to lead you along, and let you see, that this *Mystery* is the *Substance* of all the *Ceremonies*, and the *fulfilling* of all *Prophecies*: That all *Moses veiles*, and all the *Prophets visions*, are recapitulate in it. But it is a point of *speculation*; We heare those points too often, and love them too well: Points of *practice* are lesse pleasing, but more profitable for us; namely, how we may get into the *partnership of this Mystery*.

III. How this *mistery* concerneth us.

1 By the *Operation* of it ... us.

* Eph 3. 6. 9.

* Eph. 3. 7.

There is this difference, between a *Ceremony* and a *Mystery*: A *Ceremony* represents and

2 Thes. 2. 7. and *ſignifies*, but, *works* nothing: A *Myſtery* doth both. Beſide that it *ſignifieth*, it hath his *operation*; and *work* it doth; elſe, *Myſtery* is it none. You may ſee it, by the *Myſtery of iniquity*; That doth *operari*; was at *work* in the *Apoſtles* time; and it is no way to be admitted, but that the *Myſtery of godlineſſe* ſhould have like *operative force*.

If you ask, what it is, to *work*? It is to do, as all other Agents; *Vt aſſimulet ſibi paſſum*, to make that, it works on, like it ſelfe; to bring forth in it the very ſame quality. This, the rather, for that, this day being a *Birth* day, and the *Myſtery* of it, a *Birth*, or ge eration; in that, (we know) the naturall and moſt proper work is, *Sui ſimile procreare*, to beget and bring forth the very like to it ſelfe. And what ſhould the *Myſtery of godlineſſe* beget in us, but *godlineſſe*? What, the *Myſtery of Godlineſſe* (in this *Chapter*,) but the *Exerciſe of godlineſſe* (in the next?) To ſhew, we muſt make S. *Baſil's* Ασκησις of it: For, his Ασκησις, and S. *Paul's* Γυμνασια, I take to be all one.

Verſe 7.

Within; the *Myſtery*.
2 Pet. 3. 11. Iam. 1. 27.

Firſt, *Within*, (after the manner of a *Myſterie*,) by entring into our ſelves, and ſaying (with S. *Peter*) *Seeing then*, GOD *hath dealt ſo with us, what manner of perſons ought we to be, in all holy converſation and godlineſſe?* How ought we to eſteeme Him, that ſo eſteemed us? How to eſteem our ſelves, whom He hath ſo eſteemed? How, without ſoile, or *ſpot*, to *keep* that *fleſh*, wherein GOD hath *manifeſted Himſelfe*, that nothing come from it but ſuch as may become that *fleſh*, which is now all one with the *fleſh* of the SONNE of GOD.

Without; the *manifeſtation*.
Gal. 5. 19. Iam. 2. 18. 2 Cor. 4. 10, 11

Provided, that it be not all *Within*: For, we deale not with a *Myſtery* alone, but with a *Manifeſtation* too. That therefore our *godlineſſe* be not onely *myſticall*, but *manifeſt*, as GOD was. As the *Myſtery*, ſo the *Godlineſſe* of it; *Great*, and conſpicuous both. For, that is the complaint; that, in our *godlineſſe*, now adayes, we go very *myſtically* to work indeed; we keep it under a *veile*; and *nothing manifeſt*, but *opera Carnis*. Which maketh S. *Iames* cry, *Oſtende mihi*, *ſhew it me:* and S. *Paul* tels us, that the life of JESUS muſt not only be had in our *ſpirit*, but *manifeſt* in our *fleſh*. For, *Godlineſſe* is not only *Faith*, which referreth to the *Myſtery* (as we have it directly, at the IX. *Verſe*, the *Myſtery of Faith:*) But, it is *Love* too; which referreth to the *Manifeſtation*. For, *in hoc cognoſcimus* (ſaith S. *Iohn*,) *By this, we know*, our ſelves; and, *in hoc cognoſcent omnes* (ſaith CHRIST,) *By this ſhall all men know*, that we are *His*. And, if *Faith* work by *Love*, the *Myſtery* will be ſo *manifeſt* in us, as we ſhall need no *proſpective glaſſes*, or other *optick* inſtruments, to make it viſible; all men ſhall take notice of it.

1 Iohn 3. 14. 4. 13. Iohn 13. 35.

* By the *Initiation* of us into it.

And yet remaineth there one point; than which, there is not one more peculiar to a *Myſtery*. That which the Apoſtle (*Heb.* 10. 20.) calleth *Initiating*: whereby we grow into the *fellowſhip* of this, and what *Myſteries* ſoever. For, this we are to underſtand, that *Myſteries* go not all, by hearing; no, they be *diſpenſed alſo:* And men are to

1 Cor. 4. 1.

eſteeme of us (ſaith he) *not onely*, as of *the Vnfolders, but, as of the Stewards* (or *Diſpenſers*) *of the Myſteries of* GOD. *Operari Myſteriis*, is a phraſe well knowne to the very *Heathen* themſelves: That *Myſteries*, as they *work*, ſo they are to be *wrought*. That they are to be handled, and that our hands are to be cleane waſhed, yer we offer to touch them.

By which, I underſtand the *Myſtery* of *godlineſſe*, or *Exerciſe of godlineſſe* (call it whether ye will,) which we call the *Sacrament: the Greeke* hath no other word for it, but Μυστηριον:) whereby the *Church* offereth to *initiate* us into the *fellowſhip* of this dayes *Myſtery*. Nothing ſorteth better than theſe two *Myſteries* one with the other; the *Diſpenſation* of a *Myſtery*, with the *Myſtery of Diſpenſation*. It doth manifeſtly repreſent; it doth myſtically impart what it repreſenteth. There is in it, even by the very inſtitution, both a *Manifeſtation*, and that viſibly to ſet before us this *fleſh*; and a myſticall *Communication*, to infeoffe us in it, or make us partakers of it. For the *Elements*: What can be more properly fit, to repreſent unto us the union with our *Nature*, than things that do unite themſelves to our Nature? And, if we be to diſpenſe the *Myſteries* in due ſeaſon; what ſeaſon more due than that His *fleſh* and *blood* be ſet before us, that time, that He was *manifeſted in fleſh and blood* for us. Thus we ſhall be initiate.

Apo. 10 7.

You look to heare of a *Conſummation* of it too; and conſummate it ſhall be, but not yet: not till the dayes of the voice of the *Seventh Angell*. Then ſhall the *Myſtery*

of

of GOD be finiſhed. So we finde it directly, but not before. When, He that was, this day *manifeſted in the fleſh*, ſhall *manifeſt*, to the *fleſh*, the *fulneſſe* of this *Myſtery*, His eternity, glory, and bliſſe. So, ſtill it remaineth a *myſtery* in part; a part thereof there ſtill remaineth behinde, to be *manifeſted*. What He is, appeareth; what we ſhall be, doth not yet appeare; but ſhall, at the *ſecond appearing*. Two *veiles* we read of: [1] The *veile* of His *fleſh* (*Heb.* 10.20.) [2] And the *veile* where our *hope* hath caſt *anchor*, even *within the veile*, meaning heaven it ſelfe. The firſt is rent; theſe *myſteries* are remembrances of it. The ſecond alſo ſhall be, as we alſo with it; and as he, (in the end of the *Verſe*) ſo we, with Him, in the end, ſhall be *received up into glory*. To the *conſummation* of which great *Myſtery*, even that Great *Manifeſtation*, He vouchſafe to bring us all, that was, this day, for us all, *manifeſted in the fleſh*, *Ieſus Chriſt the Righteous*, &c. 1 Ioh. 2 2.

A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Munday* the XXV. of *December*, *A. D.* MDCIX.
being CHRISTMAS day.

GALAT. Chap. III. Ver. IV. V.

When the fulneſſe of time was come, God ſent his Sonne, made of a woman, made under the Law.

That He might redeeme them that were under the Law, that we might receive the Adoption of Sonnes.

IF, *when* the *fulneſſe of time commeth, God ſent His Son*: then, when *God ſent His Son, is the fulneſſe of time come*. And at this day, *God ſent His Son*. This day therefore (ſo oft as by the revolution of the yeare it commeth about) is to us a yearely repreſentation of *the fulneſſe of time*. So it is: and a ſpeciall honour it is to the *Feaſt*, that ſo it is. And we our ſelves ſeeme ſo to eſteeme of it. For we allow for every *moneth* a *day*, (look how many *moneths*, ſo many *days*,) to this *Feaſt*, as if it were, and we ſo thought it to be, the *full* recapitulation of the whole year.

This honour it hath, from *Chriſt*, who is the *ſubſtance* of this, and all other *Solemnities*. Peculiarly, *à Chriſti miſſa*, from *Chriſts ſending*. (For, they that read the ancient Writers of the *Latine* Church (*Tertullian*, and *Cyprian*) know, that *Miſſa*, and *Miſſio*, and *Remiſſa*, and *Remiſſio*, with them, are taken for one. So that, *Chriſti miſſa*, is the *ſending of Chriſt*.) And when then hath this Text place ſo fit, as Now? Or what time ſo ſeaſonable to intreat of it, as This? Of *the ſending of his Son*; as *when God ſent his Son*: Of *the fulneſſe of time*; as, on the yearely returne and memoriall of it.

To intreat of it then. The Heads are two: 1. Of *the fulneſſe of time*. 2. And of that, wherewith it is *filled*. 1. *Times fulneſſe*, in theſe, *When the fulneſſe of time came*. 2. *Times filling*, in the reſt, GOD *ſent His Son, made of a woman, made under the Law*, &c. *The Diviſion*

In the former, (*Quando venit plenitudo temporis*,) there be foure points: 1. *Plenitudo temporis*: That, *time* hath a *fulneſſe*; or, that there is *a fulneſſe* of *time*. 2. *Venit plenitudo*: I.

plenitudo: That that *fulneſſe commeth*, by ſteps and degrees; not all at once. 3. *Quando venit:* That, it hath a *Quando*, (that is,) there is a time, when *time* thus *commeth* to this *fulneſſe*. 4. And when that *When* is? And that is, *When God ſent His Son.* And ſo paſſe we over to the other part, in the ſame Verſe, *Miſit* DEUS; GOD *ſent His Son.*

II. For the other part (touching *the filling of time.*) There be *Texts*, the right way to conſider of them, is to take them in peeces. And this is of that kind. And if we take it in ſunder, we ſhall ſee, as it is of *fulneſſe*, ſo a kinde of *fulneſſe* there is in it: every word, more *full* than other: every word, a ſtep in it, whereby it riſeth ſtill higher, till by *ſeven* ſeverall degrees it commeth to the top, and ſo the meaſure is *full*, 1. GOD *ſent*, the firſt. 2. *Sent his Son*, the ſecond. 3. *His Sonne made*, the third. 4. And that *twice* made, *Made of a woman*, the fourth. 5. *Made under the Law*, the fift; every one *fuller* than other, ſtill.

And all this, for ſome *Perſons*, and ſome *Purpoſe*; The Perſons, *Vt nos, that we.* The purpoſe, *Reciperemus, that we might receive.* Nay, (if you mark it) there be two *Vt's*, [1] *Vt ille*, [2] *Vt nos*, that *He might*, and, that *We might*. *He* might *redeeme*; and *We* might *receive:* that is, *He*, pay for it, and, *We* reap the benefit. 6. A double benefit; of [1] *Redemption* (firſt) from the ſtate of perſons caſt and condemned, *under the Law*, which is the ſixth. 7. And then, of [2] *Tranſlation* into the ſtate *of adopted children* of God, which is the ſeventh, and the very *filling* up of the meaſure.

III. All which, we may reduce to a double *fulneſſe*. *Gods*, as much as *He can* ſend. *Ours*, as much as we can deſire. GODS, in the five firſt. 1. God *ſent*. 2. *Sent his Son*. 3. *His Son made*. 4. *Made of a Woman*. 5. *Made under the Law*. And *Ours* in the two latter; 6. *We are redeemed*, the ſixth. 7. *We receive adoption*, the ſeventh.

In that of Gods, every point is *full*. The thing ſent, *full*. The *ſending*, and the *manner* of ſending, *full*. The *making*, and the two *manners* of making, [1] *Of a woman*, and, [2] *under the Law*, both *full*. And *our fulneſſe* in the two latter, (the *effects* of theſe two *Acts*; or *makings*, [1] *of a woman*, [2] *under the Law*,) *Redemption* and *Adoption*, which make up all. That when we were *ſtrangers* from the *Adoption*; and not that only, but lay *under the law*, as men whom ſentence had paſſed on: From this latter, we are *redeemed*, (He *under the Law*, that we *from under the Law*,) That, (being ſo *redeemed*) we might further *receive the adoption of children*, (and as He *the Son of man:* ſo we might be made *the Sons of God.*) Which two are as much as we can wiſh. And this is *Our fulneſſe*.

IV. And to theſe; I will crave leave to add another *fulneſſe* of *Ours*, riſing out of theſe, and to make a *motion* for it. That, as it is the time, when *we* from GOD, *receive* the *fulneſſe* of His *Bounty:* ſo it might be the time alſo, when *He* from us, may likewiſe *receive* the *fulneſſe* of our *Duty*. The time of *His Bounty-fulneſſe*, and the time, of our *Thankfulneſſe:* that it may be *Plenitudo temporis, quà ad illum, quà ad nos*; downward, and upward; from *Him* to *us*, and from *us* to *Him* againe: and ſo be, both wayes, *The fulneſſe of time.*

Quando venit plenitudo temporis.

I *Plenitudo temporis.* Sap. 11. 17. Eph. 4. 13.

FIrſt there is a *fulneſſe* in time. The *Terme*, [*Fulneſſe*,] carrieth our conceit to *Meaſure*, ſtreight, from whence it is borrowed: which is then ſaid to be *full*, when it hath as much as it can hold. Now, *God hath made all things in Meaſure:* and if all things, then *Time*. Yea, *Time* it ſelf is by the *Apoſtle* called, *Menſura temporis*, the Meaſure of Time. As then, all other *Meaſures* have theirs; ſo the *Meaſure of time* alſo hath *his fulneſſe*, when it receiveth ſo much, as the capacity will containe no more. So, *Time* is a *meaſure:* it hath a *capacity:* that hath a *fulneſſe*. That, there is ſuch a thing as *the fulneſſe of time.*

2 *Venit plenitudo.* But, nothing is *full* at firſt: no more is *Time* by and by. *Venit plenitudo*, it cometh, not at once, or ſtraightwayes, but by ſteps and paces, nearer and nearer: *Fils*, firſt a quarter, and then half, till at laſt it come to the brim. And *degrees* there be, by which it commeth. *Ecce palmares poſuiſti dies meos*, (*Pſal.* 39. 6.) From which word [*palmares*] it is an obſervation of one of the *Fathers*, a man may read his *Time:* In his own *hand*, viſibly, there in an aſcent, the fingers riſe ſtill, till they come to the top of the middle finger; and when they be come thither, down againe by like deſcent, till they come to the

Alcuin.

the little, which is the loweſt of all. So is it in our *time*. It riſeth ſtill *by degrees*, till we come to the *full* pitch of our Age, and then declineth againe, till we grow to the lower end of our *dayes*. But howſoever it may be (as it oft fals out) the deſcent is ſudden, we go down headlong without degrees, go away in a moment; yet ever this holdeth; to our *fulneſſe* we come not but *by degrees*.

Now thirdly, this *comming* hath a *Quando venit*, a *time*, when it *commeth* thither. As a time there is a great while, when we may ſay, [a] *Nondum venit hora*, the time is not yet come, while the *meaſure* is yet but in *filling*: So at the laſt, a time too, that we may ſay, [b] *Venit hora*, the time is now *come*, when the *meaſure* is *full*: that is, a *time* there is, when *time commeth to the full*. As in the *day*, when the *Sun* commeth to the *Meridian Line*: in the *moneth*, when it commeth to the point of *oppoſition* with the *Moone*: in the *yeare*, when to the *Solſtice*: In *man*, when he commeth to his *full* yeares: for that is the *fulneſſe of time* the *Apoſtle* alledgeth in three verſes before. 3 *Quando venit.* [a] Ioh. 7. 6. [b] Iohn 12. 23.

And when is that *When*, that *time* thus *commeth* to his *fulneſſe*? *Quando miſit Deus*, when GOD ſends it: for *Time* receives his *filling* from GOD. Of it ſelfe, *time* is but an *empty meaſure*, hath nothing in it: *Many* dayes and moneths run over our heads, *Dies inanes*, (ſaith the *Pſalmiſt*:) *Menſes vacui*, (ſaith *Iob*:) *Empty dayes*, *Pſal.* 78. *Ver.* 33. *Void moneths*, without any thing to fill them, *Iob* 7. *ver.* 3.

That which *filleth time*, is ſome memorable thing of *Gods* powring into it, or (as it is in the Text) of *His ſending*, to *fill* it withall. *Miſit Deus* is it: and ſo commeth time to be more or leſſe *full*; thereafter as that is, which *God ſends* to *fill* it. 4 *Quando.*

Now, many memorable *miſſions* did *God* make before this here, whereby in ſome meaſure, He *filled* up certaine times of the yeare under *Moſes*, and the *Prophets*: all which may well be termed, *The implements of time*.

But for all them, the *meaſure* was not yet *full*: *filled* perhaps to a certaine *degree*, but not full to the *brimme*: *full* it was not (ſeeing it might be ſtill *fuller*) till *God ſent* That, than which a more *full* could not be *ſent*.

And, That *He* ſent, when *He ſent His Sonne*, a *fuller* than whom *He* could not *ſend*, nor *Time* could not *receive*. Therefore, with the *ſending Him*, when that was, *Time* was at the top, that was the *Quando venit*, then it was, *plenitudo temporis*, indeed.

And, well might that *time*, be called the *fulneſſe of time*. For when *He* was ſent into the world, in whom *the fulneſſe of the God-head dwelt bodily*: in whom *the Spirit was not by meaſure*: in whom was *the fulneſſe of grace and truth*: of *whoſe fulneſſe we all receive*: when He was ſent, that was thus *full*, then was *time* at the *full*. 1 Col. 2. 9. Iohn 3. 34. Iohn 1. 14. Iohn 1. 16.

And well alſo might it be called *the fulneſſe of time*, in another regard. For till then, all was but in *promiſe*, in *ſhadowes*, and *figures*, and *prophecies* onely, which *fill* not, God knowes. But when the *Performance* of thoſe *promiſes*, the body of thoſe *ſhadowes*, the *ſubſtance* of thoſe *figures*, the *fulfilling* or *filling full* of all thoſe *prophecies* came, then *came the fulneſſe of time*, truly ſo called. Till then it *came* not: then it *came*. 2

And, well might it be called *the fulneſſe of time*, in a *third* reſpect. For then the Heire, (that is, the *World*) was come to his *full age*: and ſo that the fitteſt *time* for Him to be *ſent*. For to that, compareth the Apoſtle their eſtate then; that the former times under *Moſes* and the Prophets were as the Nonage of the world; *ſub Pædagogo*, in the 3. *Chapter*, *Ver.* 24. ὑπὸ παιδαγωγόν, as their *A. B. C.* or rudiments, (as in the very laſt words before theſe.) Their eſtate then, as of *Children* in their minority, *little differing from ſervants*. For all this while, *nondum venit*, the *fulneſſe* of *time* was not yet *come*. But a *time* there was, as for *man*, ſo for *mankind* to come to his *full* yeares: that *time came* with CHRISTS *comming*, and CHRISTS *comming* with it, and never till then was *the fulneſſe of time*; but then it was. 3

And let this be enough for this point; more there is not in the *Text*. But if any ſhall farther ask, why then, at that age of the World, the World was at his *full age*, juſt then, and neither ſooner nor later? I know many heads have been full of devices, to ſatisfie mens curioſity in that point. But I hold it ſafeſt to reſt with the Apoſtle (in the ſecond verſe) on GODS προθεσμία. Let that content us. Then was the time, for that was *Tempus præfinitum à Patre*, the time appointed of the Father. For, even

among men, though (the *Father* being dead) the Law ſetteth a time, for the *Son* to come to His heritage: yet the *Father* living, no time can be prefixed, but only when
Act. 1. 7. it liketh Him to appoint; and the *Father* here liveth; and therefore let this προθεσμία ſtay us. *The Times and Seaſons He hath put in His own power. It is not for us to know them.* This is for us to know, that with His appointment, we muſt come to a full point. So doth the *Apoſtle*, and ſo let us, and not buſie our ſelves much with it, *time* is but the *meaſure* or caske, that wherewith it is *filled*, doth more concerne us. To that therefore let us come.

2 God *ſent.* 1 The *degrees* are ſeven (as I ſaid.) To take them as they riſe. *Miſit Deus*, *God ſent.* That ſtandeth firſt; and at it, let our firſt ſtay be. That will fall out to make the *firſt* degree. For, even this, that GOD *ſent* at all, *Ipſum mittere Dei*, this very *ſending* it ſelf, is a degree. It is ſo; and ſo we would reckon of it, if we knew the *Sender*, and who *He is*; the *Majeſtie* of His preſence how great it is, and how glorious, how far ſurpaſſing all we can ſee on earth.

For *Him*, for ſuch an one as *He*, to condeſcend, but to *ſend*; is ſure a degree. For enough it had been, and more than enough for *Him*, to be *ſent to*; and not to *ſend Himſelfe*. To have ſit ſtill, and beene content, that we might *ſend* to *Him*, and have our meſſage and petition admitted, and not He *ſend* to us. That had beene as much as wee could looke for, and well, if we might have beene vouchſafed but that. But it was He that *ſent*: not *we* to Him firſt, nay, not *we* to Him at all, but He *to us*.

He to *us*? And what were *we*, that He to *us*? *Vs*, (as elſewhere he termeth us) *meere*
Eph. 2. 12. *Aliens from Him*, and *His houſhold*: Not that only, but *us*, in caſe of men, whom the Law had paſſed upon (ſo is our eſtate deſcribed in the end of the Text.) For Him, to *ſend to us*, ſo *great* as He, to ſuch as *we*; to think *us*, *tanti*, ſo much worth, as to make any *miſſion*, or motion, or to diſeaſe any about *us*; This may well be the firſt. Be it then ſo; that *to us*, or *for us*, or *concerning us*. GOD would trouble *Himſelfe* to make any *ſending*: A *fulneſſe* there is in this. *Full* He was, a *fulneſſe* there was in Him, (even the *fulneſſe of compaſsion* in His bowels over our eſtate) els ſuch a *Sender* would never once have *ſent*.

2 His Son. GOD *ſent*, *Sent*, and *ſent His* SONNE: That, (I make no queſtion,) will beare a *ſecond*. *Others* He might have ſent; and *whoſoever* it had beene He had ſent, it might well have ſerved our turnes. If ſent by the hand of any His *Servants*, any *Patriarch*, *Prophet*, any *ordinary meſſenger*, it had beene enough. So, hitherto had beene His *ſending*. So, and no otherwiſe, ever till now.

Then if to *ſend* by *any* may ſeeme ſufficient, to *ſend* His SONNE, muſt needs ſeeme *full*. For ever the more excellent the *Perſon ſent*, the more honourable the *ſending*: the
Col. 2. 9. *greater* He, the *fuller* it. Now, *greater* there is not than His *Son*, His *firſt*, His *only begotten Son*, in *whom the fullnes of the God-head dwelt*; In ſending Him, He ſent the greateſt, the beſt, the *fulleſt* thing He had.

To heap the *meaſure* up yet more, with the *cauſe* of His *ſending*, in the word χαρίσεται It was *voluntary*. He ſent Him not for need: but for meere love to us, and nothing els. There was no *abſolute neceſsity* that He ſhould have ſent Him. He might have done what He intended, by the meanes and miniſtery of ſome beſides. GOD could have enabled a *Creature*; a *Creature* enabled by GOD, *and the power of His might*, could ſoone have *trod downe Sathan under our feet*. But if it had beene any *other* He had ſent, His love and regard to us had not ſhewed ſo *full*. It had been, *Oſtendit Deus charitatem*, but
1 Ioh. 3. 1. not, *Ecce quantam charitatem oſtendit Deus*. Whomſoever He had ſent beſides, His love had not been *full*: at leaſt, not ſo *full* as it ſhould have been, if He had ſent his *Son*. That therefore it might be *full*, and ſo appeare to us for full, *Miſit Deus filium ſuum*. Enough it was, in compaſſion of our eſtate, to have relieved us by any: Men that are in need to be releived, care not who they be that do it. Enough then for *compaſsion*: but not enough to manifeſt the *fulneſſe* of His love, unleſſe to relieve us, *He ſent His own Sonne*.

3 *Made.* This is *full* one would think: Yet, the *Manner* of His *ſending* Him, is *fuller ſtill*, *Miſit filium*; *Filium factum*. Sent His *Sonne*; His *Son made*. Sent Him, and ſent Him *made*: This is a third, For if He would have ſent Him, He ſhould not have ſent Him *made*: but as He was, *neither made nor created*, but like Himſelf in His own eſtate

eſtate, as was meet for the *Sonne of God*, to be ſent. To *make Him* any thing, is to *marre Him*, be it what it will be. To *ſend Him made*, is to *ſend Him marred*, and no better. Therefore I make no doubt, CHRISTS *ſending* is one degree, *His making* is another: So to *ſend*, as withall *to make*, are two diſtinct meaſures of this *filling*. As He is, He is a *Maker*, a *Creator*: If GOD *make Him* any thing, He muſt be a thing *made*, a *Creature*; and that is a great diſparagement. So that, howſoever the *Time* is the *fuller*, for this; He is the *emptier*: πλήρωμα χρόνου, κένωμα Χριστοῦ, the fulneſſe of time, is His emptineſſe; the exalting of that, His abaſing: And this very *Exinanivit ſeipſum*, emptying Himſelfe, for our ſake, is a preſſing downe the *meaſure*: and ſo, even by that, ſtill the *meaſure* is more *full*. Phil. 2. 7.

Yea, the very *manner* of this *making*, hath his increaſe too, addeth to it ſtill. In the word γενόμενον: which is not every *making*, but *making it His Nature*. To have *made* Him a body and taken it upon Him for a time, till He had performed His Embaſſage, and then laid it off againe, that had been much: But ſo to be *made*, as once *made*, and ever *made*; ſo to take it, as never lay it off more, but continue ſo ſtill γενέσθαι, it to *become His very Nature*; ſo to be *made*, is to *make* the *union full*. And to make the *union with us full*, He was content, not to be *ſent* alone, but to be *made*; and that γενέσθαι, to be *made ſo*, as never *unmade* more. Our *Man-hood* becomming His *Nature*, no leſſe than the *God-head* it ſelfe. This is *Filium factum* indeed.

Made and twice *made*, (for ſo it is in the Verſe) [1] *Factum ex*, and [2] *Factum ſub*; *made of*, and *made under*: *Of a woman, under the Law*. So, two *makings* there be; either of them, of it ſelfe, a *filling* to the *meaſure*, but both of them maketh it perfectly full.

Made, firſt *of a woman*: that, I take clearely to be *one*. For, if *He*, if the *Sonne of* GOD muſt be *made a Creature*: it were meet he ſhould *be made* the beſt *Creature* of all. And if *made* of any thing, (if any one thing better than another) of that: *made* ſome glorious *Spirit*, ſome of the orders of the *Angels*. Nay, *made*, but *made* no Spirit; *Verbum caro factum eſt*, the Word became *fleſh*: *made*, but *made* no *Angell*; *Nuſquam Angelos*, he in no wiſe took *Angels* nature upon him. 4 Made of a woman. John 1. 14. Heb. 2. 16.

But *made man*. Firſt, I will ask with *David*, *Domine, quid eſt homo?* Lord, what is man? And then, tell you his anſwer: *Homo quaſi res nihili*, Man is like a thing of nought. And this he was *made*, this he became, *made man, made of a woman: did not abhorre the Virgins wombe*, (as we ſing daily, to the high praiſe of the *fulneſſe of His humility*, to which His love brought Him for our ſakes.) For, *whatſoever* elſe He had beene *made*, it would have done us no good. In this then was the *fulneſſe* of His Love, as before of His *Fathers*, that He would be *made*, and was *made*, not *what* was *fitteſt* for *Him*, but *what* was *beſt* for *us*: not, *what* was moſt for *His glory*, but *what* was moſt for our *benefit* and behoofe. Pſal. 144. 5.

Made of a woman. For, *Man* He might have been *made*, and yet have had a body framed for Him in *Heaven*, and not *made of a Woman*. But when He ſaith, *Factum ex muliere*, it is evident, He paſſed not *thorow her, as water thorow a Conduit Pipe*, (as fondly dreameth the Anabaptiſt.) *Made* of, *Factum ex*: *Ex dicit materiam*. Made of her; She miniſtred the matter, *Fleſh of her fleſh*. *Semen mulieris*, the ſeed; and *Semen intimum ſubſtantiæ*, that is, the principall and very inward chiefe part of the *ſubſtance*. Made of that, made of her very *ſubſtance*. Gen. 3. 15.

And ſo have we here now in one, both twaine *His Natures*. *God ſent His Sonne*, there His *Divine*: *Made of a woman*, here His *Humane Nature*. That, *from the boſome of His Father*, before all worlds; this from the *wombe of his mother*, in the world. So that, as from *eternity*, GOD His *Father* might ſay that verſe of the Pſalme, *Filius meus es tu, hodie genui te*, Thou art my Sonne, this day have I begotten thee: So, in *the fulneſſe of time*, might the *Virgin his mother*, no leſſe truly, *Filius meus es tu, hodie peperi te*, Thou art my Sonne, this day have I brought thee into the world. Pſal. 2. 7.

And here now, at this word, *made of a woman*, He beginneth to concerne us ſomewhat. There groweth an alliance betweene us: For, *we alſo are made of a woman*. And our hope is, as, He will not be confounded, to be counted *inter natos mulierum*; no more will He be, (ſaith the Apoſtle) to ſay, *in medio fratrum*; to acknowledge Heb. 1. 11. Rom. 8. 29.

ledge us his *Brethren.* And ſo by this *Time* he groweth ſomewhat *neare us.*

5 Made *under the Law.*

This now is *full* for the union with our nature, *to be made of a woman.* But ſo to be *made of a woman,* without he be alſo *made under the Law,* is not neare enough yet. For, if He be out of the compaſſe of the *Law,* that the *Law* cannot take hold of Him, *Factum ex muliere* will do us ſmall pleaſure. And He was ſo born, *ſo made of a woman;* as the verity of His conception, is in this *factum ex muliere:* So the purity is in this, that it is but *ex muliere,* and no more; of the *Virgin* alone, by the power of the HOLY GHOST, without mixture of fleſhly generation. By vertue whereof, no originall

1 Tim. 1. 9. ſoile was in Him. *Iuſt* born He was, and *Iuſto non eſt lex poſita,* no law for the juſt, no law could touch Him. And ſo we, never the better, for *factum ex muliere.*

For if one be in debt and danger of the *Law,* to have a *Brother,* of the ſame bloud, *made of the ſame woman;* both (as we ſay) *lying in one belly,* will little availe him, except he will alſo come *under the Law,* that is, become his Surety, and undertake for him.

Col. 2. 14. And ſuch was our eſtate. As Debtors we were, by vertue of *Chirographum contra nos,* the *hand-writing* that was againſt us. Which was our *Bond,* and we had forfeited it. And ſo, *factus ex muliere,* to us, without *factus ſub lege,* would have been to ſmall purpoſe.

No remedy therefore, He muſt be new *made; made* againe once more. And ſo He was, caſt in a new mould; and at His ſecond *making, made under the Law;* under which if He had not *been made,* we had been marred; even quite undone for ever, if this had not been done for us too. Therefore, He became bound for us alſo, entred bond anew, took on Him, not only our *Nature,* but our *Debt; our Nature,* and *Condition* both. *Nature,* as men; *Condition,* as ſinfull men; expreſſed in the words following, [*Them that were under the Law:*] for that was our *Condition.* There had indeed been no capacity in Him, to do this, if the former had not gone before, *factum ex muliere;* if He had not been, as we, *made of a Woman:* But the former was for this; *Made of a Woman* He was, that He might be *made under the Law:* being *ex muliere,* He might then become *ſub Lege,* which before He could not, but then He might and did: And ſo this ſtill is the *fuller.*

Gal. 5. 3. And when did He this? When was *He made under the Law?* Even then, when He was *circumciſed.* For this doth S. *Paul* teſtifie, in the *third* of the next *Chapter; Behold, I Paul teſtifie unto you, whoſoever is circumciſed, Factus eſt debitor univerſæ Legis,* He becoms a debtor to the whole Law. At His *Circumciſion* then, He entred *Bond* anew with us; and in ſigne that ſo He did, He ſhed then a few drops of His bloud, wherby He ſigned the *Bond* (as it were) and gave thoſe few drops then, *tanquam arrham univerſi ſanguinis effundendi,* as a pledge or earneſt, that *when the fulneſſe of time came,* He would be ready to ſhed all the reſt; as He did. For I would not have you miſtake, though we ſpeak of this, [*ſub Lege*] being under the Law, in the termes of a *Debt ſometimes:* yet the truth is, this *debt* of ours was no *money debt;* we were not *ſub lege pecuniariâ,* but *Capitali:* and the *debt* of a *Capitall Law* is *Death:* and under that, under *Death* He went, and that the worſt *death* Law had to inflict, even the *Death of the Croſſe,* the moſt bitter, reproachfull, curſed death of the *Croſſe.* So that upon the matter, *factus ſub lege,* and *factus in Cruce,* come both to one; one amounts to as much as the other. Well, this He did undertake for us at His *Circumciſion:* and therefore then, and not till then, He had His

Luk. 2. 21. Col. 2. 14. name given Him, the Name of JESUS a SAVIOUR. For then took He on Him the *Obligation* to ſave us. And look what then at His *Circumciſion* He undertook, at His *Paſſion* He paid even to the full: and having paid it, *delevit Chirographum,* cancelled the ſentence of the Law, that till then was of record, and ſtood in full force againſt us.

Howbeit, all this was but one part of the Law; but He was *made ſub lege univerſa,* under the whole Law; and that not by His *death* only, but by his *life* too. The one halfe of the Law, (that is, the *Directive* part,) he was *made under* that, and ſatisfied it, by the *Innocency* of his *Life,* without breaking ſo much as one jot or tittle of the Law: and ſo anſwered that part (as it might be the *Principall.*) The other halfe of the Law, which is the *Penalty:* hee was under that part alſo, and ſatisfied it, by *ſuffering* a wrongfull *death,* no way deſerved, or due by him; and ſo anſwered that (as it might be the *forfeiture.*) So he was *made under both, under the whole Law.* Satisfying the *Principall,* there was no reaſon he ſhould be liable to the *forfeiture*

forfeiture and *penalty:* yet, *under that* He was alſo. And all, that the whole *Law* might be ſatisfied fully, by His being under both parts; and ſo no part of it light upon us.

Theſe two then, (1 *Made of a Woman*, 2 *Made under the Law*,) ye ſee, are two ſeverall *makings*, and both very requiſite. Therefore, either hath a ſeverall *Feaſt*, they divide this *Solemnitie* between them: *ſix dayes* apeice, to either; as the ſeverall moities of this *fulneſſe of time*. This day, *Verbum caro factum*, the Word made fleſh: that day, *Him that knew no ſin, He made ſin*, (that is) made Him undertake to be handled as a *ſinner*, to be *under the Law*, and to indure what the Law could lay upon him. And ſo now, the thing ſent is *full:* and *fully ſent*, becauſe *made:* and *fully made*, becauſe *made once* and *twice* over: fully made *ours*, becauſe fully *united* to us. *Made of a woman* as well as we: *Made under the Law* as deep as we: both *ex muliere*, and *ſub Lege*. So of our nature (*of a woman*,) that of our condition alſo (*under the Law:*) So, fully united to us in *nature*, and *condition* both. John 1. 14. 2 Cor 5 21.

And ſo we are come to the *full Meaſure* of His *ſending*. And, that we are come to the full, ye ſhall plainly ſee, by the *overflowing*, by that which we receive from this *fulneſſe*; which is the latter part of the verſe, and is our *fulneſſe*, even the *fulneſſe* of all that we can deſire. For, if we come now to ask, for whom is all this adoe, this *ſending*, this *making*, over and over againe? It is *for us*. So is the concluſion, *ut nos*, that we might from this *fulneſſe*, receive the *full* of our wiſh. For in theſe two behind, 1 *Redemption*, & 2 *Adoption*; to be *redeemed*, and to be *adopted*, are the *full* of all we can wiſh our ſelves. Verſe 5.

The tranſcendent Diviſion, of *Good* and *Evill*, is it, that comprehendeth all. And here it is. Our deſire can extend it ſelf no farther than to be rid of all *evill*, and to attain all that *good* is. By theſe two, (being *redeemed*, and being *adopted*) we are made partakers of them both: *To be redeemed from under the Law*, is to be quit of all *Evill*. *To receive the adoption of children*, is to be ſtated in all that is *Good*. For, all *Evill* is, in being *under the Law*, from whence we are *redeemed*; and, all *Good*, in being inveſted in the heavenly Inheritance, whereunto we are *adopted*. Thus ſtood the caſe with us: *Aliens we were from* GOD, *His Covenant*, and His Kingdome: More than that, *Priſoners* we were, faſt layed up *under the Law*. From this latter we are *freed:* of the former we are *ſeazed:* and what would we more? Eph. 2. 12.

Onely, this you ſhall obſerve, that in the *Idiom* of the *Scriptures* it is uſuall; two points being ſet down, when they are reſumed againe, to begin with the later, and ſo end with the former. So is it here, at the firſt, *made of a woman, made under the Law*. At the reſuming, he begins with the later, *made under the Law, that he might redeeme them that were under the Law*. And then comes to the former, *made of a woman*, made the Sonne of man, *that we by adoption might be made the Sonnes of* GOD. But, this we are to mark, it is He that is at all the *coſt* and *paine:* and we, that have the *benefit* by it. At the *redeeming* it is, *Vt ille:* at the *receiving* it is, *Vt nos*.

Briefly of either: and firſt, of our *Redeeming*. *Redeeming* (as the word giveth it) is a ſecond buying, or buying back of a thing, before *aliened* or *ſold*. Ever, a former *ſale* is preſuppoſed before it. And ſuch a thing there had gone before. A kinde of *alienation* had formerly been, whereby we had *made away* our ſelves, (for, a *ſale* I cannot call it, it was for ſuch a trifle:) Our *Nature aliened* in *Adam*, for the *forbidden fruit*; a matter of no moment. Our *Perſons* likewiſe; daily we our ſelves *alien* them, for ſome *trifling pleaſure*, or *profit*; matters not much more worth. And, when we have thus paſſed our ſelves away, by this *ſelling our ſelves under ſin*, the Law ſeazeth on us, and under it we are συγκεκλεισμένοι (*Chap. 3. v. 23.*) even *lock'd up*, as it were, in a Dungeon, *tied faſt with the cords of our ſins*, (*Pro. 5. 22.*) The *ſentence* paſſeth on us, and we waiting but for execution. What evill is there not, in this eſtate, and on every ſoule that is in it? Well then, the firſt *Vt*, the firſt *end* is, *to get us rid* from under this eſtate.

6
That He redeem them that were under the Law.

Rom. 7. 14.

He did it: not by way of *entreaty*, ſtep in and beg our pardon: that would not ſerve. *Sold* we were, and *bought* we muſt be, a *price* muſt be laid downe for us. To get us from *under the Law*, it was not a matter of *Interceſſion*, to ſue for it, and have it. No, He muſt *Purchaſe* it, and *pay* for it. It was a matter of *Redemption*.

And, in *Redemption* or a *Purchaſe*, we look to the *Price*. For if it be at any eaſie rate, it is ſo much the better. But with a high *price*, He *purchaſed* us; it coſt Him *deare* to bring it about. *Non auro, nec argento*; Neither of them would ſerve; At an higher rate it was, even *Pretioſo ſanguine*. His precious bloud was the *price* we ſtood Him in. Which He payed, when *He gave His life a ranſome for many*.

1 Pet. 1. 18, 19. Mat. 20. 28.

It ſtood thus betweene *Him* and *us*, in this point of *Redemption*. Here are certaine *malefactors under the Law*, to ſuffer, to be executed: What ſay you to them? Why, I will become *under the law*, ſuffer that they ſhould, take upon me their execution, upon *condition*, they may be quit. In effect ſo much, at His *Paſſion*, He ſaid, *Si ergo me quæritis, (Ioh. 18. 6.) If you lay hold on me*, if I muſt diſcharge all, *Sine hos abire, Let thoſe goe their way*, Let the *price* I pay be their *Redemption*: and ſo it was. And ſo we come to be *redeemed from under the Law*.

And this is to be marked, that *them that were under the Law*, and *We that are to receive*, are but one, *one* and the *ſame perſons* both: but being ſo *redeemed*, then we are our ſelves. Till then, the *Apoſtle* ſpeaks of us, in the *third perſon, (Them that were under the Law,)* as of ſome *ſtrangers*, as of men of another world, none of our own. But now being *redeemed*, the ſtile changeth. He ſpeaketh of us in the *firſt* perſon, *ut Nos*, that *We*: For, till now, we were not our own, we were not our ſelves; but now we are: Till this, it was the *old yeare* ſtill with us; but with the *new yeare* commeth our new eſtate.

7 That wee might receive the Adoption of Children.

Being thus redeemed, we are got from *under the Law*: and that is much. Till a party come to be once *under it*, and feele the weight of it, he ſhall never underſtand this aright; but then he ſhall. And if any have been *under it*, he knowes what it is, and how great a *benefit* to be got thence. But is this all? No, He leaves us not here; but to make the *meaſure* compleat, yea, even to *flow over*, He gives us not over, when He had rid us out of this wretched eſtate, till He have brought us to an eſtate, as good as He Himſelfe is in. After our *Redemption*, we ſtood but as *Priſoners inlarged*; that was all: But ſtill we were as *ſtrangers*; no part nor portion in GOD, or His kingdome: nor no reaſon, we ſhould hope for any. He now goeth one ſtep further, which is the higheſt and furtheſt ſtep of all. For further than it he cannot go.

That we might receive the adoption, (that is) from the eſtate of *Priſoners condemned*, be tranſlated into the eſtate of *Children Adopted*. Of *Adopted*: for, of *Naturall*, we could not: That is His *peculiar* alone, and He therein onely above us, but els, fully to the joynt fruition of all that He hath, which is fully as much as we could deſire. And this is our *Fieri* out of His *Factum ex muliere*. We made the *Sonnes of God*, as He the *Sonne of Man*; We made *partakers* of His *Divine*, as He of our *Humane nature*. To purchaſe our pardon, to free us from death, and the Lawes ſentence, this *ſeemed a ſmall thing* to Him: yet this is *Lex hominis*. Mans goodneſſe goeth no farther; and gracious is the *Prince* that doth but ſo much. For, who ever heard of a *condemned* man, *Adopted* afterward; or that thought it not enough and enough, if he did but eſcape with his life? So farre then to exalt His bounty, to that *fulneſſe*, as *Pardon*, and *Adopt* both, *Non eſt Lex hominis hæc*; no ſuch meaſure amongſt *men*; *Zelus Domini exercituum, The zeal of the Lord of Hoſts*, was to performe this: *The fulneſſe of the Godhead dwelt in Him*, that brought this to paſſe.

2 Pet. 1. 4. 2 Sam. 7. 19. Eſa. 9. 7.

For, (to ſpeak of *adopting*:) We ſee it daily, no father *adopts*, unleſſe He be *Orbe*, have no child; or if he have one, for ſome deep diſlike have caſt him off. But GOD had a *Sonne, The brightneſſe of His glory*; *The true Character of His Subſtance*. And no diſpleaſure there was: No, *In quo complacitum eſt*, In whom He was abſolutely well pleaſed: yet would He, by *adoption*, for all that, *bring many Sonnes to Glory*. Is not this *full* on His part?

Heb. 1. 3. Mat. 17. 5. Heb. 2. 10.

We ſee againe, no *Heire* will endure to heare of *Adoption*, nay, nor divide his Inheritance, no, not with his *naturall Brethren*. Then, that the *Heire of all things*, ſhould admit *joint Heires* to the Kingdome He was borne to; and that admit them not out of ſuch, as were *neare* Him, but from ſuch as were *ſtrangers*, yea, ſuch as had beene *condemned* men *under the Law*; Is not this *full* on His part? To *purchaſe us*, and to purchaſe *for us*, both at once? And not to *do* this for us alone, but to

Heb. 1. 3. Rom. 8. 17.

aſſure

aſſure it to us: For as his *Father*, in this Verſe, ſends Him; So, in the next Verſe, *He ſends the Spirit of his Son*, to give us *ſeiſin* of this our *Adoption*: whereby we now call Him, the Jewes *Abba*, the Gentiles *Pater*, as *Children* all, and He *our Father*, which is the priviledge of the *Adoption*, we here receive.

And now we are to come to the *fulneſſe* indeed. For this *Adoption*, is the *fulneſſe* of our option: we cannot extend; we, our *wiſh*; or He, His *love and goodneſſe* any further. For what can we aske, or He give more, ſeeing in giving this, He giveth all he is worth? By this time, it is *full Sea*: All the banks are *filled*: It is now as *Ezekiels waters* that he ſaw *flow from under the threſhold of the Temple*: that took him to the *ankels* firſt, then to the *knees*, after to the *loynes*; at laſt ſo *high riſen*, there was no more paſſage.

1. From the *fulneſſe* of *his Compaſſion*, *he ſent* to releaſe us: 2. From the *fulneſſe* of *his Love*, *He ſent his Son*: 3. In the *fulneſſe of Humility*, *He ſent him made*: 4. *Made of a Woman*, to make a *full union* with our *Nature*: 5. *Made under the Law*, to make the *union* yet more *perfectly full* with our *ſinfull condition*: 6. That we might obtaine a full deliverance, from all *Evill*, by being *redeemed*: 7. And a full eſtate of the *joy* and *Glory* of his heavenly inheritance, by being *Adopted*. So, there is *fulneſſe* of all hands. and ſo much for the *fulneſſe of the beneſit*, we receive.

Now, for the *fulneſſe of the Dutie*, we are to performe this day. For, *in the fulneſſe of time*, all things are to be *full*. *Plenitudo temporis*, *tempus plenitudinis*. And ſeeing God hath ſuffered us to live, to ſee the yeare *run* about, to this *plenitudo temporis*: if it be ſo on GODS part; meet alſo, it be ſo on *ours*: and that *we* be not *empty*, *in this fulneſſe of time*. It is not fit, if *He* be at the *brinke*, that *we* be at the *bottome*. But that *we* be willing, to yeeld him of *ours* againe; of our *duty* (I mean:) that it, to Him, in a meaſure and proportion be like *full*, as his *Bounty* hath been *full* above meaſure toward us. That ſo from us, and on *our parts*, it may be *plenitudo temporis*, or *tempus plenitudinis*, the *fulneſſe of time*, or *time of fulneſſe*, chuſe you whether.

1. And a *time of fulneſſe* it will be, I know, in a ſenſe: of *fulneſſe of bread*, of *fulneſſe of bravery*, of *fulneſſe of ſport and paſtime*: and this it may be. And it hath been ever a *joyfull time* in appearance, for it ſhould be ſo. *With the joy*, (ſaith *Eſay*, a verſe or two before, *Puer natus eſt nobis*, unto us a child is born) *that men rejoyce with in harveſt*: Not to goe from our *Text* here, With the joy of men that are come out of *priſon*, have ſcaped the *Law*; with the *joy* of men that have got the reverſion of a *goodly heritage*. Only, that we forget not the principall; that this outward *joy* eat not up, evacuate not our *ſpirituall joy*, proper to the *Feaſt*: that we have in minde, in the middeſt of our mirth, the cauſe of it, CHRISTS *ſending*, and the benefits that come thereby. And it ſhall be a good ſign unto us, if we can thus rejoyce, if this our *joy* can be *full*, if we can make a *ſpirituall bleſsing* the object of our mirth. *Beatus populus, qui ſcit jubilationem*, Bleſſed is the people, that can rejoyce on this manner. Eſay 9. 3. Pſal. 89 15.

And after *our joyfulneſſe*, or *fulneſſe of joy*, *our fulneſſe of thanks*, or *thankfulneſſe*, is to enſue: For with that *fulneſſe*, we are to celebrate it likewiſe. Our *mindes* firſt, and then our *mouths*, to be filled with bleſſing, and praiſe, and thanks to Him that hath made our times not to fall into thoſe *empty* ages of the world, but to fall within this *fulneſſe of time*, which *ſo many Kings and Prophets deſired to have lived in*, but fell ſhort of; and lived then when the times were *full* of ſhadowes, and promiſes, and nothing elſe. How inſtantly they longed to have held ſuch a *Feaſt*, to have kept a *Chriſtmas*, it is evident by *David's Inclina Cœlos*, by *Eſay's Vtinam diſrumpas Cœlos*, *Bow the heavens*, *and breake the heavens*: How much (I ſay) they longed for it; And therefore, that we make not light account of it. 2 Luk. 10 2. Pſal. 144 5. Eſay 64. 1.

To render our thanks then, and to remember to doe it *fully*, To forget none: To *him* that *was ſent*, and to *him* that *Sent*; *Sent his Son*, in this, *the Spirit of his Son*, in the next verſe. To begin with *oſculamini Filium*, it is the firſt duty enjoyned us this day, to *kiſſe the babe* new borne, that when his *Father* would *ſend him*, ſaid, *Ecce venio*, ſo readily: and when he would *make him*, was content with, *Corpus aptaſti mihi*, to have a body made him, meet for him to ſuffer in: who willingly yeelded to be our SHILO; to this Pſal. 2. 12. Pſal. 40 7. Gen. 49 10.

ἀπόστολος here; yea, to be not only CHRIST, but an *Apoſtle* for us, *Heb.* 3. 1. even *the Apoſtle of our profeſsion.*

And not to *him* that *was ſent* and *made* alone, but to the FATHER that *ſent him*, and to the HOLY GHOST that *made him*, (as by whom he was conceived.) To the FATHER, for his *miſsion*; the SONNE, for his *redemption*; The HOLY GHOST, for his *adoption*; For, by him it is wrought. He that *made him the Son of Man*, doth likewiſe *regenerate us*, to the ſtate of the *Sons of God*. And this for our *thankfulneſse*.

3. And to theſe two, (to make the meaſure *full*) to joyne, the *fulneſſe of duty*, even whatſoever *dutifull* minded perſons may yeeld to a *bountifull minded*, and a *bountifull handed* Benefactor. And with this to begin, to conſecrate this firſt day of this *fulneſſe of time*: even with our *ſervice* to him at the *full*; which is then at the *full*, when no part is miſſing: when all our *duties* of *preaching*, and *praying*, of *hymns*, of *offering*, of *Sacrament*; and all, meet together. No *fulneſſe* there is of our *Liturgie*, or publike ſolemne Service without a *Sacrament*. Some *part*, yea, the chief *part* is wanting, if that be wanting. But our *thanks* are ſurely not *full*, without the holy *Euchariſt*, which is by interpretation, *Thanksgiving* it ſelfe. *Fully* we cannot ſay, *Quid retribuam Domino?* but we
Pſa. 116 12. 13 muſt anſwer, *Calicem ſalutaris accipiam*, we *will take the cup of Salvation*, and with it in our hands *give thanks* to him, render him our true *Euchariſt*, or reall *thankſgiving* indeed. In which *Cup* is the *Blood*, not only of our *redemption*, of the *Covenant*, that free-
Mat. 26. 28. eth us from the *Law*, and maketh the *Deſtroyer paſſe over us*: but of our *Adoption*, of the *New Teſtament* alſo, which entitles us, and conveyes unto us (*Teſtament-wiſe*, or by way of *Legacy*) the eſtate we have in the joy and bliſſe of his heavenly Kingdome, whereto wea re *adopted*. We are then made partakers of him, and with him of both theſe his
1 Cor. 12. 13. Eph 4 30. benefits. We there are made to *drink of the Spirit*, by which *we are ſealed to the day of our redemption and Adoption* both. So that, our freeing from under the *Law*, our inveſtiture into our new *adopted* ſtate, are not fully conſummate without it.

And what? Shall this be all? No, when this is done; there is allowance of *twelve dayes* more, for this *fulneſſe of time*: that we *ſhrink* not up our *duty* into this *day* alone, but in the *reſt* alſo remember, to *redeeme* ſome part of the day, to *adopt* ſome *houre* at the leaſt, to bethink our ſelves of the *duty*, the *Time* calleth to us for: that ſo, we have
2 Cor 6. 2. not IOBS *dies vacuos*, no day quite *empty* in this *fulneſſe of time*. Hereof aſſuring our ſelves, that what we do in this *fulneſſe of time*, will have *full* acceptance at his hands. It is the *time of his Birth*, which is ever a *time*, as *accepted*, ſo of *accepting*; wherein, what is done, will be acceptably taken to the *full*: *Fully* accepted, and fully rewarded by him,
Ioh. 1. 16. of *whoſe fulneſſe we all receive*: With this condition, *of grace for grace*, ever, one grace for another.

And ſo, growing *from grace to grace*, finally from this *fulneſſe*, we ſhall come to be partakers of another yet behinde, to which we aſpire. For, all this is but the *fulneſſe of*
Apoc. 10. 6. *time*: But that, the *fulneſſe of eternity*, when time ſhall be run out, and his glaſſe empty, *Et tempus non erit amplius*; which is, at his next *ſending*. For yet once more ſhall God *ſend* him, and he *come* againe. At which comming, we ſhall then indeed receive the *fulneſſe* of our *redemption*, not from the *Law* (that we have already) but from *Corruption*, to which our bodies are yet ſubject; and receive the *full fruition* of the *Inheritance*, whereto we are here but *adopted*. And then it will be perfect, compleat, abſolute *fulnes* indeed, when we ſhall all *be filled* with the *fulneſſe of him that filleth all in all*. For ſo ſhall all be, when nothing ſhall be wanting in any: for GOD *ſhall be all in all*. Not as here he is, ſomething (and, but ſomething,) in every one; but then *omnia in omnibus*. And
Eph 1 23. 1 Cor. 15. 28. Mat 25 21. then, the meaſure ſhall be *ſo full*, as it cannot *enter* into us, we cannot hold it: We muſt *enter* into it; *Intra in gaudium Domini tui.*

To this we aſpire, and to this, in the *fulneſſe* appointed of every one of our times, *Almighty* GOD bring us, by Him and for His *ſake*, that in this *fulneſſe of time*, was *ſent* to worke it for us, in His perſon: and worke it in us, by the operation of His *Bleſſed* SPIRIT. To whom, *&c.*

A SER-

A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Tueſday* the XXV. of *December*, *A. D.* MDCX.
being CHRISTMAS day.

LUKE Chap. II. Ver. X, XI.

The Angell ſaid unto them, Be not afraid, for behold, I bring you good tydings, of great joy, which ſhall be to all people.
That, there is borne, unto you, this day, a SAVIOUR, *which is* CHRIST, *the* LORD, *in the City of David.*

THere is a *Word* in this Text, and it is *hodiè*, by vertue whereof *this Day*, may ſeeme to challenge a ſpeciall property in *this Text*, and *this Text* in *this Day*. CHRIST *was borne*, is true any day: but *this day* CHRIST *was borne*, never, but *to day only*. For, of no day in the yeare can it be ſaid, *Hodiè natus*, but of *this*. By which word, the HOLY GHOST may ſeeme to have marked it out, and make it the peculiar Text of *the day*.

Then, it will not be amiſſe, *Donec cognominatur hodiè*, (as the *Apoſtle* ſpeaketh) *while it is called, to day*, to heare it. To morrow, the word *hodiè* will be loſt: This day, and not any day elſe, it is in ſeaſon. Let us then heare it *this day*, which we can heare no day beſides. Heb. 3. 13.

IT is then the firſt report, the very firſt newes, that came (as *this day*) of that, which maketh *this day*, ſo high a Feaſt; *the birth of Chriſt*.

It came by an *Angell* then: No *Man* was meet to be the meſſenger of it. And look how it came then, ſo it ſhould come ſtill; and none but an *Angell* bring it: as, more fit for the tongues of *Angels* than of *men*. Yet ſince, GOD hath allowed ſinfull men, to be the Reporters of it at the ſecond hand; and the newes never the worſe; for that good newes is good newes and welcome, by any, though the perſon be but eyen a *foule Leper* that brings it. Yet that the meanneſſe of the meſſenger offend us not, ever we are to remember this; Be the party who he will, that brings it, the newes of CHRISTS *birth*, is a meſſage for an *Angell*. 1 *Dixit Angelus.* 2 Reg 7. 9.

This had been news for the beſt Prince on the Earth. That theſe *Illis* here, theſe parties were *Shepheards*, that this Meſſage came to them, needs not ſeeme ſtrange: It found none elſe (at the time) to come to: The Angell was glad to find any to tell it to; even to tell it the firſt he could meet withall: None were then awake, none in caſe to receive it, but a ſort of poore *Shepheards*; and to them he told it. 2 *Dixit illis.*

Yet, it fell not out amiſſe, that *Shepheards* they were; the newes fitted them well. It well agreed, to tell *Shepheards* of the yeaning of a ſtrange Lamb: ſuch a Lamb, as ſhould *take away the ſins of the world*: ſuch a *Lamb*, as they might *ſend to the Ruler of the World for a preſent*, *Mitte Agnum Dominatori terræ*: *Eſay*'s *Lamb*. Or (if you will) to tell *Shepheards*, Ioh 1. 29. Eſa. 16. 1.

Ezec. 34.23. [a] 1 Pet. 5.4. [b] Heb. 13.20. [c] Ioh. 10.11.

Shepheards, of the birth of a *Shepheard*; *Ezechiels* Shepheard; *Ecce ſuſcitabo vobis Paſtorem*; *Behold I will raiſe you a* Shepheard: *the* [a] *Chiefe Shepheard, the* [b] *Great Shepheard*, and *the* [c] *Good Shepheard that gave his life for his flock*. And ſo it was not unfit newes, for the Perſons to whom it came.

3 *Dixit Evangelizo.*

For the *Manner*: the Angell delivereth it *Evangelizando, Church-wiſe*, (and that was a ſign this place ſhould ever be the *Exchange* for this newes:) *Church-wiſe* (I ſay) for he doth it by a *Sermon*: here at this *Verſe*: and then by *Hymne* or *Antheme* after, at the XIV. *Verſe*. A *Sermon*: *the Angell* himſelfe cals it ſo, *Evangelizo vobis, I come to Evangelize, to preach you a Goſpell*: that firſt. And preſently after he had done his *Sermon*, there is the *Hymne*, *Gloria in excelſis*, taken up by the Quiere of Heaven. An Angell makes the one: A multitude of *Angels* ſing the other. The whole ſervice of this day, the *Sermon*, the *Antheme*, by *Angels*, all.

4 *Evangelizo gaudium magnum.*

Now, the end of both *Sermon* and *Antheme*, and of the *Angels*, in publiſhing it, and *of the Shepheards*, and us, in hearing it, is *gaudium*, joy, for the Benefit, and Honour; *Gaudium magnum*, *great* joy, for the great Benefit, and great Honour vouchſafed our Nature, and us this day. *Ioy*, is in the *Text*, and if *joy* be in the *time*, it is no harme: We keep the *Text*, if we hold the *Time* with *Ioy*, For ſo the *Angell* doth warrant us to hold it.

The Diviſion

Of this Angelicall, or Evangelicall meſſage, or (as not I, but the *Angell* calleth it) *Sermon*; theſe two *Verſes*, I have read, are a part. Whereof the former is but an

2 *Ecce*, exciting them to heare it, by magnifying the meſſage, as well worth their hearing, *Be not afraid, for behold I bring you good tydings of great joy, which ſhall be to all people*. The latter, *is the very meſſage* it ſelf, That, *there is born unto you, this day a* SAVIOUR, *which is* CHRIST *the* LORD, *in the City of David*.

1 In the former, are theſe points: 1. *Feare not*. (it is no *ill newes*, I bring you) 2. Nay, it it *good newes*. 3. Good, for it is *newes of joy*. 4. Joy, and that no ordinary, but *great joy*. 5. Not to ſome few, but *to the whole people*. 6. And not *toti populo* to all one people, but *omni populo*, *to all people* whatſoever. 7. And them, not for the preſent, but *Quod erit omni populo*, that is, and ſo *ſhall be*, to all, as long as there ſhall be any people, upon earth. And, by vertue of this [*Quod erit*,] to us, here this day. *Ecce*, Behold, ſuch is the newes I bring.

2 The meſſage it ſelfe.

In the latter, the *Meſſage* it ſelf. (The ſumm whereof is) *the birth of a Child, A Child is borne*. Three things are propoſed of Him. 1. This *Child* is a SAVIOUR. 2. *A Saviour which is* CHRIST. 3. *Chriſt the Lord, Chriſtus dominus*. For every *Saviour* is

1 The Names.

not CHRIST, nor every *Chriſt* CHRISTUS DOMINUS, CHRIST the LORD, or the LORD CHRIST. He, is all three.

2 The circumſtances

Then have we beſides, three circumſtances, of the [1] *Perſons*, [2] *Time*, and [3] *Place*,

I The Perſons.

1. The *Perſons*, for whom all this is: twiſe repeated; [1] *Evangelizo vobis*, in the firſt Verſe, [2] *Natus vobis* in the ſecond. But this, I make ſome doubt of, whether it be a

2 The Time.

Circumſtance or no: I rather hold it a principall part of the *Subſtance*, as, the word of conveyance, whereby it paſſeth to us. And ſure, there is no *joy* either in *Evangelizo*, the *Meſſage*; or *Natus*, the *Birth*, without it; without *Vobis*. But, if the *Meſſage*, and the *Birth* it ſelfe both, be *ours*; then it is *Gaudium magnum* indeed. Specially, if we adde (2.) the *Time* when, not many dayes hence, but even *this very day*. And (3.) the

3 The Place.

Place where, that it is in no remote Region far hence, but *in the City of David*, even here hard by.

3 Our duty reciprocall.

And then laſtly in a word; what our parts are to perform, to theſe two parts, [1] this dayes *Meſſage*, and [2] this dayes *Birth* of our SAVIOUR, CHRIST, the LORD.

Be not afraid.

They were afraid.

HEre is a ſtop, that the *Meſſage* cannot proceed: For the ſight of the *Meſſenger*, hath almoſt marred the hearing of the *Meſſage*. The parties to whom it comes: be in ſuch *feare*, as they be not in caſe to receive it. *They were afraid*, and that *ſore afraid* (as is ſaid in the Verſe before) at the ſight of the *Angel*, that came with the newes,

So were others

And this was not the caſe of theſe poore men only: Others and other manner of people

people were ſo, as well as they. This Goſpell of S. *Luke* is ſcarce begun; we are yet but a little way in the ſecond Chapter; and we have already, three *Noli timere's* in it: and all, as here, at the comming of an Angell. [1] *Feare not Zachary*, (Chap. 1. 13.) So, he was *afraid*. [2] *Feare not Mary*, (Chap. 1. 30.) So, ſhe was *afraid*. [3] And now, *Feare not theſe* here, That it ſeemes to be generall, to *feare*, at an *Angels* appearing.

What was it? It was not the *feare* of an *evill conſcience*: They were about no harme. *Zachary* was at Church at his *office*; The bleſſed *Virgin* (I doubt not) bleſſedly imployed. Theſe here, doing their duty; *Watching over their flocks by night*: Yet, *Feared*, all. What ſhould the matter be? It is a plaine ſign, our nature is fallen from her originall: Heaven, and we are not in the terms, we ſhould be: not the beſt of us all. Of *what not*. Of *what*.

Angels are the meſſengers of Heaven. Meſſengers ever come with tydings; but whether good or bad we cannot tell. Here comes an *Angel* with newes from heaven: what newes he brings, we know not, and therefore we *feare*, becauſe we know not. Which ſhewes, all is not well betweene Heaven and us; that upon every comming of an *Angell*, we promiſe our ſelves no better newes from thence; but ſtill are *afraid* of the meſſages, and meſſengers that comes from that place. Why of the Angel.

That the meſſage then may proceed, this *feare* muſt be removed. In a troubled water, no face will well be ſeen: nor, by a troubled mind, no meſſage received, till it be ſetled. To ſettle them then for it; no other way, no other word to begin with, but *Nolite timere*, *feare not*, and that is ever the Angels beginning. Such is our infirmity, ever he muſt begin with theſe two words, *Noli timere*, *feare not*: And ſo he doth *ſeven* times in this Goſpell. *Be not afraid.*

But, *feare* will not be caſt out with a couple of words, till they ſee ſome reaſons to quiet them. And no better reaſon, than to ſhew they have no reaſon to *feare*. For, feare is the expectation of evill, and there is no evill toward them: and ſo they have no reaſon to *feare*; *quòd trepidaverunt timore, ubi non erat timor*. As if he ſhould ſay; Angels have come with *weeping* news, as *Iude* 2, *v.* 5. If I were ſuch an one, if I came with ſad tydings, ye had reaſon, ye might *feare*. But now your *terror*, groweth out of *errour*. You are miſtaken in me, I am no ſuch Angell; I am *Angelus Evangelizans*, an Angell with a Goſpell, one that comes with no *bad newes*. *Feare not* then. There is no evill toward. 1 For, *no ill tydings*. Pſal. 53 5.

No evill: and that were enough for *feare not*. But here is a further matter; Not only *privativè*, *I bring no ill*; but *poſitivè*, *I bring you good newes*. And *good newes*, is, *Nolite timere*, and ſomewhat beſides, (that is,) *Feare not*, but *be of Good cheere*. They be two degrees plainly, though one be inferred of the other. *Feare* no ill, there is none *to fear*; there is *no ill*, nay there is *good* towards. For, *good newes* is good, in that it repreſents the good it ſelfe to us before it come, It is but words: true: But ſuch words made *Iacob revive againe*, when he was more than halfe dead, even the *good newes of Ioſephs welfare*. *If I might but heare good tydings* (ſaith *David*, *when his bones were broken*) *it would make me well againe*: That *Salomon* ſaid well, *A good meſſenger is a good medicine*. 2 But, *good tydings*. Gen. 45. 17. Pſal 51. 8. Prov. 13 17.

Specially, this here which is ſo good, as it carrieth away the name from the reſt, to be called *The Goſpell*, or, the *glad tydings*, as if none ſo *glad*, nay, none *glad at all* without it. It is (ſaith the Apoſtle) *odor ſuavitatis*, a comfortable ſweet ſavour. It is (ſaith the wiſe man) *dulcedo animæ, & ſanitas oſſium*, the ſweetneſſe of the ſoule, the very health of the bones. It is ſuch (ſaith the Prophet) *as the lips are precious, and the feet beautifull, of them that bring it*, that *a Saviour is borne*, as by whom, *things in heaven and things in earth*, Men and Angels (which were in *feare* one of another) *are ſet at peace and love*: and *Love caſteth out feare*, giveth the true *Nolite timere*. 2 Cor. 2 1. 5. Prov. 16. 24. Eſay 52 7. Col. 1 20. 1 Ioh 14. 18.

Good newes of *joy*: For, of *good newes*, there are more ſorts than one. *Good newes* it had beene, if it had beene but *Evangelizo vobis ſpem*. Newes of *good hope*: that had beene enough, for *Nolite timere*. This is more, it is of *joy*. I wot well, there is a *joy* in hope; *Spe gaudentes*, ſaith the Apoſtle: But that *joy* is not *full*, *till the fulneſſe of time come*. Nor it is not perfect, for it is allayed ſomewhat, with an unpleaſing mixture, which is *ſpes differtur*, and that (as the wiſe man ſaith) *affligit animam*: *Hope deferred afflicteth the ſoule*. *Gaudium Spei* is nothing to *Gaudium rei*: the hope *de futuro*, of a thing 3 Tydings of joy Rom 12 13. Ioh 16. 24. Gal 4. 4. Prov. 13. 12.

thing to come hereafter, nothing to the actuall fruition of a thing preſent.

And indeed, this dayes newes, it was ever *Evangelium ſpei* : ever in the future tenſe, before. Even the very laſt before this, to the bleſſed Virgin, *Ecce concipies, Thou*
Luk. 1. 31. *ſhalt conceive: Shalt.* So it was yet to come. This is the firſt in the preſent tenſe: Not, *is to be borne, is to be ſent, is to come*, but, *Natus eſt, Miſſus eſt, Venit, is borne, is ſent, is come*, *Hodiè*, even to day, takes no time: *In the City of David*, not far hence, but even hard by. This is *Evangelizo gaudium* : This is *joy* indeed.

4 Of *great joy.* But even in *Ioy*, there be diverſe degrees: All are not of one ſize: Some there are leſſer; ſome (as this here) *Gaudium magnum*. The fire is, as the fuell is; and the *joy* is as the *matter* is. There is not like joy to a *Shepheard*, when his Ewe brings him a Lamb, as when his Wife brings him a Son; (yet that of a Lamb, is a *joy*, ſuch as it is.) But then, if that Son ſhould prove to be *Princeps Paſtorum*, the *Chiefe Shepheard in all the Land*, that were ſomewhat more: But then, if he ſhould prove to be a CYRUS, or a DAVID, *a Prince*, then certainly it were another manner of joy, *Gaudium magnum* indeed. As the *matter* is, ſo is the *joy*. If *great* the *Benefit*, *great* the *Perſon*, then great the *joy*. And here the *Benefit* is great; none greater, as much as the ſaving of us all, as much as all our lives and ſoules are worth; ther efore *great*. And the *Perſon great*, none ſo great: (it is the LORD Himſelfe) therefore *primæ magnitudinis*, great even as He is. Indeed ſo great it is, that the Prophet bids us plainly, *remember no more former things, nor*
Eſa. 45. 18. *regard matters of old:* This paſſeth them all, the *joy* of it puts them all down: ſo that none of them ſhall once be mentioned with it. Therefore well ſaid the Angell, *Evangelizo gaudium magnum*.

5 Ioy *to the people* And *great*, it may be *intenſivè*, in the parties themſelves: yet not great *extenſivè*, nor extend it ſelfe to many, not be *gaudium magnum Populo*. Yes, even that way alſo it is *great*; it is publike *joy*, it is *joy to the people*. And, well fare that *joy* where it is merry with all. It is added purpoſely, this, that they might not miſtake, when he ſaid, *Evangelizo vobis*, he brought them good news; That though he brought it *them*; yet not *them* only, it was not appropriate to them, it was common to *others: They* had their parts in it, but ſo ſhould *others* have no leſſe than *they*. And every good Shepheard, will like it the better for that; will be *pro grege*, and ſtill preferre the joy of the whole flocke.

In other joys, it fals out as *Eſay* tels, *Multiply the Nation, and ye ſhall not increaſe their*
Iſa. 9. 3. *joy*; for, that which one winns, another loſes. But, this *joy*, the *joy* of *Puer natus eſt nobis*, in it, *they ſhall all rejoyce before Thee, as men make merry in harveſt, and be joyfull as men that divide the ſpoyle. In harveſt*; And a good Harveſt all the Country is the better for. *At a ſpoile*; wherein every one hath his ſhare. That is *gaudium populi*, And ſuch is this. Well figured, in the *place of His birth*, an *Inne*, which is *domus populi*, open to all Paſſengers that will take it up; *juris publici*, wherein every one hath right. Yea, and the moſt common part of the *Inne*. For, though they ſort themſelves, and have every one their ſeverall Chambers; in the *ſtable* all have intereſt; that is common. And as the Place *publike*, ſo is the *Benefit*, and ſo is the *joy publike* of His *Birth*: Chriſtmas joy
Luk. 2. 7. right; All fare the better for this day. *Salus populi* is the beſt; and ſo is *Gaudium populi* too; and every good minde will like it ſo much the better, that *All the people* have their part in it.

6 Ioy *to all people.* And this were much, *toti populo*, to the whole people, if it were but one: but it is *omni populo* (ſay *Theophylact* and *Beda*) that is *to all people*; which is a larger extent by far. And if ye ſpeake of *great joy* that is *great* indeed, for it is *univerſall*, it is as great as the world is *great:* when, not the *Iew* onely but the *Gentile*, nor the *Gentile* but the *Iew*, not one people, but all, keepe a Feaſt. And at this word, *omni populo, Nec vox homi-*
Iſa. 49. 6. *nem ſonat*. It is not man that ſpeaketh now, whoſe good commonly, when it is at the greateſt, extendeth no further but to one Nation: But with GOD it is never *great* till it come to *omni populo*. *It is but a ſmall thing* (ſaith he by *Eſay*) *to raiſe the Tribes of Iacob, or to reſtore the decayes of Iſrael: I will give thee a light to the Gentiles, and a ſalvation to the end of the World.*

As we ſaid of the *Inne*, even now, the *place* of His *Birth:* So ſay we here, of the *time*

of

of it, it is well ſet down by S. *Luke*, to have beene at the *Deſcription of the whole world*; for, that was a meet time for the SAVIOUR *of the whole world* to be born: *The dew of whoſe birth is of the womb of the morning*, (the Pſalmiſt in paſſion of joy miſplacing his words,) the meaning is, *His birth from the womb, is as the morning dew*, which watereth and refreſheth the face of the *whole earth*: Not *Gideon's fleece*, alone, but the *whole earth*. Not one part, not the *Iews* only: No *partition* now, but [a] *utraque unum*, one of two: Nay one of all: [d] *all recapitulate in* Himſelfe, and from Him as a Center, lines of joy drawn to *all*, and every part of the Circle.

Iud. 6 37.
a Eph. 2. 14.
b 1. 10

And we may not paſſe by *Quod erit*, which *ſhall be*; which not only *is*, but *ſhall be*. For by this word, we hold; it is our beſt tenure. Not only to *All* that then were; then had we been out:) but that were, or ever ſhould be, to the worlds end. *Omni populo*, *all people*, is the latitude or extent: *Quod erit*, *that ſhall be*, in the longitude or continuance of the joy, *Quod erit*, that *it ſhall be* a Feaſt of joy, ſo long as any people ſhall be, to hold a feaſt on the face of the earth. In a word, That ſame *Evangelium æternum*, that S. *Iohn* ſaw *in the Angels hand*, we now heare from the Angels mouth, *to be preached to every nation, kindred, tongue, and people*, that *be*, or *ſhall be*, while the world endureth.

7
To all people that *ſhall be*.

Apoc 14. 6

So, if we read *Quod erit*, with *omni populo*. But ſome read *gaudium*, with *quod erit*; *gaudium quod erit*; and make a note of that: The joy, *quod erit*, that *is*, and *ſhall be*. For commonly, all our earthly joy, is *gaudium quod eſt, & non erit*, that is, for the preſent, but continueth not; *is*, but *ſhall not be: like the blaze of a bruſh faggot*, all of a flame, and out again ſuddenly; in a moment. *Gaudium quod erit*, the joy that *ſo is*, as it *ſhall be* ſtill; is grounded upon the joy of this day, CHRIST, and His *Birth*. Without which, our joy is as the joy of men in priſon, merry for a while, but within a while, ſentence of death to paſſe upon them. Without which, *Extrema gaudii luctus occupat*, the end of all our mirth, will be but mourning. All joy elſe *is*, but *ſhall not be* within a while: At leaſtwiſe *erit, quando non erit*, A time ſhall be when it ſhall not be. *Sed gaudium Meum nemo tollet à vobis*; But *my* joy, *mine*, grounded on Me, none ſhall ever take from you; not death it ſelfe. Other it ſhall, this it ſhall not; but now ye ſhall, this Day, and evermore ye ſhall rejoyce in the holy comfort of it.

2
Joy that *ſhall be*

Eccl. 7 8.

Prov. 14 1

Ioh. 16 22.

And this is the magnifying of the Meſſage. 1. No evill newes, *Feare not*. 2. Nay *good*, Be of good cheere. 3. *Good newes of joy*. 4. *Of great joy*. 5. *Publike* joy, *toti populo*. 6. *Vniverſall* joy, *omni populo*. 7. Joy to all, *that are* or *ſhall be*; And againe joy, which now *is*, and *ſhall be* ſo for ever.

Now, upon all theſe He ſetteth an *Ecce*, and well He may, And, that is never ſet by the HOLY GHOST, but *ſuper res magna entitatis*, upon matters of great moment. But upon this hill upon the top of it, that hath ſo many aſcents, a *Beacon* would do wel, For look, how many *Ecce's* in the Scripture, ſo many *Beacons*; and between them, as between theſe, ye ſhall obſerve a good correſpondence ſtill. This *Ecce* here, to the laſt, [a] *Ecce concipies* of the bleſſed Virgin; That, to *Eſay's*, [b] *Ecce concipiet Virgo*; That, to *Davids*, [c] *Ecce de fructu ventris tui*; That, to *Abrahams* [d] *Ecce in ſemine tuo*; and ſo up, till ye come to **Semen mulieris*: There they firſt beginne, and take light one from another, till they come to the *Ecce natus eſt hodiè*, the *Ecce* of all *Ecce's*, the laſt and higheſt of them all. And as a Beacon ſerveth to call and ſtir up men to have regard, ſo is this here to excite them (and in them, us all) with good attention to heare, and to heed theſe ſo great *good tydings*, And indeed, who is not excited with it? whoſe eye is not turned to behold this *Ecce*? whoſe eareſtandeth not attent, to heare this *Evangelizo*? whoſe *heart* doth not *muſe, what manner of meſſage this ſhould be*?

a Chap 1. 31.
b Eſay 7. 14.
c Pſal. 132. 11.
d Gen. 22. 18.
* 3. 15.

Chap 1. 29.

This it is then, *Quòd natus eſt*. The birth of a Child: *that there is one born this day*, the cauſe of all this joy.

2
That there is borne.

There is a *joy* at every birth. *Sorrow in the travaile* (ſaith our SAVIOUR;) *but after the delivery, the anguiſh is no more remembred, for joy that a man is borne into the world*.

But the *greater* he is that is borne, and the more *beneficiall* his birth, the greater adoe is made. And among men, becauſe there are none greater than *Princes*, and great things are looked for at their hands, their *Births* are ever uſed to be kept with great

Gen.40.20. Mar.6.21. triumph. *Pharoahs*, in the Old; *Herods*, in the New: both their *Natus est's*, dayes of *feasting*.

Mat.11.24. Now of Him, that is borne here, it may truly be ſaid, *Ecce major hîc*, *Behold a greater is borne here*, One, whoſe *Birth* is good newes, even from the pooreſt *Shepheard*, to the richeſt *Prince* upon the earth.

Who is it? Three things are ſaid of this Child by the Angell. 1. *He is a* SAVIOUR. 2. *Which is* CHRIST. 3 CHRIST *the* LORD. Three of His Titles, well and orderly inferred one of another by good conſequence. We cannot miſſe one of them; they be neceſſary all. Our method, on earth, is to begin with *great*: In Heaven, they begin with *good* firſt.

A SAVIOVR. *In Verrem.* IV. Firſt then a SAVIOUR, that is his Name: JESUS, *Soter*; and in that name, His benefit, *Salus*, ſaving health, or *Salvation*. Such a name as the great Orator himſelfe ſaith of it, *Soter, hoc quantum eſt? Ita magnum eſt, ut latino uno verbo exprimi non poſsit.* The name SAVIOUR is ſo great, as no one word can expreſſe the force of it.

But we are not ſo much to regard the *Ecce*, how *great* it is, as *gaudium*, what *joy* is in it; that is the point we are to ſpeak to. And for that; men may take what they will, but, ſure, there is no *joy* in the world, to the *joy* of a man *ſaved*: no *joy* ſo great, no newes ſo welcome, as to one ready to periſh, in caſe of a loſt man to hear of one that wil *ſave* him. In danger of periſhing by ſickneſſe, to heare of one will *make* him *well* again. By ſentence of the Law, of one with a pardon to ſave his life. By enemies, of one that will *reſcue* and ſet him in ſafety. Tell any of theſe, aſſure them but of a *Saviour*, it is the beſt news he ever heard in his life. There is joy in the name of a *Saviour*. And even this way, this Child is a SAVIOUR too. *Poteſt hoc facere, ſed hoc non eſt opus ejus*, This He can do, but this is not *his worke*: a further matter there is, a greater *Salvation* He came for. And it may be, we need not any of theſe; we are not preſently ſick, in no feare of the Law, in no danger of enemies, and it may be if we were, we phanſie to our ſelvs to be relieved ſome other way. But that which he came for, that *ſaving* we need all; and none but He can help us to it. We have therefore (all) cauſe to be glad for the birth of this SAVIOUR.

I know not how, but when we hear of *ſaving*, or mention of a *Saviour*, preſently our mind is carried to the ſaving of our skin, of our temporall ſtate, of our bodily life, and further ſaving we think not of. But, ther is another life, not to be forgotten; and, greater the dangers; and the deſtruction ther, more to be feared then of this here; and it would be well, ſomtimes we were remembred of it. Beſides our skin and fleſh, a *ſoul* we have, and it is our better part by far; that alſo hath need of a *Saviour*; that hath her *deſtruction*, out of which; that hath her *deſtroyer*, from which ſhe would be ſaved; and thoſe would be thought on. Indeed our chiefe thought and care would be for that; how to eſcape the *wrath*, how to be ſaved from the *deſtruction to come*, whether our ſinnes will certainly bring us.

Sin it is, will deſtroy us all. And (to ſpeak of a *Saviour*) there is no perſon on earth hath ſo much need of a *Saviour* as hath a ſinner. Nothing ſo dangerous, ſo deadly unto us, as is the *ſin* in our boſome; nothing from which we have ſo much need to be *ſaved*, whatſoever account we make of it. From it commeth upon us all the evill of *this life*: and from it all the evill of the *life to come*: in compariſon whereof, theſe here are not worth the ſpeaking of. Above all then we need a *Saviour*, for our *ſouls*, and *from our ſins*; and from the everlaſting deſtruction, which ſin will bring upon us in the other life, not farre from us, not from him of us, that thinketh it fartheſt off.

Then if it be *good tydings* to hear of a *Saviour*, where it is but a matter of the loſſe of *earth*, or of this *life* here: how then, when it commeth to the loſſe of *Heaven*; to the danger of *Hell*, when our *ſoule* is at the ſtake, and the well-doing or undoing of it for ever? He that could *ſave* our *ſoules* from that *deſtroyer*, were not the *birth* of ſuch an one good newes trow? Is not ſuch a *Saviour* worth the hearkning after? Is he not? It is then becauſe we have not that ſenſe of our *ſoules*, and the dangers of them, that we have of our *bodies*: nor that feare of our *ghoſtly enemies*, nor that lively apprehenſion of the *eternall torments* of that place, and how neare we are to it, (nothing being betwixt

twixt us and it, but this poore puffe of breath which is in our nosthrils:) Our *carnall* part is quick, and sensible: our *spirituall* is dead and dull. We have not the feeling of our *sins*, that we have of our *sickneſſe*: if we had, we would heare this newes with greater chearefulneſſe, and hold this *Day* of the *Birth* of such a *Saviour*, with *joy* indeed. We cannot conceive it yet, this destruction is not neere enough to affect us. But, *in noviſsimo intelligetis planè*, in the end, when the *Destroyer* shall come, and we shall finde the want of a *Saviour*, we shall plainly understand this, and value this *benefit* and the *joy* of it, as we ought; and find, there is no *joy* in the earth to the *joy* of a *Saviour*. Ier. 30. 24.

There is born a Saviour, is the first. The Angell addeth further, *A Saviour which is Christ*. For many *Saviours* had been born, many had *God* sent them, that at diverse times had set them free from divers dangers of their enemies; *Moses*, from the *Egyptians*; *Ioshua*, from the *Canaanites*; *Gideon*, from the *Madianites*; *Ieptha*, from the *Amonites*; *Sampson*, from the *Philistims*. And indeed, the whole story of the Bible is nothing else, but a Calender of *Saviours*; that *God* from time to time still stirred them up. 2 Which is Christ.

But these all were but petty *Saviours*; there was one yet behinde, that was worth them all. One, that should *save His people from their sins*; *save*, not their *bodies* for a *time*, but their *soules* for *ever*, which none of those *Saviours* could do. One therefore much spoken of, wished for, and waited for, *a* SAVIOUR *which was* CHRIST: when He came they looked for great matters, as said the woman at the *Wells-side*: for He was the most famous and greatest *Saviour* of all. And this is He, *A Saviour which is Christ*. He, of whom all the *Promises* made mention, and He the *performance* of them all: of whom all the *Types* under the *Law* were *shadowes*, and He the *substance* of them all: Of whom all the *Prophecies* ran, and He the *fulfilling* of them all: He, of whom all those inferiour *Saviours* were the *figures* and fore-runners, and He the *accomplishment* of them all, that in them was wanting. This is He: *Iacobs* [a]*Shilo*, *Esay's* [b]*Immanuel*, *Ieremies* [c] *Branch*, *Daniels* [d]*Messias*, *Zacharies* [e]*Oriens ab alto*, *Aggies* [f] *Desideratus cunctis Gentibus*. The desire of all the Nations, then; and now the *joy* of all Nations, *A Saviour which is* CHRIST. Mat. 1. 21. Ioh. 4. 25.

And what is meant by this term CHRIST? A *Saviour Annointed*, or, (as in another place it is said, more agreeable to our phrase of speaking) a [*]*Saviour sealed*, a *Saviour under Gods Great seale*. That is, not as those other were, *Saviours* raised up of a sudden, upon some occasion; to serve the turn for the present, and never heard of till they came: but a *Saviour* in GODS fore-counsell resolved on, and given forth, from the beginning; promised and fore-told, and now signed and sent, with absolute commission and fulnesse of power, to be the perfect and compleat SAVIOUR of all.

And to be it, *ex officio*; His Office, His very profession; to be one, that all may have right to repaire unto Him, and find it at His hands. Not a *Saviour* incidently, as it fell out: but one, *ex professo*, *annointed* to that end, and by vertue of His *Annointing* appointed, set forth and sent into the world, to exercise this function of a *Saviour*: Not for a time, but for ever, not to the *Iews* (as did the rest) but even *to all the ends of the earth*. So runs His Bill, [a]*Venite ad me omnes*, Come *all:* and [b] *Qui ad me venerit non ejiciam foras*, of them that come to me, I will cast *none* out. [c] *Servator omnium hominum*, the *Saviour of all men* (and as the *Samaritans* said of Him, [d] *Servator mundi*, The *Saviour* of the *world*,) of *Samaritans*, *Iewes*, *Gentiles*: of *Kings*, of *Shepheards* and all.

And yet there is more particularity in this word CHRIST: *Three* Offices did GOD from the beginning erect to *save* His people by, and that by three acts, (The very Heathen tooke notice of them,) [1] *Purgare*, [2] *Illuminare*, [3] *Perficere*. [1] *Priests*, to purge or expiate: [2] *Prophets*, to illuminate or direct them; [3] *Kings*, to set all right, and keepe all right, in that perfection, which this world admitteth. And all these three had their severall *Anointings*. *Aaron* the *Priest*, *Levit.* 8. 12. *Elisha* the *Prophet*, 1 *Reg.* 19. 16. *Saul* the *King*, 1 *Sam.* 10. 1. In the *Saviour* which is *Christ*, his will was, all should meet, that nothing in Him might want to the perfecting of this worke, that He might be a perfect *Saviour* of all, He was all. *A Priest after the order of Melchisedek*, *Psal.* 110. 4. A *Prophet* to be heard when *Moses* should hold his peace, *Deut.* 18. 18. A *King* to *save* His people, *whose name should be* IEHOVAH *Iustitia nostra*, *Ier.* 23. 6. *Davids* Priest, *Moses* Prophet, *Ieremies* King.

a Gen. 49. 10. b Esa. 7. 14. c Ier. 23. 5. d Dan. 9. 29. e Zach. 6. 12. Chap. 1. 27, f Ag. 2. 9. * Ioh. 6. 27.

a Mat. 11. 28. b Ioh. 6. 37. c 1 Tim. 4. 11. d Ioh. 4. 42.

And theſe formerly had met *double*, two of them in ſome other; *Melchiſedek*, King and Prieſt; *Samuel*, Prieſt and Prophet; *David*, Prophet and King. Never all *three*, but in Him alone; and ſo, *no perfect Chriſt* but He: but He all, and ſo *perfect*. By His *Prieſthood*, to purge, expiate, and *ſave us from our ſins*, being a *propitiation to God for them*: By His *Prophecy*, to illuminate, and ſave us from the by-paths of errour, *guiding our feet in the way of peace*. By His *Kingdome*, protecting and conducting us thorow the miſeries of this life, till He perfect us eternally by Himſelfe in the joyes of His heavenly Kingdome. Rightly then, *a Saviour which is Chriſt*.

1 Ioh. 2. 2.
Luk. 1. 79.

Now, as in the Name SAVIOUR there was, ſo is there likewiſe *joy* in this Name CHRIST; and that, many wayes: 1. Firſt, that we ſhall hang no more in expectation, We ſhall be no longer *Vincti ſpei*, Hopes priſoners. *He that ſhould come, is come.* The promiſed SAVIOUR, *The* SAVIOUR, *which is* CHRIST, is now borne, and when *ſpes* becomes *res*, then our *joy* is *full*. 2. That now, there is a *ſaving Office* erected; one *Anointed* to that end, a profeſſed *Saviour*, to whom all may reſort. We ſhall not be to ſeek; *there is a Name given under Heaven*, whereby we may be ſure of *ſalvation*, the Name of *Chriſt*. 3. That to this our ſaving we have the joynt conſent and good will of all parties; in this Name CHRIST. CHRIST (that is *Anointed*, what perſon is He? The SONNE, the *ſecond* Perſon. *Anointed*, by whom? By the FATHER: *Quem unxiſti*, (*Act.* 4. 27.) the *firſt* Perſon. *Anointed*, with what? *With the* HOLY GHOST, *Act.* 10. 38. the *third* Perſon. So a concurrence of all *Perſons* in this Name; all willing and well-pleaſed, with the worke of our *ſalvation*. 4. If we would be ſaved, we would be ſaved, *unctione*, by Oile, not by Vineger. *Et unguentum effuſum, Nomen, Ejus.* And His Name is CHRIST, one that ſaveth by *anointing*. 5. And if by *Oyle*, (there be hot *Oyles*) with a gentle *lenitive Oyle*. And the *Oyle* which He uſeth, wherewith He is *anointed*, is *the Oyle of Gladneſſe*. *Gladneſſe* therefore muſt needs go with this Name. Which *Oyle of Gladneſſe* is not for *Himſelf*, but for *us*: not for *His* uſe, but for *ours*. So He ſaith Himſelf in His firſt Sermon at *Nazareth*, upon His text out of *Eſay* 61. 2. *The anointing (this oyle of gladneſſe) was upon Him* to beſtow it upon us, and of us: Upon them eſpecially, that through a wounded conſcience, were troubled with the *ſpirit of heavineſſe*, to turne their heavineſſe into *joy*. *Glad* then, that He is come, that by His Office is to *ſave*: and come with the good liking of all: to *ſave* us by *Oyle*, and that, *the Oyle of Gladneſſe*.

Zach. 9. 12.
Acts 4. 12.
Cant. 1. 2.

3 Chriſt the Lord.

And yet to make our *joy* more *full*, the *Angel* addeth the third, A SAVIOUR *which is* CHRIST; CHRIST *the* LORD. For neither is this all. He is not CHRIST only. We muſt not ſtay there. For the Name CHRIST will agree, hath been, and may be imparted to others beſides. Many a King in Scripture, hath had the honour to carry the Name of *Chriſt*; But with a difference. The King, *Chriſtus Domini*, the Lords Chriſt; He *Chriſtus Dominus*, the Lord Chriſt, or *Chriſt the Lord*. *Conſider then how great this Childe is*, whoſe *anointed*, Kings themſelves are. For if they be *Chriſti Domini*, the Lords Anointed; *His* they are, for He is the LORD. The LORD abſolute without any addition; ye may put it to what ye will, LORD of men and *Angels*, Lord of Heaven and Earth, and all the Hoſt of them, *Dominus Chriſtorum*, and *Dominus Dominorum*, *LORD paramount* over all.

Heb. 7. 4.

But why the Lord? Becauſe this Name of *Chriſt* will ſort with men. Nay, as He is *Chriſt* (that is *Anointed*) He is *Man* only. It is His name as *Man*, for *God* cannot be *Anointed*. But He that ſhould ſave us would be more than *Man*, and ſo more than *Chriſt*. Indeed, *Chriſt* cannot ſave us: He that muſt ſave us muſt be the *Lord*. For, *ſuch a Saviour it behooveth us to have*, as might not begin the work of our *Salvation*, and leave it in the mid'ſt, but go through with it, and make an end too; which the former *Saviours* could not do. Formerly, ever their complaint was, that their *Saviours*, their *Chriſts* died ſtill, and left them to ſeek: their *Kings*, and *Prieſts*, and *Prophets* dropt away ſtill; for *they were not ſuffered to endure by reaſon of death*. But this *Saviour*, this *Chriſt*, becauſe He is the LORD, *endureth for ever, hath an everLaſting Prieſthood*, Kingdom and Prophecie, and ſo *is able perfectly to ſave them, that come to God by Him*. This is one reaſon, why, hither we muſt come at the laſt to *Chriſt* the *Lord*, and till we be at it, we be, not where we ſhould, Elſe, our *Saviours* will die, and leave us deſtitute.

Heb. 7. 28.
Heb. 7. 23. 24.

But

But the main reaſon is ſet down by *Eſay*, *Ego ſum*, *Ego ſum*, (ſaith GOD Himſelf) *& prater me, non eſt ſervator*: It is I, I that am the *Saviour*, *I am*, *and beſides Me there is no Saviour*. None indeed, no true *Saviour*, but the LORD. All other are thoſe, *Vana ſalus hominis*, ſaith the Pſalm, *Mans ſalvation is vain*, any *ſalvation* is vain, if it be not the LORDS. 1. Thoſe *Chriſts*, that were not the LORD, could not ſave but the *body*, and not one of them *quicken his own ſoule*: CHRIST, *that is the* LORD, can ſave *ſoules* and *bodies*, His *own* and *others both*. 2. Thoſe *Chriſts*, that were not the LORD, could ſave but from *carnall enemies*, with armes of fleſh: He, from our *ghoſtly enemies*, even *ſpirituall wickedneſſes in heavenly places*, from *Abaddon* the great deſtroyer of the bottomleſſe pit. 3. They, that were not the LORD, could *ſave* but from *worldly calamities*, could but prune and take off the twigs, (as it were:) He, from *ſin* it ſelf, and ſo plucketh it up by the roots. 4. They, that were not *the* LORD, put it off but for a time, and after it came againe, *Temporall* only. He for ever, once for all: and *is become Author of eternall ſalvation*, to all that depend on Him. And mark that word [*eternall:*] For none but the *Lord* can work *eternall ſalvation*. 5. They all had need of a *Saviour* themſelves, and of *this Saviour*: He needs none, receives of none, imparts to all; as being not a *Saviour* only, but *Salus ipſa in abſtracto*, Salvation it ſelf, (as *Simeon* calleth Him) *of whoſe fulneſſe we all receive*. To *ſave*, may agree to *man*: To be *ſalvation*, can agree to none but to CHRIST *the* LORD. To begin and to end; To ſave ſoule and body, from the bodily and ghoſtly enemies; from ſin the root, and miſery the branches; for a time, and for ever; to be a *Saviour*, and to be *Salvation* it ſelf CHRIST, *the* LORD is all this, and can doe all this. Now then we are right, and never till now. A *Saviour which is* CHRIST *the* LORD.

Eſa. 43. 11.

Heb. 5. 9.

Verſ. 20. Iohn 1.

But the name [LORD] goeth yet further: not only to *ſave* us, and ſet us free from danger, to deliver us from evill; but to ſtate us in as good and better condition, than we forfeited by our *fall*; or elſe though we were *ſaved*, we ſhould not ſave by the match. To make us then *ſavers*, and not *ſavers* only, but *gainers*, and that great *gainers* by our *ſalvation*, He doth further impart alſo the eſtate annexed of this laſt title, even whatſoever He is Lord of Himſelf. And He is *Lord of life*, (ſaith S. *Peter*, *Act*. 3. 15.) *Life* then He imparts. And He is *Lord of glory*, (ſaith S. *Paul* 1 *Cor*. 2. 8.) *Glory* then He imparts, And He is *Lord of* joy, (*Intra in gaudium Domini*, *Enter into the joy of the Lord*, *Mat*. 25. 21.) *Joy* then He imparts. *Life*, and *Glory*, and *Joy*, and makes us *Lords* of them, and of whatſoever is within the Name, and title of *Lord*. For having thereto a double right, [1] by *Inheritance*, as the *Son*, (*Heb*. 12.) [2] And by *Purchaſe*, as a *Redeemer* (for, *therefore He died, and roſe again, that he might be Lord of all*, *Rom*. 14. 9.) contenting himſelf with the former; He is well pleaſed to ſet over the latter to us, and admit us with Himſelf into His eſtate of joynt purchaſe of Heaven, or whatſoever He is owner of; that, in right of it, we may enter into the *Life*, *Glory*, and *Joy* of *our Lord*, and ſo be *ſaved* and be *ſavers*, and more than *ſavers* every way. This alſo, is in the word *Lord*: this benefit further we have by it.

And now if we will put together, *Natus* and *Servator*, *Servator* and *Chriſtus*, *Chriſtus* and *Dominus*, *Dominus* and *Natus*: *Borne* and *Saviour*, *Saviour* and *Chriſt*, *Chriſt* and the *Lord*, the *Lord* and *Borne*: take them which way you will in combination, any of the *foure*, then have we His two Natures in one perſon. In *Servator*, His *God-head*, None but GOD is a SAVIOUR. In *Chriſtus* His *Man-hood*: GOD cannot be *Anointed*, *Man* may. In *Dominus*, His *Divine* againe, *the Lord* from heaven. In *Natus*, His *Humane* Nature, directly, *borne of a woman*: Both (ever) carefully joyned, and to be joyned together. When S. *Matthew* had begun his Goſpell thus: *The Booke of the generation of* IESUS CHRIST *the Sonne of David*, one Nature, His humanity; S. *Marke* was carefull to begin his thus; *The beginning of the Goſpell of* JESUS: CHRIST *the Sonn of* GOD, the other Nature his Divinity. But S. *Iohn*, he joyns them, *Verbum caro factum eſt*, the *Word* became *fleſh*. *Verbum* the Word, there is *Dominus*; and *Caro* the *fleſh*, that is, *Natus*.

Mat. 1. 1. Mar. 1. 1. Ioh. 1, 14.

And even this very *conjunction* is a new *Joy*. For, that ſuch an one, that the LORD would condeſcend to be *borne*, beſides the *benefit* there is alſo matter of *Honour*. Even that He, ſo great a Perſon, would become ſuch as we are, would ſo eſteeme our Na-

ture, as to take it upon Him; This certainly it is a great *dignity* and exaltation of our nature; And it is a matter of new *joy*: That He would so highly value it, as to assume, associate, and unite it into one Person, with the *Son of God*. By this we see, why a *Saviour*: why *Christ*: why the *Lord*. A SAVIOUR, His name of *benefit*, wherby He is to deliver us. CHRIST, His name of *Office*, whereby He is bound to undertake it. *The Lord*, His name of *Power*, whereby He is able to effect it. We see also why *Man* and why GOD: First, So it should be; for of right none was to make satisfaction for *man*, but *man*. And in very deed, none was able to give satisfaction to God, but God. So that being to satisfie GOD for *Man*, He was to be GOD and *Man*. Secondly, So we would wish it our selves: If we would be *saved*, we would be *saved* by one of our nature, not by any stranger. He is *borne*, and so one of our owne nature. Againe, if we would be *saved*, we would be *saved* by no inferiour, but by the best: He *is the Lord*, and so the very best of all, And so, our desire is satisfied every way.

This blessed *Birth* of this *Saviour, which is Christ the Lord*, thus furnished in every point, to save us throughly, body and soule, from *sin*, the destruction, and *Satan* the destroyer of both, and that both here, and for ever; this blessed, and thrise blessed *birth* is the substance of this Dayes solemnity, of the Angels *Message*, and of our *joy*.

The Circumstance of the persons to whom.

And now to the *Circumstances*: and first of the *Persons*, *vobis*, *I bring* you *good tydings*: *That to you is borne, &c.*

We find not any word through all, but there is *joy* in it: and yet all is suspended, till we come to this one word [*vobis:*] this makes up all. This word therefore we shall do well ever to look for, and when we find it, to make much of it. Nothing passeth without it; it is the word of application. But for it, all the rest are loose; this girds it on; this fastens it to *us*, and makes it *ours*. But for it, we are but in their case, *Quid nobis & tibi*, what have we to do with thee? This *Saviour Christ the Lord*, in this good time and fit place, *Quid ad nos?* what are *we* the better? *Omni populo*, is somewhat too generall, and the hundreth part of them shall not be benefited by Him. We would heare it in more particularity. Why, *vobis*, for *you* it is, *Borne for you*: Yea, now ye say somewhat.

Mat. 8. 29.

Evangelizo vobis and *Natus vobis.*

And twise it is repeated for failing, in every verse once. *Evangelizo vobis*, and *natus vobis*, that ye may know the *Message* is *yours*, and the *birth is yours*; therefore the *message* is sent to *you*, because the *birth* concerneth *you*. But *yours* they be, both.

The use we have of it.

May we then be bold to change the person, and utter it in the *first*, which he doth in the *second*, and say *Nobis!* We may sure, *Puer natus est nobis*; **Esay* hath said it before us. And thereby, lyeth a mystery: the Angels they say, *Vobis*; The Prophets were *men*; men say, *Nobis*. Bid the Angell say, *Nobis*, he cannot, neither sing nor say it; *Angelis* he cannot, to Angels, *Nusquam Angelos*: but *Hominibus* unto men, he can and doth. And this is a speciall high Prerogative; that which the Angels can neither sing nor say, *we* can do both.

* Esay 9. 6. Heb 2. 16. Vers. 14.

Luk. 15. 31.

If then He be *born* to *us*, it is to some end. *Esay* tels us, what it is, when he expoundeth *Natus*, by *Datus, borne to us*, by *given us*. Born, to be bestowed upon us. And if *given* us, *bestowed* upon us, then He is *ours*. *Ours His benefit, His Office, His Power: His benefit*, to *save* us; *His Office*, to *undertake* us, *His power*, to *assure* us. *Ours* His *salvation*, as JESUS; His *anointing*, as CHRIST; His *Dominion*, as the LORD. And if *He* be *ours*, then *all His* are *ours: Omnia Ejus nostra sunt:* His *Birth ours*, and if His *Birth*, all that follow His *Birth*, ours too.

Now then, seeing *He* and they be *ours*, will it not be well done, to make our entry, to take seisin of Him and them, and dispose them to our best benefit? And how can we doe that better, Than as God hath offered *Him* to us this *day*, that *He* was *borne for us*: so *we* reciprocally *this day*, that *He is borne*, offer Him againe to God, as the best pleasing Oblation that we can offer *Him*. *To day*, as in the *Temple* alive, for our *morning Oblation:* And when the time commeth of His death, offer Him as on the *Crosse*, slain for our *evening Sacrifice*. So shall we, as *Bernard* wisheth us, *uti nostro, in utilitatem nostram, & de Salvatore salutem operari*, Imploy or make use of Him for our best behoofe: draw His proper extract from Him, and worke *salvation* out of this our SAVIOUR.

Now

Now, a word onely, what is to be done on our parts, and that reſpectively to theſe two points, what we are to returne to them; what to this *Meſſage*, and what to this *Birth*. Our duty reciprocall.

To the *Meſſage*, *Euangelizo vobis*, this we are to returne, this is due to a *meſſage*, to *heare it*. And that we do, and that is all: we come to the *Sermon*, we *heare* it, and little we do beſides. But we *heare* it but heavily, with a faint affection (God knoweth:) we *heare* it not as an *Ecce*, as matter of high admiration: we *heare* it not as *Gaudium magnum*, with that alacrity and cheerfulneſſe we ſhould. We *heare* it not as *nobis*, as if it neerly touched us, but as a matter that little concerned us, it skilled not much whether we *heard* it or no. Many meaner things affect us more, but this ſhould be the joyfulleſt *hearing* that we ever *heard*. 1 To heare the Meſſage.

And ſhall we not likewiſe performe ſome duty to *Natus eſt?* yes, even to that alſo. And not *heare* of *Him*, and let *Him* alone: *heare* his *tydings*, and let *Himſelfe* go. 2 To receive him.

He was *borne for us*, and *given us*, *Natus nobis*, and, *Donatus nobis* (both go together in the Prophet.) To a *gift* the duty that belongeth properly, is to *receive* it. If *He be Natus nobis*, and *Donatus nobis*, I truſt we will take order, He be *Acceptus à nobis*. If *born for us*, and *given us*, it is our part then, we can do no leſſe than *receive Him*. We evacuate the gift, diſgrace both the *Giver* and *it*, if we vouchſafe not to *accept* of it.

How is that? how ſhall we receive *Him?* who ſhall *give Him* us? That ſhall one, that will ſay unto us within a while, *Accipe*, Take, *This is my body, by the offering whereof ye are ſanctified. Take, this is my Bloud, by the ſhedding whereof ye are ſaved.* Both, in the holy *Myſteries* ordained by GOD, as pledges to aſſure us, and as Conduit-pipes to conveigh into us, this, and all other the benefits, that come by this our *Saviour*. Heb. 10. 10.

Verily, upon His *memorable dayes*, (of which this is the *firſt*) we are bound to do ſomthing in *memory*, or *remembrance of Him*; What is that? Will ye know what it is? *Hoc facite, Do this in remembrance of me.*

Something would be thought on, *to returne Him for all His benefits*, and *this day* for this *firſt*; the fountaine of all the reſt; *His Birth*. Some thanks would be rendred Him for it. And how can we do that better, than as we are taught by him, that ſtudied the point of *Quid retribuam*, and reſolved it thus, no way ſo well, as by *Accipiam Calicem: I will take the cup of ſalvation.* And ſo do it: So, with it taken into our hands, *give thanks to the name of the Lord.* And *when* better, than *to day? Hodiè*, as we are here directed. What better *day* than on *this day?* the very *day He* was beſtowed on us. To deferre *Him*, no longer, than *He* did us. He deferred not us at all, but aſſoon as *He* was *born*, ſent us word the *ſame* inſtant: and ſhall we deferre *Him to heare of us another time*; and not be as ready on our part to *receive Him* inſtantly, as He was on His, to *beſtow Himſelfe*, even preſently, aſſoone as *He* was *born?* Sure, ſomwhat would be done more than ordinary, *this day* of *His Birth*; the *day* it ſelfe is more than ordinary. Pſal. 116. 13.

And let this move us. If ever there be a day of ſalvation, *Ecce hic eſt dies ſalutis*, Behold this is it, when a *Saviour is borne unto us*. If ever an accepted time, *Ecce tempus acceptum*, Behold, now it is, this is that time. The *Birth-day* hath ever been a time accepted. Then, one King forgave the treſpaſſe of his Servant, and received Him to Grace. Another, being pleaſed, was ready in his bounty to have given away the *one halfe of his kingdome*. Our *Saviour* CHRIST, Our *Lord*, on *His Birth-day*, will be no worſe than they. *His* bounty, then, no leſſe than theirs. Gen. 40. 21. Mar. 6. 23.

Let us then make this ſo *accepted a time* in it ſelfe, twice acceptable, by our *accepting:* which, He will acceptably take at our hands. Let us honour *this day*, with our *receiving:* which He hath honoured by His firſt *giving:* Yeelding Him evermore, (but *this day*, the *day* of it, chiefly,) our unfained hearty thankſgiving for this ſo *good newes*; for this ſo *great a Gift*; both of them *this day* vouchſafed us: in *Him* and for *Him*, who was Himſelfe the gift, our SAVIOUR, CHRIST, *the* LORD. To whom with the *Father* and the *Holy Ghoſt*, three Perſons, One Immortall, Everliving, Inviſible, onely Wiſe GOD; be all honour, glory, bleſſing, praiſe, and thankſgiving, this day and for ever.

A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Wednesday* the XXV. of *December*, *A. D.* MDCXI.
being CHRISTMAS day.

IOHN, Chap. I. Ver. XIV.

And the Word was made flesh, and dwelt among us, (and we saw the Glory thereof, as the Glory of the Onely begotten SONNE *of the* FATHER *) full of Grace and Truth.*

Ezek. 10.14. Apo. 4.6,7.

Iob 39.30,33.

Mat. 24.28.

Gen. 1.1. Verse 1.

Luke 17.37.

HEre is, in the *Old Testament* (in the 10. of *Ezekiel*) and in the *New* (in *the* 4. *of the Revelation,*) a *Vision* of foure sundry shapes, *A Man, a Lion, an Oxe,* and *an Eagle*. It hath been usually received, to apply these foure to the *foure Euangelists*, and of them, the *Eagle*, to S. *Iohn*. The nature of the *Eagle* is, by GOD Himselfe, described (*Iob* 39.) by two properties; [1] *Elevare ad ardua*, no fowle under heaven towreth so high: [2] and *ubicunque fuerit cadaver, statim adest*; None so soone or so suddenly downe upon the body, as he. Both these doe lively expresse themselves in S. *Iohn*: and no where more lively than in this *Gospell*. Wherein, as an *Eagle in the Clouds*, he first mounteth wonderfully high, beyond *Moses and his In principio*, with an higher *In principio* than it; beyond *Genesis* and the *Worlds Creation*: That the *Word was then with* GOD, *and was* GOD. This may well be termed the *Eagles* flight, so exceeding high, as the cleareſt eye hath much adoe, to follow him. Yet so farre as they can follow him, the very *Philosophers* have been driven to admire the penning of this *Gospell*. But after this, as an *Eagle* againe, (*Vbi corpus, ibi Aquila,*) downe he commeth directly from the *height* of *heaven*, and lights upon the *body* of His *flesh*, the *mystery* of His *Incarnation*: and tels us, that He that *in the beginning*, was *apud Deum*, and *Deus*, He, *in the fulnesse of time*, was *apud homines*, and *Homo*. He dwelt not long aloft; He knew, it was not to purpose: *Verbum Deus* is farre above our reach. *Verbum caro*, that concernes us. No time, but it concernes us: but, this time, above others. This *Feast* is held, this Assembly met, for no other end, but to celebrate the contents of the *Text*, that the *Word*, being *made flesh*, this day, came *to dwell among us*.

The Division

I. 1. 2. 3.

Two parts there be in the Text, sensibly parted by a *Parentheſis*. [1] That without the *Parentheſis*, is, that he would have us believe, *Verbum caro, &c.* [2] That, within, is the *Affidavit, Vidimus, &c.* In the former three things are affirmed of the *Word*. [1] *Factum è nobis*; [2] *habitavit in nobis*; [3] *plenum pro nobis*: [1] That the *Word* was *made flesh* of us; [2] *dwelt with us*; [3] was *full for us*.

II.

Then followeth the *Affidavit* of these. That S. *Iohn* (and other more, besides,) *saw*;

ſaw; and ſo *ſpake* no more than they knew; not *teſtifie* no more, than they had *ſeene*. 1 Iohn 1. 3.
The beſt Proofe that can be. They *ſaw* (though, not the *Word* Himſelfe, yet) *His glory: We ſaw His glory*. And that *glory* ſuch, as would ſuit with none but Him; and ſo, every way ſufficient, to demonſtrate Him, the *onely Sonne of* GOD.

And, after all this, one more there is, without which, His *Making, Dwelling*, and *Seeing* were to little purpoſe: That is, that as He came not obſcurely, but was *ſeene*; ſo He came not *empty*, but *full of grace and truth*. This *fulneſſe* was not for Himſelfe, Verſe 16.
but for us: *Et de plenitudine Ejus omnes accepimus*.

There is not any thing, that concerneth this *Myſtery*, but is within this Text. His two Natures, *The Word*, and *Fleſh*: [1] *Word, Divine*; [2] *Fleſh, Humane*. The Union of them in *factum eſt*; union into a *Perſon*, in *Habitavit*: *Habitare, eſt Perſonæ*. [3] Then, His *Office* alſo, Ἐσκήνωσε, which is not only *habitavit*, but *caſtrametavit in nobis*: not onely, tooke a *houſe*, but pitched a *pavilion in us*: Not onely, *factus Incola*, made our *Neighbour*; but, made a *Champion*, for us, to undertake our quarrell, and to fight a combate. [4] And laſt, the *Benefit*: *Made*, that He might *Dwell*; and *Dwell*, that He might impart to us, (and we derive from Him) that, whereof He was *full*, and we were empty; we had need, and He had ſtore; *grace* and *truth*.

All reducible to theſe three: [1] *Quòd Verbum, caro*: [2] *Quid Verbum, Carni*: I.
[3] *Quid Caro, Verbo*. [1] That the *Word became fleſh*; the *Myſtery*: [2] What the *Word* II.
did for *fleſh*; the *Benefit*: [3] And, what *fleſh* is to do to the *Word* againe; the *duty*. III.

I.
Quòd Verbum Caro.
Verbum, The *Word*.

We are in a deepe point, and a dangerous. It will not be amiſſe to pauſe a little on the three termes, *Verbum Caro*, and *factum eſt*. *The Word*. [1] There be, that take this name to be given Him, as who ſhould ſay: *He*, of whom ſo many excellent *Words* are ſpoken, all along this Booke; ſo many *words of promiſe*, and *propheſie*, and all of *Him*: So, the *word Objectivè*. [2] Others: for that He diſcloſeth to us all GODS counſell, even as the *word* openeth the minde of man; by whom as His *Word*, we know whatſoever we know of the *Fathers* minde. So the *word Effectivè*. [3] A third; for that He commeth, not onely as JESUS, to *ſave* us; but, as the *Word*, to *teach* us: We, as to honour Him; ſo learne His *Word*, as the way to our *Salvation*. So, the *word, Præceptivè*.

1
2
3

4 Theſe are all well, and true all: but, all ſhort. We may have uſe of them; but there is a farther matter, than all theſe. This *Word* (as we finde, in the *Affidavit*) *is the onely begotten of the Father*. Theſe two are one, and the ſame; but need to bee ſet in two termes, that what is wanting in the one, may be ſupplied by the other: (So high is the *Divine Nature* above our reach, as no one terme is able to expreſſe it: It is well, if diverſe will doe it.) In this they agree: As the *Sonne* is, to the *Father*; ſo is the *Word* to the *Minde*. The *Sonne, Proles Parentis*; the *Word, Proles mentis*: They *proceed*, both: the *Sonne*, from the *Father*; the *Word*, from the *minde*: and ſo note out unto us, a Party *proceeding*, a *ſecond perſon*, from the firſt: from Him that begetteth, the *Sonne*; from Him that ſpeaketh, the *Word*; Againſt *Sabellius*.

4
The *Word*, and *The onely begotten of the Father.*

To ſhew His *proceeding.*

The *Sonne* referreth to a *living* nature: The *Word* addeth farther an *intellectuall* nature: *Generare eſt viventium, Loqui intelligentium*: That, there is in Him, not onely the *Nature*, and *Life*, but the *Wiſdome* of the *Father*.

Both *Proceed*. The *Word* ſheweth the *Manner*; the *Sonne*, the *truth* of His *proceeding*. With us the *Sonne* is not begot, but by fleſh, by propagation: The *Word* therefore requiſite, to ſhew, his *proceeding* was after no *carnall* manner; but, as the *word* from the *minde*. A better terme could not be deviſed. For, there is not in all the World a more *pure, ſimple, inconcrete procreation*, than that, whereby the *minde* conceiveth the *word* within it, by *dixit in corde*. For, in it ſelfe, and of it ſelfe doth the mind produce it, without help of any mixture of ought, without any paſſion ſtirring or agitation at all. Such was the iſſue of the *word eternall*. But then, leſt we might imagine *Gods word* to be, to Him, no other than ours is to us, not of our ſubſtance; He makes amends for

that,

that, and tels us, *He is the onely begotten*, and ſo of the *ſubſtance* of His *Father*, (*very God, of very God*,) as all *begotten ſonnes* be. The *Word*, to ſhew His *proceeding* pure, and meerely *ſpirituall*: the *Sonne*, to ſhew, that for all that, it is *true* and *ſubſtantiall*. Truly *conſubſtantiall* with the *Father*, as the *Sonne*; but in all cleane and pure manner *conceived*, as the *word*.

The *Sonne*, though He be *conſubſtantiall*; yet the perſon of His *Father* may have a *being* long before Him. The *Word* makes amends for that. For, the *minde conceiving*, and the *minde* cannot be ſevered a moment; if one be *eternall*, both are. So then, as the *Sonne*, He is *conſubſtantiall*: as the *Word*, He is *coëternall*.

But, he begins with the *Word*. His care being, firſt to tell us of the *pureneſſe* of His *generation*, before of His *generation* it ſelfe: but after, by little and little, unfoldeth Himſelfe and tels, He is ſo the *Word*, as the *Sonne* alſo. Indeed, it was beſt beginning with the *Word*. That terme the *Heathen Wiſe-men*, the Philoſophers, would never ſtumble at, but brook it well enough: As (indeed) they did, not with *approbation* onely, (but with high *admiration*) read and magnifie the beginning of this *Goſpell*. Witneſſe *Tert. in Apol. Euſ. in præpar. Auguſt. de Civit.* 10. and *Theodoret*. It was conforme to their reaſon: *Quod Deus ab æterno intelligit*, and that Νοῦς and Λόγος, the *conceiving* of *the minde*, and the *minde* muſt needs be *coëternall*: the *minde* never without it: as the *Prophet* ſaith, *Egreſſus ejus à diebus æternitatis*. This for the *Word*, of much more that might be ſaid of it.

Mica 5. 2.

Became *fleſh*. 1 *Caro*.

1 As the *Word*, and the *Only begotten* referre to one: ſo doth *Caro*, and *in nobis*, *Fleſh* and *in us*; that is, ſuch *fleſh* as is *in us*, *Humane fleſh*. 1. To expreſſe the *Vnion* fully, a better word could not be choſen. It is a part, for the whole; and the worſer part, for the whole, of purpoſe. For, in this caſe, our nature is beſt ſet out, by the worſer part. For, this we know; if the worſe be taken, the better will not be left behinde. If He *abhorre* not the *fleſh*, of the *Spirit* there will be no queſtion. More forcible it is, to ſay, *He was made fleſh*, than He *was made man*, though both be true. He *vouchſafed to become man*, nothing ſo much, as to *become fleſh*, the very loweſt and baſeſt part of *man*.

2 Beſides, from the *Fleſh* (as from *Eve*) came the *beginning of tranſgreſſion*, longing after the forbidden fruit, refuſed the *Word* quite; ſo, of all other, leaſt likely to be taken. The *Word* not refuſing it, the reſt have good hope.

3 But, there is a kinde of neceſſity, to uſe the terme *fleſh*. If He had ſaid *Man*, man may be taken for a *Perſon*. He tooke no *Perſon*, but our *Nature He tooke*: *fleſh*, is no *Perſon*, but *Nature* onely; and ſo beſt expreſſeth it. And if *ſoule*, it might have beene taken, as if He took not the fleſh, but *mediante animâ*; but, ſo He did not, but as immediately, and as ſoone, the *fleſh*, as the *ſoule*: in one inſtant both.

4 Yet one more. It will not be amiſſe to tell you; The *word*, that is *Hebrew* for *fleſh*, the ſame is alſo *Hebrew*, for *good tydings*, (as we call it, *the Goſpell*:) Sure, not without the *Holy Ghoſt* ſo diſpenſing it. There could be no other meaning; but that, ſome *Incarnation*, or *Making fleſh*, ſhould be generally *good newes* for the whole world. To let us know, this good tidings is come to paſſe, He tels us, the *Word* is now *become fleſh*.

בשר בשר in Piel.

2 *Verbum Caro*. The *Word* became *Fleſh*.

Thus, why *fleſh*: now, why the *Word*, *fleſh*. *Caro Verbum* was our bane; *fleſh* would be the *Word*; nay, wiſer than the *Word*, and know what was *evill*, better than it. If *Caro Verbum*, our bane; then, *Verbum Caro*, our remedy.

2 Surely, if the *Word* would become *fleſh*, it were (ſo) moſt kindly. The *Word*, was *pars læſa*, the party that was moſt offended. If He would undertake it; if He, againſt whom the offence was, would be Authour of the reconciliation, there were none to that: it were (ſo) moſt proper.

3 But, in another reſpect, He were fit too. He had ſaid above: *All things were made by Him*: a kinde of meetneſſe there were, *ut per quem facta omnia, per eundem refecta*, He that firſt made them, ſhould reſtore them; He that built, repaire; So is beſt, ever.

Verſe 3. Col. 1. 16, 17.

4 And indeed, *Sic oportet implere omnem juſtitiam*, that were the way to *fulfill all juſtice*; if the *word* would take *fleſh*, he might make full amends for the *fleſhes* fault, in rejecting

Iohn 3. 15.

the

the *Word*. So is *juſtice*; that, *fleſh* for *fleſh*; and not the *fleſh of oxen* and *ſheepe*; but even that *fleſh*, *that ſinneth*, (our *fleſh*) ſhould ſuffer for it, and ſo ſuffering make ſatisfaction to *Iuſtice*.

Why then, *factum eſt caro*; the *Word is made fleſh*: This makes up all. For, *factum eſt, ergo, eſt*, He is *made fleſh*, therefore, *is fleſh*: *Fieri terminatur ad eſſe*, the end of *making*, is *being*. And *per modum naturæ*: (ſo is γέγονε, the *Greek* word:) this *being* is *naturall*, *Et nativitas eſt via ad naturam*, and *nativity* is the way to *nature*. So, to be *borne*: as, this day, He was: *Venit per carnem, ſanat per verbum*, that all *fleſh may ſee the Salvation of* GOD. *Made* it was; againſt *Manicheus* holding that He had no true body: as if, *factum* had been *fictum*, or *making* were *mocking*. *Made* it was: but, *how made?* Not *convertendo*, the *Word converted* into *fleſh*, (as *Cerinthus*;) or *fleſh converted* into the *Word*, *Verbum caro facta eſt* (as *Valentinus*:) for, the *Deity* cannot be *changed* into any thing; nor any thing, into it. Nor made *conciliando*, (as friends are made,) ſo as, they continue two ſeverall perſons ſtill: and while the *fleſh* ſuffered, the *Word* ſtood by and looked on, (as *Neſtorius*.) That is *cum carne*, not *caro*, *made with fleſh*, not *fleſh*: And, never was one perſon ſaid to be *made* another. Nor *made*, by *compounding*; and ſo, a third thing produced of both (as *Eutyches*:) For ſo, He ſhould be neither of both, *Word* nor *fleſh*, neither GOD, nor *man*.

3
1 *Factum eſt caro.* Was *made.*

But, *made* He was; Saint *Paul* tels us, *how*: *aſſumendo*, by *taking the ſeed of Abraham* (*Heb.* 11.) His *generation eternall*, (as *verbum Deus*) is, as the *enditing* the *Word*, within the *heart*. His *generation* in time (*verbum caro*) is, as the *uttering* it forth with the *voice*. The inward motion of the *minde* taketh unto it a naturall body of *ayre*, and ſo becommeth *vocall*; it is not changed into it, the *Word* remaineth ſtill, as it was; yet they two become one voice. Take a ſimilitude from our ſelves. Our *ſoule* is not turned into, nor compounded with the *body*: yet, they two, though diſtinct in natures, grow into one *man*: So, into the *God-head*, was the *man-hood* taken; the *Natures* preſerved, without *confuſion*; the *Perſon* entire, without *diviſion*. Take the *definition of the fourth Generall Councell*: *Sic factum eſt caro, ut maneret verbum: non immutando, quod erat, ſed ſuſcipiendo, quod non erat: noſtra auxit; ſua non minuit; nec Sacramentum pietatis, Detrimentum Deitatis*: He was ſo made *fleſh*, that He ceaſed not to be the *Word*; never *changing* that He *was*, but *taking* that He *was not*: We were the better, He was never the worſe; the *Myſtery* of *Godlineſſe* was no detriment to the *God-head*, nor the honour of the creature wrong to the CREATOR.

Heb. 2. 16.

And now, being paſt theſe points of *beliefe*, I come to that, which I had much rather ſtand on, (and ſo it is beſt for us;) that which may ſtirre up our *love* to Him, that thus *became fleſh for us*.

1

Firſt, comparing *Factum with Dictum*. For, if we were ſo much beholden for *verbum dictum*, the word *ſpoken*, the *Promiſe*; how much more for *verbum factum*, the *Performance?* If, for *factum carni*, the *Word* that came *to fleſh*; how then for *factum caro*, *became fleſh?*

2
Verſ. 3.

Then, taking *factum* abſolutely. The *Word*, *by whom all things were made*, to come to be *made* it ſelfe. It is more for Him, *fieri*, to be *made* any thing, than *facere*, to make another World, yea, many Worlds more. There is more a great deale, in this *factum eſt*, than in *omnia per Ipſum facta ſunt*: in *He made*, than in *All things by Him were made*.

3
Iohn 4. 24. Pſal: 8. 4. Hebr. 2. 7.

Factum eſt, with *What* He was made. For, if *made*; made the moſt compleat thing of all, that ever He had made: Made a *Spirit*, for *God is a Spirit*; ſome degree of neareneſſe betweene them: But *what is man*, that He ſhould be *made* Him, or the *Son of man*, that He ſhould take his *Nature* upon Him!

If man, yet the more noble part, the immortall part, the *ſoule*: What elſe? There are ſome points of *His Image* in that: it *underſtandeth*, it *loveth*; hath a kinde of capacity of the *Word*. So hath not the *fleſh*: it is *res bruta*, *common to them with us*; neither able to *underſtand*, or *love*, or in any degree capable of it. Make it the *Soule*, the *precious ſoule* (ſo calleth it *Salomon*;) not the body, the *vile body* (ſo the *Apoſtle* calleth it.) Of the *Word* He ſaid ever, *vidimus gloriam Ejus*, we ſaw the glory of it: of the *fleſh*

Prov 6. 26. Phil 3. 21.

we

we may ſay, *vidimus ſordes ejus*, we daily ſee that comes from it, as *non eſt vilius ſterquilinium*, on the dung-hill, worſe is not to be ſeene. Set not ſo precious a ſtone in ſo baſe metall.

5 But this is not all. If He muſt be *made*, for love of GOD, make him ſomething wherein is ſome good: For, in *our* *fleſh* (Saint *Paul* ſaith) *there dwelleth no good*: yea, the very *wiſdome of the fleſh at flat defiance* with the *Word*. Make it ſomwhat elſe. For there is not onely a huge diſtance, but maine repugnancy between them. Yet, for all this, *non poteſt ſolvi Scriptura*: the *Word was made fleſh*.

Rom. 7. 18. Rom. 8. 7. Iohn 10. 35.

I add yet further: what *fleſh*? The fleſh of an *Infant*. What, *Verbum Infans*, the *Word* an *Infant*? The *Word*, and not be able to ſpeak a word? How evill agreeth this? This He put up. How borne, how *entertained*? In a ſtately *Palace*, *Cradle* of *Ivory*, *Robes* of *eſtate*? No: but a *ſtable* for His *Palace*; a *manger* for His *Cradle*; poore *clouts* for His array. This was His beginning. Follow Him farther, if any better afterward, what *fleſh* afterward? *Sudans & algens*, in cold and heat; *hungry* and *thirſty*; *faint* and *weary*. Is His *end* any better, (that maketh up all:) what *fleſh* then? *Cujus livore ſanati*; *blacke* and *blew*; *bloody* and *ſwolne*; *rent* and *torne*; the *thornes*, and *nayles* ſticking in His *fleſh*: And *ſuch fleſh* He was made. A great *factum* certainly, and much to be made of. To have been made *caput Angelorum*, had been an abaſement: To be [a] *minoratus Angelis*, is more: But, to be [b] *noviſſimus Virorum*, in worſt caſe of all men, nay, [c] *a worme and no man*: So to be *borne*, ſo *arrayed*, and ſo *houſed*, and ſo *handled*; there is not the meaneſt *fleſh* but is better. So to be *made*, and ſo *unmade*; to take it on, and lay it off, with ſo great indignity; weigh it, and wonder at it, that ever He would indure to be made *fleſh*, and to be made it on this manner. What was it made the *Word* thus to be made *fleſh*? *Non eſt lex hominis iſta*, *fleſh* would never have beene brought to it. It was GOD, and in GOD, nothing but *Love*: *Dilexit*, with *Sic*, *Charitas*, with an *Ecce*: *Fecit amor, ut Verbum caro fieret*: *Zelus Domini exercituum fecit hoc*. *Love* only did it. *Quid ſit, poſſit, debeat, non recipit jus amoris*: That only cares not for any *exinanivit*, any *humiliavit ſe*, any *emptying*, *humbling*, loſſe of reputation: *Love* reſpects it not, cares not, what fleſh He be *made*, ſo the *fleſh* be made by it.

[a] Hebr. 2. 7. [b] Eſay 53. v 3. [c] Pſal. 22. 6. Iohn 3. 16. 1 Iohn 3. 1. 2 Reg. 19. 31.

2 *Habitavit*, and *dwelt*.

And dwelt. *Factum eſt* is the *Word* of *Nature*; *Habitavit*, of *Perſon*: *Habitare eſt Perſonæ*. And, two there are not. It is not *Habitaverunt*: therefore, but *one Perſon*.

1 2

And, *habitavit* is a *Word* of *continuance*: that which was begun in *factum*, is continued in *habitavit*. Not onely *made*, but *made ſtay*, *made* His *abode* with us: Not *appeared*, and was gone againe ſtraight; but, for a time took up His *dwelling*; *Factus caro*, *Factus incola*. And this word concernes this day properly. This is the day, the firſt day of *habitavit in nobis*. Incarnate he was in the *Virgins wombe*; His taking *fleſh* could not be *ſeen*, but this draweth after it a *vidimus*; *dwelt* and was *ſeen* viſibly.

3 Rom. 10. 8. Phil. 2. 7.

And this leadeth us to a third: *converſatus eſt*. *Factum*, and *factum familiare*: that He withdrew not Himſelfe into ſome ſolitary place, but was *verbum prope nos*, *neare us*, neare neighbours to us. *Habitu inventus ut homo*, *In His habit*, and in his *habitation*, *found as a man*. One might ask Him (as they, at *Verſe* 38.) *ubi habitas*, *Sir where dwell you?* and He invited them to *come* and *ſee*.

4 ἐσκήνωσε, dwelt, as in a Tent.

And ἐσκήνωσε is not every *dwelling*, but a *dwelling in* σκήνη *a tent*, that is, but for a time. Not a *houſe*, to ſtand for ever; but a *tent*, to be taken down againe. Which, as it ſheweth His *Tabernacle*, of the nature of ours, mortall; ſo withall, that He came but of an errand, to ſojourne till He had done it: *A work He had for which he was ſent*; that being done, He laid His *Tabernacle* off againe.

5 ἐσκήνωσε, pitched his tent as a Souldier. Gen. 3. 15. Rom. 7. 23.

And, even that work it ſelfe, is in σκηνῶσαι: For, it is a word *militare*: Souldiers dwell in *tents*: As if He were now *factus caro*, *incola*, *miles*; as if ſome battell were toward. And (indeed) from the beginning, (the very third of *Geneſis*,) there was warre proclaimed betweene the *Womans ſeed*, and the *Serpents*. An enemy we had, ſtrong and mighty; had, and have ſtill: not one, but many, a whole campe of them. They had prevailed, and led us away *captive under the Law of ſinne*. *Dux nobis opus eſt*. A

Champion

Champion we ſtood in need of, to reſcue us. And here we have one now, even *Dux Meſſias*, as *Daniel* calleth Him. He, as this day, came into the *campe*, ſet up His *pavilion* among us. The Tabernacle of GOD was with *men*. He might not ſtay eight days in the campe; but He muſt take *Sacramentum militare*: So He did. And the ceremonie of it was to be *ſtricken*, and to *bleed* ſome ſmall quantity: So He was, at His *Circumciſion*: And after, He performed the battell at His *Paſsion*. Where, though it coſt Him His life, yet the *victory* fell on His ſide, *Captivity was led captive*, and we were delivered. His *Tent* was but a forerunner of His combate. This for His *dwelling*. Now the *Affidavit*.

Dan. 9. 25.

Eph. 4. 8.

As the word *Habitavit* pointeth us to this firſt day of the *Feaſt*; and His *Tent*, to the middle day; when he undertooke our quarrell: So *vidimus* (now) is proper to the laſt day, the day of *Manifeſtation*, or *Epiphany*. He *dwelt*; and not *inviſibly*, or *obſcurely*, but ſo, as He might be (and was) *ſeene*. Even, this very firſt day, *vidimus*, might the *Shepheards* ſay, *we ſaw his Angels*, and heard them ſing, and then went to *Bethlem* and *ſaw* Himſelfe. *Vidimus*, might the *Wiſe-men* ſay, we ſaw *His ſtarre in the Eaſt*, and we are come to *ſee Himſelfe*. This they might ſay, and truly: for, theſe things were not done *in obſcuro*. But (as we ſaid) This clauſe is the *Affidavit*, it is inferred, as a proofe, You tell us of His *making*, and His *dwelling*: *Quomodo conſtat?* How ſhall it appeare? *Vidimus* is the beſt proofe that can be; *He ſaw* it; was *an eye-witneſſe of what he teſtified*.

The Affidavit *Vidimus*, We *ſaw*.

Mat. 2. 2. Acts 26. 26.

Ioh 19. 35.

2 *Vidimus*, not *vidi*, We ſaw.

And it is not *vidi*, but *vidimus*; more eyes than one: Not he alone, others more *ſaw* it, beſides him. In the mouth [a] *of two or three witneſſes: Peter, Iames, and He*, (*vidimus*) were in the *Holy Mount* together, and ſaw him *transfigured*. Nay, a whole [b] *cloud of witneſſes* (CXX.) *ſaw Him taken up into Heaven*, out of their ſight, *in the Mount of Olives*. Well might He ſay, *vidimus*.

a Mat. 17.. 1 Ioh. 1. 3. *b* Act. 1. 9. Heb. 12. 1.

3 ἐθεασάμεθα Saw it *intentively*.

And that not *per tranſennam*, at a bluſh, paſſing by; but had a full *ſight*, looked well upon Him, at leaſure; did it throughly for a good time together. It is not ὁρᾶν but θεᾶσθαι (the word, whence a *Theater* is derived:) As men with good heed behold things there: ſo did we, intentively, all the *acts* and *ſcenes* of His life.

4 Saw *His glory*. Verſ. 18.

But I ask: What ſaw they? The *fleſh* peradventure: The *Word*, they could not ſee. He is *God*; and *God hath no man ever ſeene*. True: that, they could not; yet *His glory* they might, and did. Which *glory* was an infallible demonſtration of His preſence, there. Thorow the *veile of His fleſh*, ſuch *beames* He caſt, as behinde thoſe clouds, they might know, there was a *Sun*; as, that way only, could He be made viſible to the eyes of fleſh, which otherwiſe could not behold Him.

Heb. 10. 20.

5 *Quaſi unigeniti Dei*,

But it may be it was ſome *wrong*, this, but ſuch, as was ſeene in *Moſes*, or in *Stephen's* countenance. He anſwers that, and tels us: It was not, *quaſi ſervi*, like a Servant; nay, nor *quaſi Filii*, like any *adopted ſons*: but, this *glory* was every way ſuch, as well might it beſeeme the *Word*, or *Only Son*: but could agree to no creature though never ſo glorious. To none but Him: and ſo being *proprium quarto modo*, might be a *medius terminus*, in a demonſtration.

6 What this *glory* was.

And if you aske, what that *glory* might be? With a *word*, to ſay to the *wind* and ſtorme [a] *Obmutеſce*: and to *diſeaſes*, [b] *Volo, mundare*: And to *Death* it ſelfe, [c] *Tibi dico, ſurge*. His *Miracles*, they ſhewed His *glory*, is expreſly ſaid, (in the next *Chap. v.* 11.) The *Star*, at *His birth*; the *eclipſe*, at *His death*; the *glory*, at *His changing in the Mount*: but, above all. His *glorious Aſcenſion*, and *receiving up into Heaven*. All which they ſaw; as being in the Theater all the while, from the *Epitaſis* to the very *Cataſtrophe*: Therefore he tels us here, (and again in his *Epiſtle*) he *writes* nothing, but *what he ſaw* and *beheld*; and even *his hands had handled of the Word of Life*. Wee may believe him: He, and his *Conteſtes*, ſuffered many things for the truth of their witneſſe: and the whole world (ſince) hath believed this their *Affidavit*. Now are we paſt the *Parentheſis*.

a Mar. 4. 39. *b* Mat. 8. 3. *c* Luk. 7. 14.

1 Ioh. 1. 3.

The Conſequence. full of grace and truth.

But what, is all that a *vidimus?* Nothing but a *maſk*, to be *ſeene?* Came he only to make a *glorious ſhew* to them all? No: but as he came not obſcure, but was *ſeene*: ſo, he came not *empty, but full*, and was felt of them, that ſaw him not. *Vidimus* is not all: a Verſe after there is *accepimus*; To ſee his *glory*, they *receive of His fulneſſe*: They, and we.

Full of *Grace* and *Truth* both

Many are the perfections, whereof he is *full*: Two only here choſen out, as two ſtreames, [1] *Grace*, and [2] *Truth*. With them he commeth, with the fulneſſe of them: Not of one of them, but of both. *Grace* referreth to the *Sonne*: *Truth* to the *word*. *Grace*, is to *adopt* us: *Truth*, to *beget* us *anew*; for, *of His own will He hath begotten us, by the word of Truth*.

Iam. 1. 18.

2 And theſe doe very fitly follow after *glory*. *Glory* of it ſelfe terrifies, and makes ſtand aloofe; *Grace* invites: And his *glory* is ſuch, as is *full of grace*. His *Mercy*, as *great* as his *Majeſtie* full out. A bleſſed thing it is, when theſe two meet; and they that are in *glory* are full of *grace* too. It is not ſo with every one, that is in *glory*: But, though there be *Grace*, unleſſe there be *Truth* too, all is nothing. For *Grace*, becauſe it is plauſible, and pleaſeth the people, it is affected: there is a taking on *grace in face* and *phraſe*, but when all is done, it wanteth ſound *truth*. That is right *grace*, that hath *truth* joyned to it. *Verbum gratiæ*, and *Verbum charitatis* both, and it is both. Yea, *verbum caro*, his word is not *wind*, it hath *fleſh* on it: his *Truth is* (as it were) the *fleſh* of his *Grace*. Thus may be the conſequence.

3 But of theſe two choiſe is made, as of thoſe, our *nature* ſtood moſt in need of. Out of *grace* we were; and without grace, as *Sinners* and *in errours*, wandring up and downe; as even the beſt of our *nature* did at his comming into the *fleſh*. This is the ſtate he found us in, when he came among us.

Eph 1. 6. Verſ. 16.

Againſt the firſt, *gratificavit nos in Dilecto*, he brought us in grace again, through His Beloved *Son*: *Gratiam pro gratiâ* (he ſaith after ſtraight,) for the *grace* his *Son* had with him, he received us to *grace*.

Againſt the later, he brought us *truth*, to ſet us in the *right way*. *Via, Veritas, & Vita*; *Veritas*, between both: *Via & Veritas*, or *veritas viæ*, the *true way*: *Vita & veritas*, or *veritas vitæ*, the *true life* (that is) *Life eternall*: We cannot be without either.

Ioh. 14. 6.

4 Verſ. 17. This for our need. But, within a *verſe* after, I finde theſe two ſet in oppoſition to the *Law*, and the *Law* to them: as if S. *Iohn* pointed us whereto we ſhould refer them. The *Law* full of rigour, many *threats*, and *curſes* in it: *Chriſt* bringeth the word of *grace*, oppoſeth to that. The *Law* full of empty *ſhadowes*, and *Ceremonies*; which *Truth* is ſet againſt: *Corpus autem Chriſtus*, *Chriſt* the very body, to *Lex habens umbram*: So, requiſite to quit us of the *Law*; The *Law*, the *word*, that married *fleſh*.

Col 2. 17. Heb. 10. 1.

The bringing of theſe two together is a great matter; and together they muſt be. *Grace*, take it from *truth*, and it is *fallax*, but a *vizour*, but a meere illuſion: *Truth*, ſever it from *grace*, and it is *ingrata*, but an unpleaſing thing. *Grace* and *truth* kept in ſunder, and never met before: But, when the *word* and *fleſh* met, then did they meet and *Kiſſe* each other (ſaith the *Prophet*, and doth with a whole *Pſalme* celebrate this *meeting*.)

Pſal 85. 10.

5 *Grace* firſt, then *Truth* They muſt meet, and *Grace* be firſt; as here. We ſhall never endure the ſeverity of his *Truth*, unleſſe *Grace* come before, and allay it. But, when *Grace* hath brought us to *Him*, *Truth* will hold us with *Him*. By *Grace* we ſhall accompliſh, what *Truth* requireth at our hands: that ſo, receiving *Grace*, and walking in *Truth*, we may come to the third, the reward of both, *Glory*.

6 *Full* of both. Luk. 1. 28. Act. 7. 55. Ioh. 3 34 *Full* of them; and the *word* would not be paſſed. We find others full of *grace*, as his *bleſſed Mother*, and as S. *Stephen*. Theirs reacheth not to us: None of them have more than ſerves for themſelves. For, *the Spirit is given them*, but, *by meaſure*; but *plenitudo vaſis*, in them, the fulneſſe of a Veſſell; if ye take any thing out, to powre into another, it is the leſſe for it. But, his is *plenitudo fontis*, the fulneſſe of a fountaine, which is never drawne drie: *qui implet abyſſum, & non minoratur*, fills a great poole and it ſelfe never the leſſe. Of *which fulneſſe* they all *received*, and he never the emptier

tier. We ſhall not need to go to any other ſtore-houſe, or help to *ſupply*, or fill up *Chriſt* with any other, as if He were but half full. He is *full*, full of *both*. Our care is to be, to make our ſelves fit Veſſels, and there is all.

Thus far *Quòd verbum factum caro*. Now, *Quid verbum carni*, the *benefit*, and (that which the benefit ever draweth with it) the *Duty*, *Quid caro verbo?* 1. *Factus caro benefaciet carni*, being made fleſh He will be a benefactor to it. No man *ever hated his fleſh*, and no more can He us, who are *fleſh of His fleſh*, or rather, He of ours. He ſeeth us daily in Himſelfe; He cannot looke upon *His fleſh*, but he muſt think upon us. And GOD the *Father* cannot now hate the *fleſh*, which the *word is made*; which is now taken into one perſon with *His only Son*, and united to the *Deitie* it ſelfe. If he love the *word*, he muſt love it too, for the *word is become it*; either love both, or hate both. But, *love* it certainly: for, as this day, *when He brought his Sonne* cloathed with it, *into the world*, he gave expreſſe commandement, all *his Angels ſhould worſhip him* ſo cloathed, and our *fleſh* in him: A new dignity which is this day accrued to our *Nature*, to be adored of the *bleſſed Angels*. Our *Nature* queſtionleſſe is ſet in high favour with GOD; GOD ſend our perſons ſo too, and all ſhall be well.

II
Quid verbum Carni, The Benefit, Eph. 5. 29.

Heb. 1. 6.

Beſides, good hope we now have, that he being now *fleſh*, All *fleſh* may come to him, to preſent him with their requeſts. Time was, when they fled from him; but *ad factum carnem jam veniet omnis caro*. For, ſince he *dwelt among ſt us*, all may reſort unto him: Yea, even Sinners; and of them it is ſaid, *hic recipit peccatores, & comedit cum eis, he receiveth them, receiveth them even to his Table.*

1

Pſal. 65. 2.

Luke 15. 2.

A ſecond hope, that ſeeing he hath made our *fleſh* his *Tabernacle*, he will not ſuffer this of ours, the ſame with that of his, to fall downe quite and come to nothing; the ſame, he *dwelleth* in himſelfe, not to periſh utterly; but repaire it againe, and raiſe it out of the *duſt*. So that *inſuper Caro noſtra requieſcet in ſpe*, our very *body may reſt in hope* to be reſtored againe, and *made like to his glorious body*.

2

Pſal. 16. 9

Phil 3. 21

A third; that where it was, *fleſh and blood ſhall not inherit the kingdome of God*, it is reverſed; *fleſh and blood ſhall*; for *fleſh* and *blood* already doth. It is that S. *Iohn* is about, to inferre the former verſe out of this, viz. *to them gave hee power to be made the Sons of God:* For, *Ex quo hoc verum eſt, Filium Dei, Filium hominis fieri potuiſſe, non eſt incredibile, &c.* Since, ſure it is, that the *Sonne of God*, is made the *Sonne of man*, it is not incredible, but that the *Sonnes of men* may be made the *Sonnes of God*. Not incredible, nay, *Securitas nobis data eſt*, a kind of bond is entred, *ſecurity* given; Seeing this verſe is true, ſo is the laſt, *Dedit poteſtatem, he gave power*; and well might. Why? for the *word is made fleſh*, and therefore *fleſh* may have reciprocall hope to be regenerate by the *word*, and adopted through *grace*, and ſo exalted to the glorious *dignity of the Sons of God*.

3

1 Cor 15. 50

Verſe 12

And becauſe *Grace* and *Truth* do this, we ſhall faile of neither of them. He is *full*; and not for himſelf; he needs them not. He hath them for us, and hath ſufficient. Neither ſhall be wanting, if we be not wanting to our ſelves. His *grace* ſhall prevent us, and *his truth follow us, all the dayes of our life.*

Pſalm 23. 6

So we ſee *Quid verbum carni*, what he hath done for us: Now our *Duty* reciprocall, *Quid caro verbo*, what we for him againe. If the *word become fleſh*, we to take order, that *fleſh* of ours, that the *word* hath taken, we take it not, and make it *una caro* with you know whom, or may read (1 *Cor.* 6.) *God* forbid: *Know you not, the word is become fleſh?* That *fleſh* is then ſo to be preſerved, that, as he ſaith, *we ſaw the Glory*, ſo may we, we *ſaw his fleſh, as the fleſh of the only begotten Son of God.* Kept with ſuch care, and in ſuch cleanneſſe, as it might beſeeme *his fleſh* to be kept. And as much may be ſaid, for *habitavit*: the houſe would be ſomewhat handſome; as *handſome* as we could, that is to receive him; we blame them, that this day received him in a *ſtable*; take heed we do not worſe our ſelves.

III.
Quid caro verbo
Our *Duty*
1 Cor. 6. 16.

But the *Fathers* preſſe a further matter yet, out of *verbum caro factum*: that we alſo are (after our manner) *verbum carnem facere*, to *incarnate the word*. We have a *word*, we

may doe it too, which is the type or abſtract of the very *Word*, or wiſdome on GOD, and that is the *Word* which is preached unto us. That *Word* we may, and are to *incarnate*, according to this dayes patterne. That we ſo do. That Word is then incarnate, *quando verbum in opus, Scripturas in operas convertimus*, when we doe what is ſpoken, or written; and turne the *Vocall Word*, into a *reall Worke*. The *Word* with us, turneth to nothing but *wind*: To give it S. *Iohns fleſh*, and S. *Iames Vidimus*, make it both be *felt* and *ſeene*. Eſpecially, ſince our *Saviour* Himſelfe ſaith, He reckoneth of this as His *ſecond birth*; and of every one that ſo doth, eſteemeth as *His Mother*. That is the duty properly belonging to this Day, the Day of His *Birth*.

Iam. 1. 2. 18.
Ioh. 12. 48, 49.

3 And to looke alſo to *habitavit*; aſwell as *factum eſt*. *Fit* ſometimes, ſometimes ſomewhat *is done*; but *non habitavit*, it vaniſheth againe, it hath no ſtate in us, it continueth not in us, nor we in it. That it *be* not only; but *remaine*. By *Faith factum eſt*; *Dwell*, by *perſeverance*, the true free-hold indeed.

4 And that this we may, to provide for the fourth: To uſe meanes, to draw from Him that, whereof He hath ſuch plenty, *grace* and *truth*. The *breſts*, that are *full*, have as great pleaſure in being drawne, as the *Child* that draweth them. Aſſure our ſelves, it is ſo here. There is *majus deſiderium deplendi* in *Him*, than *replendi* in us: more, in *Him*, to part with, than in us to *receive*. And what meanes are thoſe? To goe to the *Word* and *fleſh* together. The Word it ſelfe doth well; and, of the twaine, the *Word* hath leſſe cauſe to complaine; But, this, at other times. But, at this now, we are not to content our ſelves with one alone, but, ſince He offereth to communicate *Himſelfe* both wayes, never reſtraine Him to one. The *word* we heare, is the abſtract of *Verbum*: The *Sacrament*, is the antitype to *Caro*, His *fleſh*. What better way, than where theſe are actually joyned, actually to partake them both? Not, either alone, the *word* or *fleſh*: but, the *word* and *fleſh* both, for they are both. If we regard *habitavit*, this is a ſure way, we have a plaine text for it; *Qui manducat carnem, in me manet & ego in illo*, He abides in me, and I in Him. If it be *grace* and *truth* we reſpect; how may we better eſtabliſh our hearts with *grace*, or ſettle our mindes in the Truth of His *Promiſe*, than by partaking theſe the *Conduit pipes* of His *grace*, and ſeales of His *Truth* unto us, *Grace* and *Truth* (now) proceeding, not from the *word* alone, but even from the *fleſh* thereto united; the *fountaine* of the *word* flowing into the *ciſterne* of His *fleſh*, and from thence deriving downe, to us, this *Grace* and *Truth*, to them that partake Him aright.

Ioh. 6. 56.

But ſetting them aſide, the day, the *word* was made *fleſh*, it is moſt kindly, that a *memoriall* be kept, aſwell of the *fleſh* as the *word*. On the *Feaſt* of their union; they would be united: The day, they were joyned by Him, they would not be ſundred, by any: but we to celebrate both, in honour of both. For, judge with your ſelves how inconvenient it is, to keepe a *Feaſt* in honour of His taking *fleſh*, and even that day abandon His *fleſh*, and never once take it. *Verbum & caro* (if ever) to be joyned, this *day*, the *day* of their joyning. Accordingly then, as well by the act, to teſtifie and repreſent the *Words making fleſh*; as to procure *He may dwell in us*; and dwelling *repleniſh* us with His *Grace and Truth*. And laſtly, that we may hold this Feaſt aright, and doe the duty that properly belongs to it, let us by both doe honour to both, that from both we may receive the fruite of both, *Grace*, to enable us; *Truth*, to guide us, to the hope of *glory*. Not to that, in the *Parentheſis*; that is but *vidimus quaſi*: but, to the other, *videbimus ſicut eſt*, to ſee Him as He is, and by ſeeing, to be transformed into the ſame Image of *Glory*.

1 Ioh. 3. 1.

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A SER-

A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Friday* the XXV. of *December*, *A. D.* MDCXII.
being CHRISTMAS day.

HEBR. Chap. I. Ver. I, II, III.

1. *At ſundry times and in diverſe manners, God ſpake in the old time to our Fathers, by the Prophets:*
2. *In theſe laſt dayes, He hath ſpoken to us by His Sonne, whom He hath made Heire of all things; by whom alſo He made the worlds;*
3. *Who being the brightneſſe of His glory, and the ingraved forme of His Perſon, and bearing up all things by His mighty word, hath by Himſelfe purged our ſinnes, and ſitteth at the right hand of the Majeſtie in the higheſt places.*

ERUNT noviſſimi, primi (ſaith our Saviour,) *And the laſt ſhall be firſt.* Matth. 19. 30. And this Text tels us of a great Prerogative, of theſe *laſt dayes*, above the *firſt*. Of which laſt dayes, this is the firſt day; the day of CHRISTS *Birth*. For, make a partition of the two times, *Olim*, and *Dies noviſſimi*; and this day will be found to end *Olim*, and to begin *Dies noviſſimi*; to be the firſt day of theſe *laſt dayes*; the very *Kalends* of Chriſtianity, from whence, we begin our *Æra*, or Chriſtian computation.

The Dignity of this day, (and ours in it) is here ſet out two wayes: Firſt, by a caſe of compariſon: of compariſon, between the times paſt, and theſe now; betweene the *Fathers* and *Vs*. The point, wherein, is Gods *ſpeaking*, *ſpeaking*, to both: but, in a more excellent manner, and by a farre more excellent perſon, to us, than to them. The end: that ſo we might know, know and acknowledge, *quæ à Deo data ſunt nobis*, what God hath done for us, and done for us, this *day*. For all the difference is, in this *Day:* all the dignity we have above them, is by it: that ſo we may be highly thankfull to *God* for it, and hold the day it ſelfe as an high Feaſt. *The Summe and Diviſion* I.

GOD is the ſame in both; He that *ſpeaketh* to both: 1 *of old*, to them: 2 *of late*, to *Vs*. Thus farre, even; they and we. One GOD, one *ſpeaker*, to both. The odds: Both *ſpoken to*; but not both *ſpoken to*, alike: Not alike in three Points: 1 Not in the Matter, or *Parts*, of which: 2 Not in the Forme, or *Manner*, after which: 3 Not in the *Perſons*, by whom. 1 To the Fathers, He ſpake πολυμέρως, *by many peeces*; not entirely. 2 To them, πολυτρόπως, *after ſundry faſhions*; not uniformely. 3 To them, by His Servants, *the Prophets*; not by *His Sonne*.

But, when the *Apoſtle* commeth to rejoyne upon theſe three, he repeateth not the two firſt, but pitcheth only on the Perſon: That *He*; that, the Perſon, by whom, is without all compariſon, more honourable, and excellent, than the Prophets, His Ser-

vants: (He will doe as much to the Angels, by and by after:) that looke how much a *Sonne* is better than a *Servant*, ſo much, our eſtate above theirs.

II. This, for the *Comparative*. But then, fearing, it might be, we would not conceive high enough, of this *Son*, or weigh Him, as He is worthy; He goeth to it, *Poſitivè*; and (as it were) ſets up His Armes, conſiſting of eight ſeverall *Coats*; or proclaimeth His ſtile, of as many ſeverall *Titles*. Which we may reduce, to foure ſeverall combinations. [1] *Son* and *Heire*; [2] the *Brightneſſe* and *Character*: [3] *Maker* and *Supporter of all things*: [4] That *purgeth our ſins*, and, that is *ſet downe in the throne*. And theſe againe
1 may be abridged to theſe two: [1] what He is, in Himſelfe; [2] and, what, to us. In Himſelfe, all the reſt: 2. To us, [1] *made Heire*: [2] *purgeth our ſins*; and ſo cleanſeth
2 our Nature; that being ſo cleanſed, He may exalt it. For, it is for us, and not for Himſelfe, He taketh up the place mentioned, *at the right hand on high*.

III. Then, our duty: *Bona ſi ſua nôrint*, If we can skill of our own good, to finde our eſtate greatly dignified by it; and, to honour this day, the beginning of this dignity to us; wherein, God gave *His Son*, to *ſpeake, vivâ voce* unto us: to *purge our ſins*; and to *exalt us to His throne on high*.

I. The *comparative* part and *difference*.

GOD *in times paſt ſpake to the Fathers*; and His ſpeech was πολυμερῶς, of *many* ſeverall *parcels*; to ſeverall perſons; at ſeverall times; ſome at one time, ſome at another. And as the time grew, ſo grew their knowledge (peece and peece) of the great myſtery, this day manifeſted.

1 In the *Matter*.
[a] Gen. 3. 15.
[b] Gen. 22. 18.
[c] Gen. 49. 9. 10, 11, &c.
[d] Pſal. 132. 11, 12, &c.

God in times paſt, &c. *in many parts, ſpake*, concerning His *Perſon*. Firſt, one peece: *Man*, He ſhould be; [a] *of the Womans ſeed*; that, *ſhould bruize the Serpents head*; and there was all: *Gen.* 3. Then another peece: Of what Nation he ſhould be; [b] *of the ſeed of Abraham*, (*Gen.* 22.) Then, another yet: Of what Tribe, [c] *of the Tribe of Iuda*: (*Gen.* 49.) 2. Then againe, a fourth peece, of what Family; [d] *of the houſe of David*: (*Pſal.* 132.)

[e] Deut. 18. 18.
[f] Pſal. 110. 4.
[g] Ier. 23. 5, 6.

So likewiſe GOD, *in times paſt ſpake* of His *Offices*. To *Moſes*, one peece, He ſhould be [e] *A Prophet*: (*Deut.* 18.) To *David* another; He ſhould be [f] *A Prieſt*: (*Pſal.* 110.) To *Ieremie*, a third, He ſhould be [g] *A King, and his Name*, IEHOVA *juſtitia noſtra*: (*Ier.* 23.)

[h] Eſay 9 6.
[i] Mica 5. 2.
[k] Dan 9 25, 26, &c.
[l] 1 Cor. 13. 9.

And, (not to hold you long in this) GOD, *in times paſt, in ſundry parts, ſpake* concerning this Dayes worke: That, came *by peeces*, too. One parcell, to ESAY, of His *Birth*: (*Eſa.* 9.) To [i] *Mica*, the *Place* of it: (*Mica* 5.) To [k] *Daniel*, the *Time* of it, by *weekes*: (*Dan.* 9.) So you ſee, it was *by peeces*, and *by many peeces*, they had it. Well ſaid the [l] *Apoſtle*, that, *Prophecying is in part*: One may now, in a few houres come to as much, as came to them in many hundred yeares. This for the *Matter*.

2 In the *Manner*.
Iob 33. 15.
Eſay 6. 1.
Dan. 10. 7, &c.
1 Reg. 19. 12.
Zach. 1. 9.

Now, for the *Manner*. It was *multiformis*. GOD, &c. *Many manner wayes*.

One manner, by *dreames in the night*, (*Iob* 33.) Another manner, by *viſions*. And thoſe againe of two manners [1] Either preſented to the outward ſenſe, as *Eſay* 6. [2] Or, in an extaſie, repreſented to the inward; as *Dan.* 10. Another yet, by *Vrim, in the breſt of your Prieſt*. And yet another, by a *ſmall ſtill voice*, in the eares of the *Prophet*, 1 *Reg.* 19. And ſomtime, by an *Angell*, ſpeaking in him (*Zach.* 1.) But, moſt-what, *by His Spirit*. And, (to trouble you no more) very ſure it is; that as, for the matter, *in many* broken *peeces*: ſo, for the Manner, in *many diverſe faſhions*, ſpake He to them.

[m] Exod. 12. 4. 5, &c.
[n] Levit. 16. 10.
[o] Numb. 19. 1, 2, &c.
Luke 1. 78.

But then, if, in πολυτρόπως, you underſtand *Tropos*, figures; then were they yet many more. The *Paſchall Lamb*: [m] (*Exod.* 12.) the *Scape-goat*: [n] (*Levit.* 16.) The *Red Cow*: [o] (*Numb.* 19.) and, I know not how many, even a world of them. Many they were; and *tropes* they were; ſhadowed out darkly, rather than clearely expreſſed. Theirs, was but *candle-light*, to our *day-light*; but *Veſpertina cognitio*, in compariſon of ours, whom the *Day hath viſited, ſprung from on high*. This, for the *Matter* and *Manner*: Now, for the *Men*.

GOD

GOD, *in times paſt ſpake by Prophets*: and but by *Prophets*, He *ſpake* not, from *Moſes*, to *Iohn Baptiſt* (who was the *Horizon* of the *Law* and *Goſpell*.) I will not ſtand to run through them all. And now, the *Apoſtle*, when he is come to us *in the laſt dayes*; when he ſhould oppoſe three more, to match the former three, he doth not; but paſſeth by the two firſt, the Parts, and the Manner; leaveth out πολυμέρως and πολυτρόπως; and ſo inſinuates thereby thus much; that, He hath *ſpoken* to us *entirely*, without reſervation; and *uniformly*, without variation. But, thoſe two he waveth, and inſiſteth only on this laſt, (as the faireſt marke of difference) the *Prophets*, and *His Son*. 3 In the *Mem.*

The *Prophets* were holy *men*; but, *men*. And there is a *nature* more perfect, than that of *man*; even the nature of GOD. And, in the Houſe of God, they were *faithfull ſervants*; but yet, *ſervants*: and that (we know) is but an imperfect condition, in compariſon of a SONNE. *To us in the laſt dayes* is given, that what we have, we have not from any *Prophet*, though never ſo excellent; but from the *Lord of the Prophets*: Not from any *Servant*, though in never ſo great place; but, from the SON: And, not from any of the ſons of men: but, from His own *Son*, the SON *of* GOD. From His mouth wee have received notice of GODS will: He Himſelfe *ore tenus*, imparted it to us. 2 Pet. 1. 21. Heb. 3. 6. Mat. 21. 37. Mat. 21. 38.

But then, If any aske: Seeing, GOD, *in times paſt*, and God, *in theſe laſt dayes*, is the ſame God; He that *ſpake to the Fathers*, and He, that, *to us*, but one *Speaker*: why not, *by His Sonne*, at firſt? I will give a reaſon fit for this place. A *Decorum* was to be kept, and ſome kinde of correſpondence with State. That as, at the proceeding of a great *Prince*, before He Himſelfe commeth in ſight, many there be, that goe before Him, and thoſe, of diverſe degrees; and at laſt, Himſelf doth appeare: So, this *Prince, that Sits in the Throne*, ſhould not ſtart out at the firſt, and ſhew Himſelfe; but be allowed His traine of *Patriarkes*, and *Prophets*, to be His *Anteambulones*; and, *in the fulneſſe of time*, Himſelfe ſhould come, with the *fulneſſe of grace and truth*, and eſtabliſh one entire uniforme way, to continue for ever. Gal. 4. 4. Ioh. 1. 14. 16.

From this compariſon, theſe are the points, we learne: We muſt *ferri ad perfectionem*. And, theſe are notes of imperfection: There be too *many parts*, and too *many manners*, in that, to be a perfect, State. If the *Matter* were full, no more would he added: If the *Manner* were perfect, it would no more be altered. Never then, to reſt in theſe. *Moſes* himſelfe pointeth us, to one *after him*, by his *Ipſum audite*, (*Deut.* 18.) Who is that? God Himſelfe, in the Mount, tels us by His *Ipſum audite*. And, when God ſaid it, *Moſes* and *Elias* was there in the Mount, and reſigned up both their ſeverall audiences: *Moſes*, for himſelfe; and *Elias*, as well in his owne name, as in the name of all the Prophets. Deut. 18. 18. Mat. 17. 5

This, againſt the *Iewes*; that will, no further then *Moſes*: that will reſt in the *Law*. For, *nihil ad perfectum adducit Lex*, the *Law* brings nothing to perfection: But *Finis legis*, CHRISTUS. And, all *Prophecy* hangs in ſuſpence (as imperfect,) till the fulfilling of it; which was done by *Chriſt*, to whom they all gave witneſſe. Now, *when that, is perfect, is come, that, that is imperfect, muſt away*. Not to reſt, in them, then: But, to CHRIST; and never reſt, till we come to Him. Rom. 10. 4. 1 Cor. 13. 10

And, as never to reſt, till we come to him: So, there to reſt, when we are come to Him: As ſoone as His *voyce hath ſounded in our eares*, that they *itch* no more after any new revelations. For, in, Him, are *all the treaſures of wiſdome, and knowledge*. Col. 2. 3

God *ſpake once and twiſe*: A third time, He will not *ſpeake*. This, is His laſt time: He will ſpeake no more. Look for no more *peeces*, nor phanſie no more *faſhions*: *Conſummatum eſt*, there are no more, to looke for. He is *the truth*: and, he that hath found the *truth*, and ſeekes further, no remedy, he muſt needs finde a lie: he can finde nothing elſe. To get us therefore to *Chriſt*; and never be got from Him; but, there, hold us. Pſal. 62. 12. Ioh. 19. 20.

We cannot follow a better patterne, than the *Apoſtle* here: We ſee, what haſte he makes. For, (as if he were upon thornes, till he were with *Chriſt*,) without any *Exordium*, or preamble, here, in the beginning of his Epiſtle, he hits on the Point

ſtreit; as if all time were loſt, till he were there. Yea, having named the *parts*, and *manners of the times paſt*, for very haſt to be at Him, he forgets both *parts* and *manners*, only for deſire to be with Him, the ſooner.

II
The *Poſitive* part.

And (ſo with him) I haſt to paſſe to the ſecond *Poſitive* part. Wherin being careful, we ſhould take perfect notice of Him; and fearing we would not weigh theſe words [*by His Son*] as were meet, but heare them ſlightly, and paſſe them lightly over; the reſt of the Text he ſpends, in making a commentary of this word *Son*: that we may conſider, how great this *Party* is; and conſequently, how much it imports us, to regard His *ſpeech*, and to eſteeme of *His feaſt* with no meane accompt. And (to ſay truth) it was more than needfull, conſidering the meannes of His birth to day: the He ſhould thus proclaime His ſtile of eight titles, and over the place of it, ſtick them up, as ſo many ſcutcheons, to give us true notice of the greatneſſe of the Party.

But withall, his meaning was to deſcribe Chriſt at all points: as (indeed) theſe eight conteine a perfect deſcription, of His *Natures*, His *Perſon*, His *Offices*, His *Agency*.

1 *His Natures*, in the very beginning: *Quem fecit*, is Man; *Per quem fecit*, is GOD. Not, *quem* only, *Man* alone, but, *Per quem ſæcula*, GOD alſo. But, for *His Divine Nature*, He is more full yet; That, *He* is *His Son*, the *Splendor of His glory*, the *Character of His Subſtance*, the *Maker and Vpholder of the world*, and *all in it*.

2 *His Perſon*: in this word *ſemetipſo*; *He* did it *Himſelfe*, (that is,) in His own perſon. *Himſelfe*, is ever ſaid of a *Perſon*.

3 *His Offices*: In *His ſpeaking*, *His Prophecy*; by which, He unfoldeth the *Myſteries* of GOD. In *His purging our ſins*, is *His Prieſthood*: And, *His Kingdome*, in the *throne of Majeſtie*, wherein *He ſits*.

4 *His Agency*, (or *quid ad nos*,) In *locutus eſt nobis*. *To us*, *He ſpeaketh*: and, *purgans peccata noſtra*, *Our ſins He purgeth*. *Nobis*, and *noſtra*: *To us*, and *for us*, he is, that he is. All his *ſpeaking*, and *doing*, *propter nos homines*, *& propter ſalutem noſtram*, *for us men*, *and for our ſalvation*; and, our part, in him, and his.

5
What *Chriſt* is in *Himſelfe*.

We reduced all theſe eight, to two. [1] What in himſelfe; [2] and what, *referendo* to us. In *himſelfe*: what by Nature; *Son and heire*: What by excellency; *Splendor and Character*: What by power; *Maker and Vpholder of all*. To us; What in *love* already performed; *he hath purged our ſins*: In *hope* yet expected; *he is ſet*, and in poſſeſſion *of the throne of glory*; which is, in our names, and to our behoofe, and not his owne.

In his *Divine nature*

His *Divine Nature* hath no leſſe than three, to expreſſe it: [1] *Son*, [2] *Brightneſſe*, and [3] *Character*: and two, to prove it, the [1] *making* and [2] *ſupporting* of all.

I have heretofore remembred you, that the high perfections of that nature are ſuch and ſo many, as no one terme will ſuffice, to ſet it forth: we are glad to borrow from many to do it; and yet, but brokenly, too. And that though there be not any reſemblance tranſlated from the creatures, (though never ſo excellent,) that will hold full aſſay, yet withall, this we are to think, that, ſince the *Holy Ghoſt*, hath made choice of theſe termes, they are no idle ſpeculations, that are drawne from them.

1 *Sonne*,

Of theſe three then: [1] *Son*, [2] *Brightneſſe*, [3] *Character*. [1] In *Son*, there is a true *identity* of Nature: upon it is grounded, ὁμοούσιον, being of one ſubſtance; even as the *Son* is with the *Father*.

2 *Brightneſſe*.

[2] But the *Son* commeth after the *Father*, in time, and that a good time: Amends is made for that, in the next terme, (*Brightneſſe*.) For, it is not to be imagined, that there ever was, or could be a light body, but, in the very ſame inſtant there muſt ſtreame from it, a *brightneſſe*. So, upon this is grounded *Coëternall*.

3 *Character*.

[3] But then, there is ſome inequality, between the light body it ſelfe, and the beame or *brightneſſe* of it: The beame not full out ſo cleere. This, is the imperfection in the terme *Brightneſſe*. But, that is ſupplyed by the next, *Character*: For, that, is (ever) juſt equall; neither bigger, nor leſſer than the type, or ſtamp, that made it. Upon this (then)

(then) is grounded *Coequall*, and like *per omnia ὁμοούσιος*: So like, as, *Shew us the Father* (ſaith *Philip:*) why, He that ſees the *Character*, never deſires to ſee the ſtampe; if yee ſee the one, yee ſee the other: *Hee that ſeeth me, ſeeth the Father*, whoſe expreſſe forme I am. Ioh. 14.8. Verſ. 9.

Agreeable to theſe three, we beleeve of Him, that He is *conſubſtantiall*, as the SON; *Coeternall*, as the *Brightneſſe*; *Coequall*, as the *Character*: Againſt the new heads of the old *Hydra* ſprung up againe in our dayes.

This terme (SONNE *of* GOD) is ſometimes communicated to *Saints*, ſometime to *Magiſtrates*. Leſt we might underſtand it, as we do in Saints, or as we do in Magiſtrates, he addeth two words; [1] the one, *Glory*; [2] the other, *Subſtance*. Of which, *Glory* is imparted to others: *Subſtance* to none but him. His *Glory* on earth He impart-eth to *Magiſtrates*; and they are called the *Sons of the moſt High*. His heavenly *Grace*, (which is *Glory* inchoate) He imparteth to His *Saints*; and, *to them, gave He power to be Sons of* GOD. Pſal. 81.6. Ioh. 1.12.

But, His *ſubſtance* is in neither. For, the firſt (*Magiſtrates*) are, by *Ego dixi*: but He, by *Ego genui*. And, the ſecond (*Saints*,) to them He giveth priviledge or prerogative ſo to be. So, they, κατ' ἐξουσίαν: but He, κατ' οὐσίαν: *Per præſtantiam*, they; *Per ſubſtantiam*, He. Pſal. 2.7.

He, the *brightneſſe of His glory*, and *Character of His ſubſtance*: that is, not in *glory* onely, which may be imparted to another; but even, in His very *ſubſtance* (too) it ſelfe.

And again: not in *ſubſtance* of the Deity alone, but (in that, which belongeth to it,) the *glory* alſo. *Subſtance* is *Deus*, *Glory* is *Dei*. All, that He is, and all, that He hath; *Subſtance* and *Glory* both.

The brightneſſe of His glory: He was ſuch a ſonne, as did no way eclipſe His Fathers *glory*; but (as a beame) made it ſhine more bright. The *Character*, the true ſtamp *of His ſubſtance*: Nor, he rendred not a broken image, as if the ſtamp had beene ſet on, or driven awry: but, was His very true expreſſe forme.

Another myſtery, yet, Theſe three note a *proceeding*: The *Son*, from the *Father*: the *Brightneſſe*, from a *Light*: the *Character*, from the *Type*: And ſo, a *econd perſon*. *I proceeded, and came from the Father*, (He ſaith it Himſelfe.) Ioh. 15.28.

Firſt, a *true* and *naturall proceeding* from Him, as the *Sonne*. Secondly, (to take away all conceit of groſſe or carnall generation,) by a pure and cleane *proceeding*, as *De luce, lux*; in which, there is nothing but pure, and undefiled. Thirdly, *Character*-wiſe, from His *hypoſtaſis*, (it is the word in the Text, mark it well:) Not, from His οὐσία (that is) not from His *ſubſtance* at large; but, from His determinate *Perſonall eſſence*; (for, ſo is *hypoſtaſis*, *properly:*) That is, not from the *Deity*, or *eſſence* of it, (which neither begets, nor is begotten;) but, from a *Perſon* in the Deity.

Now theſe three, if we referre them to *Olim*, *the times paſt*; Then, as the *Sonne* He is oppoſed, to *His ſervants* (that is) the *Prophets*. As He is a *Beame* of light, to the *many parts* (as it were many ſparkes:) That, was all the light before. As the *Character* (or firm impreſſion) to the *many* vaniſhing *ſhadowes* under the Law.

But if, to the preſent, we referre them: As He is the *Sonne*: we ſhall finde no eſtate but ſervitude; no adoption, but in Him. As the *brightneſſe*: no cleere light of knowledge, nothing but myſts and darkneſſe, but by Him. And, as the *Character*: no true ſoundneſſe, or ſound truth, but figures and flitting ſhadowes, without Him. From Him, as the *Sonne*, receive we grace, whereby we are *adopted*: As the *Beame*, the cleerneſſe of faith, whereby *lightned*: As the *Character*, the true ſignature of charity, whereby ſtamped, to know (our ſelves) and be known of others, that wee have heard Him aright, and are His true Diſciples. Eph. 1.5. Ioh. 1.9.

Theſe three expreſſe His *Divine* Nature: Two more, to prove it. In them, His *excellency*: in theſe, His Power. Which is ſet out two wayes: [1] In the *Creation*: *Omnia per Ipſum facta, & ſine Ipſo nihil*, all made *by Him*; nothing *without Him*. [2] And againe in the *Preſervation*, (by vertue of His *Et ego uſque operor*,) which is His worke The two to prove it. Ioh. 1.3. Ioh. 5.17.

to

to this day; to continue and *uphold* in their being, all that He hath made to be. One, by His word ſpoken; So, *made*: the other, by His Law given: So *made faſt* to continue. In a word: all had bin nothing, but for Him: and all would fall to nothing, without Him:

Pſal 148.5.6.

Now, in that He thus *made* all, and *makes* all to laſt, the meeteſt perſon, He was, to make all new; to *reſtore* that He had *made*. And, it was a convenience, that He ſhould; and it was an inducement, that He would undertake the buſineſſe, and goe *through* with it.

2 What *Chriſt is to us.*

All this He is, in Himſelf: Yet not ſo, but, in all His ſplendor and glory, He mindeth us. And that ſo, as He is deſirous to bring us, to the joynt partaking of His *inheritance*, as *Son*; of *His glory*, as the *brightneſſe*; yea, of the very *Divine nature*, as the *Character of His ſubſtance*. The ground whereof is laid, in [*quem fecit hæredem,*] *whom He made heire*; and that was, as man: For, *per quem fecit* (we ſaid) is *God*; *quem fecit*, is man.

1 He *is made Heire.*

Made Him heire.] *Heires*, are either *borne*, or *made*: So borne, by *nature*; or, ſo made, by *purchaſe*. He was *His Son*; and, *His only Son*: and ſo borne *His heire*. He was *borne*; and yet He would be *made*. There is a myſtery, in this: we are to looke to it; It will fall out, to concern us. *Heire borne* He was; and ſo claimeth all, as His inheritance, by due of *birth-right*. But, it is further (here) ſaid, He was *made*: what meanes this? *Quem fecit?* Nay, *quem genuit*. That, is true: But, *quem fecit* is true likewiſe. *Fecit hæredem, qui prius fuit hæres*: So *borne*, and ſo *made*, too; *Hæres natus*, and *hæres factus*. So commeth He to a double right, two titles. How ſo? He needed but one: He would have two. To what end? Not, for Himſelf; for Himſelf, one was enough. Belike His meaning was to have two, that He might ſet over one to ſome body elſe There, is the point. He was *borne heire*, for Himſelfe: but, *made heire*, for us. *Hæres natus*, that ſerveth Him; that He reteines to himſelfe; *Hæres factus*, that he diſpoſeth of, to us. By this, we hold; even by *Quem fecit*: that, is our tenure, and beſt hope. He is, and ever was, in the boſome of his Father, as *hæres natus*: he now is, but on our behalfe, and to our behoofe, at *the right hand of His Father*, as *Hæres factus*. And now followeth, *He purged our ſins.*

2 He purgeth our ſins.

For, he could not bring us to ſit with Him *in His throne* (thus purchaſed) being ſo ſpotted and foule, as we were, by meanes of the pollution of our ſins. He was then *to purge* and make cleane our Nature firſt, that He might *exalt* it to partake His purchaſe, being ſo cleanſed. Where firſt our caſe is ſet down, wherein He found us, and wherein we are, without Him. A ſinners caſe (how glorioufly ſoever he or ſhe gliſter in the eyes of men) being in GODS eyes, as the caſe of a foule diſeaſed perſon: And we thereby taught ſo to conceive of ſins, as, of foule ſpots without; or, of ſuch humours (within) as go from us by *purging*. *Inquinamenta carnis & Spiritus* (as S. *Paul* terms them right) defiling both fleſh and Spirit: which unleſſe they be *purged*, there is no entring into the heavenly *Ieruſalem* (where, *the throne is,*) into which, *nihil inquinatum, no polluted thing ſhall ever enter*.

2 Cor. 7. 1.

Apoc. 21. 27.

Exalt us He could not, being in that plight: for love or pity therefore, *purge* us He would. And here now, is the top, or higheſt point of elevation, in this Text. *VVho being the brightneſſe* (or, though He were the *Brightneſſe*) that is, a Party ſo excellent in Nature, Glory, Perſon, and Power; Nature as *Son*, Glory as *brightneſſe*, Perſon as *Character*; Power, as *maker and ſupporter of all*: who though He were all this, did not abhor to come, and viſite us, being in that foule and wretched caſe. This will teach us, *Domine quid eſt homo? what is man that thou ſhouldeſt viſit him?* Viſit him; not as the *day-ſpring from an high* doth the earth; but viſite him, as if a great Prince ſhould go into an Hoſpitall, to viſit and look on a foule diſeaſed creature.

Pſal. 8. 4.

Luk. 1. 78.

2 And not only *viſit* him; but not refuſe the baſe office, to looke to his *purging* from that his uncleanneſſe.

3 And thirdly, not cauſe it to be done by another; but to come and do it in *Semet ipſo*, by *his owne ſelfe*, in perſon.

4 And fourthly, in doing, not to ſtand by, and preſcribe; but Himſelfe to miniſter and make the medicine.

5. And

5 And fifthly, to make it Himſelfe, and make it of Himſelfe; *in ſemetipſo*, and *de ſemetipſo*; to *make* the medicine, and *be* the medicine.

6 And how, or of what? Spots will out with water; Some will not, with any thing but with *blood: Without ſhedding of blood there is no taking away ſin*, as *Chap. 9. ver.* 22. And not every blood will ſerve; but, it muſt be *Lambs blood*; And a *Lamb without ſpot*. And not every Lamb neither; but the *Lamb of God*: or (to ſpeak plainly) a *Lamb*, that is *God*: His blood, and nothing elſe will ſerve to do this. 1 Pet. 1. 19. Ioh. 1. 29.

7 And ſeventhly, not any blood of His; not of a veine, (one may live ſtill, for all that:) but, His beſt, *moſt precious*, *His heart-blood*, which bringeth certaine death with it. With that blood He was to make the medicine. Die He muſt: and his ſide be opened, that there might iſſue both the *water* and the *blood*, that was to be the ingredients of it. By Himſelfe, His owne ſelfe; and by Himſelfe ſlaine: by His death, and by His blood-ſhedding, and by no other meanes: *Quis audivit talia?* The Phyſitian ſlaine; and of His fleſh and blood, a receipt made, that the patient might recover!

And now we may be at our choiſe, whether we will conceive of ſin, as of ſome outward ſoile, in the ſoule; And then the *purging* of it, to be *per viam balnei*, needs a *bath*, with ſome cleanſing ingredients, as the Prophet ſpeakes, of the herbe *Borith*: And, this way *purged* He us; made a bath of the water that came out of His *ſide*, to that end opened, that from thence might flow a *fountaine for ſin, and for uncleanneſſe*, (*Zach.* 13. 1.) *Water*, and mixed with *His blood*; as forcible, to take out the ſtaines of the ſoule, as any herbe *Borith* in the world, to take away the ſoile of the skinne. Ier. 2. 22. Zach. 13. 1.

Or, whether we will conceive of ſin, as of ſome inward peſtilent humour, in the ſoule and conſcience, caſting us into perill of mortall (or rather, immortall) death: Then, the *purging* of us, to be by way of ſome Electuary, or *Potion*: (And ſo, Hee *purgeth* our ſins too.) To that end He hath made an Electuary of his own *body* [*Take, eate it:*] and tempered a *cup* with his owne blood, [*Drink ye all of it:*] which by the operation of his eternall *Spirit* in it, is able effectually to *purge the conſcience from dead works* (or actuall ſins) and from the deadly effect of them: No balſame, or medicine in the world like it. Mat. 26. 26, 27. Heb. 9. 14.

The Summe of all is: There be two defiling ſinnes, and two wayes he purgeth them. *Cleane* we are, from the firſt, as waſhed from the originall uncleanneſſe of our Nature, and that by the *Laver of regeneration*. And *whole* we are, as *purged* within, from the *actuall* ſins of our perſons; and that, by *the Cup of the New Teſtament*, which *we bleſſe in His Name*, And the blood of JESUS CHRIST *purgeth us from our ſins*. By both, he purgeth us from both. And this, for his *Purging*. Tit. 3. 5. 1 Cor 10. 16. 1 Ioh. 1. 7.

And is ſet downe.] Of which, we are not to conceive, as of a thing meerly touching him; (that, his labour being done, he tooke his reſt; and there is all:) But, that this his *ſitting down* is, a taking poſſeſſion of that his deare made purchaſe: And that, not in his owne Name. *He* had it before; he was in glory; and in the ſelfe-ſame glory with his Father, before ever the world was. 3 And *ſitteth at the right hand*, &c.

This *Hares factus* pertaineth to us, as, done for us; not, for himſelfe, who needed it not, nor could have any uſe of it.

Theſe two (betweene them) comprehend all, even all we can wiſh: [1] To be *purged* of the one; [2] and, to be *ſeated* of the other. They follow well: For, to what end *purged* he us? To leave us, there? No, but for ſome further matter: which though it be laſt in execution, was firſt in intention. Having ſo *cleanſed* us, not content with that, it was his purpoſe further, to bring us to glory; that is, to no leſſe matter, than to ſit on his *throne* with him, purchaſed by him for no other end.

And theſe two, *Purging*, and *Sitting down in the throne*, as the *Alpha* and *Omega*, the firſt and the laſt of that he doth for us. And ſo, in them, is all well repreſented; *Purging our ſins*, the firſt; *Sitting in the throne*, the laſt. To *purge* our *ſins*, he began, this day, the firſt day, the day of *His birth*: wherein *He purified*, and ſanctified, by his holy Nativity, the originall uncleanneſſe of ours. And, *Sit in the throne*, was his laſt work, on the laſt day of *His Aſcenſion*: Then tooke he poſſeſſion, in our names, ὡς πρόδρομος (ſaith the *Apoſtle*) as *forerunner* for us. *Chap. 6. ver. ult.*

The

The degrees of this exaltation be theſe: [1] Firſt, a *throne* it is: and that is not every ſeat; but, a ſpeciall, and chiefe, and honourable ſeat. [2] And ſecondly, of *thrones*, there be ſome inferiour, as the thrones of *Iuſtice*: This is the *higheſt*, for it is a *throne of Majeſtie*. [3] Thirdly, It is *in excelſis*; and that maketh up all. For the *thrones* here below (even of *Majeſtie*) ſooner or later, they that ſit in them, muſt come downe from them.

Pſal. 45. 7. But the *throne on high*, *Thy ſeat O God, is for ever and ever*: Not fading, and tranſitory, as ours here. [4] Fourthly, in this throne, *ſet* He is: and *ſitting* is the ſite or poſition of *reſt*; that is, *reſt* in *glory*. Here, where moſt *glory*, leaſt reſt. [5] And fifthly, *on the right hand*,

Ver. 13. which is, on the throne, the beſt, and next place to *God* Himſelfe. And, by this, are we above the *Angels*: For, *to which of them* (as the *Apoſtle* after deduceth) *ſaid He at any time, ſit on my right hand*:

Ver. 14. No, but *ſtand before me*, as *miniſtring ſpirits*, all. Or; when they reſt, it is on the other hand: the *right hand* is kept for us, and poſſeſſed already by one in our Nature, who, in this ſeat will not ſit alone, *Sed conſedere nos ſecum fecit in cœleſtibus*, (*Eph.* 2. 6.) Even now, we *ſit* there, in Him; and ſhall there ſit with Him in the end. So He promiſeth, in expreſſe termes (*Apoc.* 3. 21.) that *we ſhall ſit with Him in His throne*, as He doth in His Fathers. And ſo not in the throne, will He be above us, but only, that, He, in the middeſt, and we, on His right hand.

III
Our duty to *Chriſt*.

Our duty then is, for His *excellency*, to *honour Him*; for *His power*, to *feare Him*; for *His love* ſhewed, reciprocally to *love Him* againe; for *His hope* promiſed, truly to *ſerve Him*. GOD, for his part, would have *His ſervants* the Prophets well uſed: but however they, *in times paſt*, were regarded by them, this he makes full account of,

Mat. 21. 17. *If He ſend His Son, we will* not faile, but *reverence Him*. Specially ſuch a *Son*; of ſuch glory, ſuch power, and above all, of ſuch love towards us, to provoke ours againe. And againe, of ſuch ability, to reward with eternall glory, as he will even buy our ſervice, at *Who gives more*: and pay us for it to the full, with no leſſe wages than a *throne of glory*.

I
As a Prophet ſpeaking.

This in generall. More particular: in three termes, he is ſet out to us (here) in the text: [1] *Speaking*, [2] *Purging*, [3] *Sitting*: as a *Prophet*, *He ſpeakes*; as a *Prieſt*, *purges*; as a *King*, *ſits ſpeaking*; our duty is to heare him, to *lay up His ſayings in our heart*. Two marks his word hath here, [1] *feeit*, and [2] *ſuſtinet*; *made* and *makes continue*; Let it have the ſame, in us. In the Sermon time ſomething is begun to be *made* in us, but, it *continueth* not: which ſheweth, it is not *verbum vincutis*, to us. Againe, let it not be, as a *Brightneſſe*, only to be *ſeene by* us, but as a *Character* too, to leave a mark behind it, to be *ſeene on us*; and then it is right.

Pſal. 95. 8. Now, *hodie ſi vocem*, *To day if ye will heare his voyce*, ye can heare none but *vagitum infantis*, ſuch a voice as uſeth to come from a new borne *babe*. And even ſo, He ſpeaks to us, if we can underſtand. For, even this *Verbum* to be *infans*, and *Tonans* to be *vagiens*; he, to ſend forth ſuch a voyce; it ſpeaketh *humility*, (I am ſure) and great *love*, that ſo would humble it ſelfe; if we have eares to heare it. When he, that was the *brightneſſe of His Fathers glory*, ſhould be ſo eclipſed: he that *ſits on the throne*, thus be thrown in a *manger*.

2
As a *Prieſt* purging.

Prophets *ſpake*; but *purged not*. Purging was ever the *Prieſts* office. It is true: the word he ſpeakes, hath a mundifying vertue: *Iam mundi eſtis*, *Now ye are cleane*. It cleanſeth then. But, not that only, nor principally. For, the medicine, which purgeth *ex proprietate*, his fleſh and blood goe to it. *By which will we are ſanctified even by the offering of the body of Ieſus*. That *blood* of *Ieſus Chriſt*, *cleanſeth us from all ſin* (1 *Ioh.* 1, 7.)

Col. 10. 10. Theſe, the true ingredients into this medicine. But better yet, if both goe together. And, this day, they firſt came together, the *Word*, and *Fleſh*: therefore, (of all dayes,) this day they would not be parted. For, will you ſever the *fleſh* from the *Word*, that day, on which GOD joyned them? GOD forbid. There is a correſpondency, betweene the *Word*, and *His Brightneſſe*; and betweene the *Sacrament*, and *His Character*. The *Word* giveth *a light*, and *His brightneſſe* ſheweth in it *ad horam*, and not much longer. The parts of the *Sacrament*, they are permanent, and ſtick by us:

they,

they, are a remembrance of the *Characters* made in His skin and fleſh. And, if yee ſeeke to be rid of your ſins, this was *broken for you*, and this was *ſhed for you*, for that very end, for the *remiſsion of ſins*. And ſo, ye receive His Perſon; even *Semetipſum*: And, in *Semetipſo*, in His *Perſon* it was, *He purged our ſins*. And ſo, that, a ſure way.

Laſtly, *for ſitting*: that, is His kingdome; that is kept for *dies noviſsimorum noviſsimus*, the *laſt day* indeed. That, is yet in hope only. The ſame *fleſh that cleanſed our ſins*, the ſame now *ſitteth on the throne*: and ſo, hath both vertues: for the preſent, a power to purge; for the future, a power likewiſe to *exalt*. The ſame *blood*, is the blood of ſacrifice for remiſſion of ſins; and, the blood of the *New Teſtament*, for the paſſing to us the bequeſt, which is, the right of His Purchaſe, for which, He was *made Heire*. And the very *Angels*, who (this day) adored Him in our fleſh; and it, in Him; thereby ſhewed plainly, not the *purging* only, but the *exalting* of it alſo, by this dayes worke. And that, to day, wherein they ſang alowd in the skie, we have cauſe, to make much of, and to rejoyce in it; the Day of the greateſt *glory to God*, *peace to the earth, and good will towards men*, that ever roſe upon the world.

3 As a King ſitting &c.

Luk. 2. 13, 14.

GOD grant, that we may ſo hold this firſt feaſt with Chriſtian joy, as we may hold that laſt, with like joy: and be found as cheerefull in it.

(***)

A SER-

A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Saturday* the XXV. of *December*, *A. D.* MDCXIII.
being CHRISTMAS day.

IOHN Chap. VIII. Ver. LVI.

ABRAHAM Pater veſter exultavit ut videret Diem meum: & vidit, & gaviſus eſt.

Your Father Abraham rejoyced to ſee my Day: and he ſaw it, and was glad.

HERE is *Ioy*, *Ioy* at a *ſight*, at the ſight of a *Day*, and that day *Chriſts*. It is CHRIST that calleth it, here, *Diem meum*, His day: And, no day, ſo properly His, as His *Birth Day*. So, the Text comes full upon the day.

But, to reduce it poynt by poynt.

Firſt, CHRIST hath a *Day*, proper to Him, which in expreſſe termes, He calleth (here) *diem meum*, *my day*.

Secondly, This *Day*, to be *ſeene*, is a day of *Ioy*. Double joy; [1] *Exultavit*, and [2] *Gaviſus eſt*: both, in the Text.

And thirdly, (which is ſomewhat ſtrange,) It was ſo, to the *Patriarke Abraham*. Him we finde (here) doing that, which we now are about; *Seeing*, and *rejoycing*, at the ſight of CHRISTS *Day*: taking notice of it; and taking *joy* in it.

Laſtly, all this nothing diſpleaſing to our *Saviour Chriſt*: for it is ſpoken by Him. to the praiſe of *Abraham* that did it; and, to the diſlike of the *Iewes*, that did it not. To them is this ſpeech: *Chriſt* tels them of *Abrahams* doing it: and blames them, for not doing the like.

And, what are we (now) diſpoſing our ſelves to doe, but even the very ſame, that is in the Text here, to *rejoyce*, to ſee CHRISTS *Day*?

And a threefold warrant we have, in this verſe, to do, as we do. 1. The *Patriarks* doing it. 2. *Chriſts* allowance of the doing of it. 3. And His diſlike of the *Iewes* for not doing it.

We have *Abraham* for our example; we do but as he did. In his time, *Chriſts Day* was a Day of *Ioy*; and a Day of *Ioy* is a *Feaſt*, and ſo holden by Him, we ſee. Which falls out much to our content For, the ſame *Feaſts*, the ſame *Religion*. So, we finde by this, that he and we are of one Religion. One, in ſubſtance, which is CHRIST: One in circumſtance, which is His *Day*. CHRIST Himſelfe, *Abrahams Ioy*; Nay, His *Day Abrahams Ioy* too. The ſame *meum*; that is CHRIST: the ſame *Diem*; that is, *Chriſtmaſſe*.

Then (which is another degree) *Abrahams* example approved of, by CHRIST; and

and that, after ſomewhat a ſtrange manner: For, it is not here (if you marke it) *Exultavit, ut videret Me*; But, *ut videret Diem meum*. He makes His *Day*, the object of all this *exultation* and *joy*. His *Day* (I ſay) and not *Himſelfe*: commends him, that he rejoyced at the *ſight*, not of himſelfe, but of it. Verily, this ſpeech of His is much to the honour of His *Day*; and the very ſolemnity of the Feaſt, and all the *Ioy* and *gladneſſe* thereon, may well be thought, to have beene founded upon this ſpeech of His. Alwayes, if *Exultavit ut videret*, were a praiſe to Him; We may be ſure; *Exultavit cum videret*, can be no diſpraiſe, to us.

Add thirdly: *Abrahams* example approved by CHRIST. Not ſo approved, as he leaves it at liberty: They, that will, may doe the like. But that, He reproves them, that doe it not. For; He blames the *Iewes* here, for not doing herein as *Abraham*: *Your father Abraham did it, you doe it not*. Which is againſt them, that have a ſpleene at this *Feaſt*: that thinke they can *Ioy* in Him well enough, and ſet *His Day* by; Nay, and abrogate it quite: and in ſo doing, they *Ioy* in Him all the better. Nay; love Him, love His feaſt: *Ioy* not in it, nor in Him, neither.

You ſhall ſee, how they are miſtaken. Therefore they doe ſo (they tell us,) leſt *obſerving dayes and times*, they ſhould ſeeme to *Iudaize*. It falls out quite contrary. Gal. 4. 10.
For, who are they, whom *Chriſt* here blameth? are they not *Iewes*? And, wherefore blameth He them? For not doing, as *Abraham*: And, what did *Abraham*? *Rejoyce on his Day*. So, upon the point, it will fall out, that, not to *rejoyce on His Day*, that, is indeed to *Iudaize*, and they little better, than theſe *Iewes*, that follow them in it.

Nay, here is another thing yet, will grieve them more: *Iewes* they ſhall be; But, none of *Abrahams Children*; no more, than theſe were. Obſerve it well. It is the Occaſion of this ſpeech, the very iſſue *Chriſt* takes with them: *Pater noſter Abraham* was ſtill in their mouths (in the 33, 39, 53. Verſes:) *If* (ſaith *Chriſt*) *you were his Children* (marke that If,) ye would *patriſſare*; deſire what he deſired, and *Ioy* what he *Ioyed* in. Now, *My Day* he ſo highly eſteemed, as *glad he was*, that he might *ſee* it: And you, that would ſo faine father your ſelves, upon him, are ſo far from that, as what he deſired abſent, ye deſpiſe preſent: what he would have beene the better to *ſee*; ye are the worſe, that ye ſee it. Now then, how are theſe *Abrahams Children*, that have nothing of *Abraham* in them? Before, (at the 40. Verſe,) *Ye ſeeke to kill me, for telling the truth. This did not Abraham*, and ye do it. Here now againe: *He rejoyced in my day*; And, ye do it not. Do that, he did not; do not that, he did: How can theſe be *Abrahams* ſons? Verily, as it is in *Eſay 63. Abraham neſcivit nos*: *Abraham* would Eſay 63. 16.
never know them for his. None of *His Sonnes*, theſe. Thoſe are his ſonnes, that doe, as he did. And, here now, come in we. They, *Iewes*; but, not *Abrahams Children*: Wee, *Abrahams Children*, but, not *Iewes*: For, as he did, ſo doe wee. There is *Ioy* with us, at the *ſight* of *His Day*: we renew our *Ioy*, ſo oft, as, by the Revolution of the yeare, it commeth about. And, for this very point, wee finde our ſelves the neerer to *Abraham*: Even for the joy of *His day*. Alwaies, ſure we are, ſince [1] *Abraham* did it, and [2] CHRIST allowed it, and [3] diſallowed the contrary: by theſe three, we have good warrant to doe, as we doe: *To* make it a time of *Ioy*. And ſo, a time of *Ioy*, GOD make it to us.

Thus it ſtands, for the *Order*. There be, in the Text, three acts ſpecified, from one, *The Diviſion*
iſſuing; from *Abraham* all: All directed, to one marke; falling all upon one Object. I
That *Object* is *Diem meum*, *My day*: Of that then firſt. The three Acts be, [1] *Exultavit* II
ut videret: [2] *Vidit*: and [3] *gaviſus eſt*. [1] Firſt, *would be glad, ut videret, that He might ſee*; that is, was deſirous to ſee it: [2] Then, had his deſire, *did ſee it*: [3] And laſtly, ſeeing it, *tooke joy* of his ſight.

Of which three, the firſt and laſt, *Deſiderium* and *gaudium*, *deſire* and *joy* are two affections attending upon *Love*; and are ever ſure ſignes of it. *Deſire*, when we want and have not, what we love. And *Ioy*, when we now poſſeſſe, or (as the terme is) *enjoy* it. The middle, which is *Sight*, that, pertaines to *faith*: *Faiths* light it was he ſaw it by. Gal. 5. 6.
So, here is *fides per Charitatem operans*: *Abrahams* faith right.

But I keepe the order in the Text, I change it not, it cannot be mended. All goes

by a right line. [1] *Desire* first, that, is the way, to *see*. [2] *Seeing* next; that, brings *Ioy*. [3] And *Ioy* is the end; and a good end it is to end in *Ioy*.

These three with reference, first, to *Abraham*; and then after, to our selves.

I
The *Object*. *Diem meum*, *My day*.

TO finde our marke first, that, all this *desire* is, to see; all this *Ioy* when it is seene; It is *Diem meum*, *Christ's Day*. *Christ* is GOD and *Man*; *Son* to both: His day, as the Son of GOD; or as the son of *Man*, Which of these?

I
Not, as the *Son of God*.
Mic. 5. 3.
1 Tim. 1. 16

Not as the *Sonne* of GOD, As the *Sonne* of GOD, He hath no *day*. *Day* and *night* are parts of time; And *Egressus Ejus*, *His goings out are from all eternity*. 2. If we would improperly call it a day; no day, to be *seene*: *The light of it is inaccessible*, not to be approached to; it would strike any man blind, to behold it. 3. If we could see it, and Him, in His Deity; yet, there is small *Ioy*, to see CHRIST so: *Small ioy to see* Him, but, by the light of this Day. All the *desire* was, that He might be; All the joy, that He was to be seene, as the *Son* of *man*. As the *Son* of *Man*, then: *His Day* so.

2
But, as the *Son of Man*.
Luk. 17. 22.

But as the Son of man he hath more dayes than one: So He saith, (*Luk.* 17.) *They shall desire to see one day of the Sonne of man: one*, of many; any one of them. But this (here) notes some one eminent Day, above the rest: It is a day, with a double article, Τὴν ἡμέραν, τὴν ἐκείνην, *That day*; *that same day*: That, if any one *day mine*, more than other, I would, by speciall prerogative call; τὴν ἐμὴν, *Mine* indeed.

Now, there be but two such eminent dayes, to stand for this: [1] The first, and the [2] last. First, of His *Genesis*; or last, of His *Exodus*. *Genesis*, His comming into the world; or *Exodus* His going out. That is, the first, of His *Nativity*: or the last, of *His Passion*. Which of these?

Not the day of His *Passion*.
Luk. 22. 53.

Not of His *Passion*. First: that, was none of *His*. For, He saith to them that took Him: *Hæc est hora vestra*, Yours: So, *theirs* it was; not, His. Secondly, It was not *His Day*; Nay, it was no *day*, neither, but *Tenebrarum*, as he there addeth: So, *night* rather then *day*. But thirdly, without all question, no *day* of *Ioy*. The *Heavens* are *darkned*; the *Earth quaking*; the *stones renting*; every one going their wayes *beating their brests*, for sorrow: That, was no *sight*, to *rejoyce* at; That, no *day*, to *rejoyce in*.

But of His *Birth*.
Luk. 2. 11.

Then is it, of necessity, to be His *Birth* day. That was a *Day*; the Angell cals it *To day*, *To day is borne*: And *His day* it was: for every man claimes a kind of propriety, in his *birth day*. *Men*, in the day of the beginning of their life: As *Kings*, in the day of the beginning of their Reigns: As *Cities*, their *Palilia*, when the trench is first cast: As *Churches*, their *Encænia* when they are first dedicate: So *Men* their γενέθλια, when they first come into the world. It is too plaine, this. *His day* then: And sure, a day

Luk. 2. 14.

of *Ioy*, withall. *Ioy* in *Heaven*, *Ioy* in *Earth*. In Heaven, for a day of *Glory to* GOD *on high*. In Earth: for, a day of *Peace here below*, and *for good will towards men*; as ever,

Luk. 2. 10.

nay more than ever, was any. The *Angell* so proclaimed it. *Gaudium omni populo*, *A day*, of *Ioy to all people*: And proclaimed, why? *Quia hodiè natus est*. And, this *omni*

Luk. 2. 11.

populo (as appeares now, by this text) was not only *all people*, then, in being, or after to be: but, (as *Leo* well expresseth it) *in præteritas se refudit ætates*, the *Ioy* of it went back, up to the ages past; up even to *Abraham's* time, two thousand yeares and more, before ever it came. I know well, this day may be taken for the whole time of His life: but it must be by a *figure* then. And, no man but seeth, that a day doth more literally and properly signifie a *day*, then the time of ones whole life, at large. Yet, that time too had his beginning, on a *day*: And, that day, even for that very beginning, may well challenge a better right, and nearer property in this word [*day*] then any longer time whatsoever. As, the very *day*, whereon He was first *seene*, first shewed to the world, as the *Son of man*; As the very *day*, whereon the first fruits of all the *joy* then, and ever since: sure I am, the *Fathers* fix it all upon *one day*, and upon this *day* by name. So

[a] *Irenæ.* 4. 15.
[b] *Aug. Hom.* 43.
[c] *Cyril.* 6 11.

[a] *Irenæus*, [b] *Augustine*, [c] *Cyril* set it down; that *this day* it was. This day then be it: the *day* of *His birth*. So have ye the *Object*.

Now to the three *Acts*: And first of *desire*. *Exultavit ut*: that [*Vt*] is *desire*. Glad and

and faigne; *Vt*, *that*, he might *ſee*; that is, he *deſired*, he longed much, to *ſee* it. *Gaudere ut*, and *vellem ut*, expound one another. This *day* then, is *dies deſiderii*, or *deſiderabilis*. To be deſired, even of *Abraham*; and, if of him, of all. Of the *Cauſe* firſt, *why*: and then of the *Manner*, *How*, he deſired it.

II. The Acts of *Abraham*. 1 His *Deſire*: *exultavit ut*. The *cauſe* of it.

The *Cauſe* why ſhould *Abraham* ſo deſire to ſee this day, two thouſand yeares and more, after his dayes were at an end, and he in his grave? What was it, to him? how was he concerned, in it? We ſay; *Omnia bonum appetunt*: what good had he, by it? We ſay againe, *Indigentia deſiderii parens*: what need had he, of it, that he ſhould ſo deſire it? Yes: *Chriſts birth* he needed; he had good by; and, conſequently, His *Birthday*.

Ye remember *Iobe's Eaſter*; that in all his heavineſſe, this was *ſpes in ſinu*, his only comfort and *joy*, That well yet, *his Redeemer ſhould riſe againe* one day. The *joy* of *Iobs Eaſter*, the ſame is the joy of *Abraham's Chriſtmas*: Even, that a *day* ſhould come, wherein his *Redeemer* ſhould come into the world. For, *Abrahams* caſe was not ſuch, but that, a *Redeemer* he ſtood in need of. One he ſtood in need of, and one he had: you may read it *totidem verbis* (*Eſay* 29.22.) *Thus ſaith He that Redeemes Abraham*. That party; Him, he needed: and Him he *deſired*: And deſired His *day*, for His ſake: *diem* for *Meum*; the *day* for *Him* that was borne on the *day*. Iob 19.1.

Will ye heare it from his owne mouth? Thus he ſetteth downe his owne caſe, *Gen.* 18. (that very time, when he had this *day* firſt ſhewed him, the firſt glimpſe of it:) Thus complains he there, of his *need*, (and complaining, implies his *deſire*:) *Et ecce ego pulvis, & cinis: And lo I am but duſt and aſhes. Duſt*, is plain: it refers us to *Pulvis es & in pulverem*: He was that, by nature; by his very creation. But, why *aſhes?* how come they in? *Aſhes*, he was not made of; That, is not naturall; That (ſure) refers to ſomewhat els. *Aſhes* (we know) come of fire, without it they are not made; ever preſuppoſe a fire precedent. So that beſides *death* to reſolve him into *duſt*, he ſaw a fire to turn him into *aſhes*. He ſaw it in his viſion, *Gen.* 15. when the *ſun was down*, and it was *night*; and a *great feare* or *horrour* fell upon him; he ſaw *Clibanum fumantem*, *a fiery furnace*. Blame him not, if after ſuch a night, he deſired to ſee *day*, and *this day*; *dies contra noctem*; a day to *viſite him from on high*, after ſo fearefull a night, as this. But, this was but a *viſion of the night*: But, when all dayes and nights ſhould be at an end he ſaw, there was yet a *day* to ſucceed that *day*, which *Enoch* taught the world, wherein the *Lord ſhould come with thouſands of his Saints to execute judgement upon ſinners*. Which day (it ſeemes) *Abraham* tooke notice of. For ſpeaking to *God* (in the ſame *Chap.*) He calleth Him by this title *Iudge of the world*. Of which day a viſible ſigne he had, before his eyes, waking, in the conſuming of the five *Cities*, immediately after. No marvaile then, though he deſired *dies contra diem*, a day that ſhould quit him, of the feare of that *day*. Inaſmuch then as *duſt* he was, and *aſhes* he was to be; *duſt* by creation, *aſhes* by condemnation; (and both theſe he confeſſeth himſelf lyable unto:) he needed one, as to reſtore the ruines of the firſt, ſo to prevent the danger of the ſecond. Being in need, he *deſired*; deſiring, he was *glad* to heare of; but more *glad* would be, *to ſee that day*, that ſhould bring him into the world: And, O when ſhall that day be? And ſure, the *ſun* muſt *goe down* with us too, and what *feare* we ſhall then be in, or whether we ſhall ſee the *furnace*, I know not: but, ſure I am, that *joyfull* it will be then, to have a comfortable *ſight* and apprehenſion of the benefit and beginning of this *day*: when the world ſhall bid us good-night, then (as S. *Auguſtine* expreſſeth it) *videre in nocte ſæculi, diem* CHRISTI. Gen. 18.20. Gen. 15.17. Luk. 1.78. Iud. 14.15.

This, for the *cauſe*, why *Abraham* himſelfe ſhould deſire this *Vt*; to *ſee* this *day*: Why but for this *day*, *Abraham* had bin but *aſhes* of the furnace. Which ſheweth, it is a *benefit* to *ſee* this *day*: And as a benefit, *deſired* by him; and as a *benefit*, and no ſmall *benefit*, vouchſafed him, (the *ſight* of this *day*.) Now, for his *Manner* how, how greatly he *deſired* it. We may take meaſure, of the greatnes of the *day*, by the greatnes of his *deſire*. It was no *day* of ſmall things; for, *Exultavit ut* is no ſmall *deſire*: there is vigour, there is both *paſſion* and *action* in it. The nature of the word [*Exultavit*] is, he did even *fetch a ſpring for joy* that he ſhould *ſee* it. And it is not *exiliit* neither, but *exultavit*. And that is a *frequentative*: and ſo, he did it more than once. To give a ſpring; and not once but often; this, was much, if all be well conſidered. For one to doe it, one in yeares, faſt 2 The *Manner* of it.

upon an *hundred*, as *Abraham* then was; for ſuch an one to doe it, it was very much.

1. Much. Firſt, that he ſhould not containe his affection; nor keepe it in, but, out it muſt, even break forth into an externall act, into a bodily geſture, that all that ſtood by, muſt ſee him do it.

2. Into a bodily geſture (I ſay;) But then againe, that, into ſuch a bodily geſture; a geſture on this faſhion. It muſt needs be, he was greatly, yea ſtrangely affected with it, that it made him forget his gravity, and put a kind of *Indecorum* upon his age, at thoſe yeares to fall on *ſpringing*. All men will eaſily know, that (ſuch as he was) ſtayed, diſcreet, grave men will never be ſo exceeding moved, as to be brought to fetch a ſpring, but upon ſome very exceeding great occaſion.

3. Thirdly, to doe all this, but only in *deſire*, and nothing but *deſire*, is yet more ſtrange, then the reſt. In the *fruition*, to joy is kindly; but, in the *deſire*, altogether unuſuall; *Exultavit, cum videret* may well be underſtood: *Exultavit, ut videret*, not ſo well. For, *deſire*, of it ſelfe is a reſtleſſe thing, unquiet, and complaining: but a very affliction of the ſoule, it makes men, yea the very creature it ſelfe (ſaith the *Apoſtle*) *ingemiſcere* (which is far from *exultare*) to *grone for griefe*, not to ſpring for *Ioy*; Sad rather than glad, in that they want their deſire. Judge then, how great a good is the good of this *Day*; that, not in the enjoying, but, even in the *deſiring*; and that againſt the nature of deſire, did put old father *Abraham* into this *Paſsion*; and brought from him this act, the *act* of *exultation*, and made him even young againe.

Rom. 4. 22.

But I will tell you yet of another as ſtrang. For, the ſame word, you ſhall obſerve is uſed, of the *Baptiſt*, while he was yet but an *Embryo*, and in his mothers belly. That; at the enter-view, and voice of the bleſſed *Virgin Mary*, he (then, a babe) *gave a ſpring in the womb of Elizabeth his Mother*. So that we ſee, both old and young, *Abraham* and *Iohn Baptiſt*, from the eldeſt in yeares, to the child unborne; it concernes all; All need it: All are bound to be *glad* of it: All is for the *joy* and honour of this *Day*.

Luk. 1. 44.

And this for the firſt *act*, and firſt *joy*, joy of *deſire*, for there be two. There is another in the laſt word ἰχάρην. As there be two *ſights*; [1] *Vt videret*, and [2] *Et vidit*: ſo, two *joyes* anſwerable; either hath his *joy*. And, this firſt is but *Iohn Baptiſts* fore-runner, to the ſecond. For, all this is but the *Apoſtles Spe gaudentes*, yet; but the *joy* of *hope* only, anticipating the other, before it come; and *joying* (as it were) that it ſhall *joy*, when that joyfull time ſhall be.

Rom. 12. 12.

And, with this, we muſt begin; even with deſire, and ſeek to poſſeſſe our ſoules of it. This carrieth the next, the eye: for, where the *deſire* is, there will the *eye* be alſo, and, where it is not, no proſpect thitherward; no window open, that way. Therefore, ſet that (as the needle point) right, and all the reſt will follow. For, the truth is; therefore we *joy* not, becauſe we *ſee* not; and therefore we *ſee* not, becauſe we *deſire* not. True it is, and pitie it is, Millions there be, never have true *ſight* of Him: Why? they have no *deſire* to Him. We muſt then begin there, with *deſire*, with *ut videret*, or we ſhall never come to *& vidit*. And, for our comfort, the very *deſire* of this *day*, or of any other good thing els, (if it be true, and uncounterfeit,) a firſt degree it is, and it is not lightly to be accompted of. It is not nothing, to ſay, (if one can ſay, and ſay it true) *exultarem ut viderem*. For, of this *deſire*, *Exultarem ut* is (among other) one *Character*. Three there be beſides; (and lightly they goe together,) and they be *Succedanea* (as we call them) to any good thing, which we have not, but wiſh that we had, or that we might have. As, if we cannot *repent*, cannot *abſtaine*, cannot *believe*, or live as we ought, theſe come in place, and expreſſe yet, how we ſtand inwardly affected toward them: Even theſe foure: [1] *Exultarem* or *gauderem ſi*: [2] *vellem ut*: [3] *metuo ne*: [4] *doleo quòd non*. *Gauderem ſi*, Glad I would be, if it were: *Vellem ut*, and I heartily wiſh, that it were: *Metuo ne*, but ſure I doubt, it be not: and *Doleo quòd non*, ſorry I am, that it is not. *Characters* they be all: and, if they be hearty and true, a ſigne it is, *the flax ſmoketh* yet: *Et linum fumigans* (ſo gracious He is) the *flax*, *if it do but ſmoke, He will not quench it*. But, of all the reſt, ſpecially if it be this. For there is vigour and vehemency, in *exultarem ut*. It is a fervent deſire, a kind of hunger and thirſt, a *deſiderio deſideravi*, this. *Exultarem ut*, I would doe any thing; I would give any thing, to have a

Eſa. 42. 3.

ſight

ſight of it. And, ſuch a deſire ſhall never be fruſtrate: It ſhall *ſee* certainely.

Of *Exultare ut videas*, the reward ſhall be *videre ut exultes*: of *deſiring* that, we *ſee* not, to *ſee* that, we *deſire*. We have *Abraham*, the Father, in the Text; take *Zachee*, the ſon; for an example of it, too. He, out of a *deſire to ſee* CHRIST, at his comming to *Iericho*, and could not for *the preſſe*, *exultavit*, gave a ſpring, *got him up into a tree*, ſo to have a ſight of Him. It was ſo well taken, this very *deſire*, as, he not only ſaw Him, but *received* Him to *houſe*. And our *Saviour* pronounceth, this Text was fulfilled in him; *He was even thereby become the Son of Abraham*. For, howſoever in things temporall, it may be, and is oft defeated; In things pertaining to CHRIST, and His *ſight*, *Exultavit ut videret* ſhall ever end (as here it doth) *in Et vidit*. And ſo we paſſe to the next point of *Et vidit*.

Luke 19.
Verſe 3.
Verſe 4.
Luke 19.9.

II.
Abraham ſecond *Act.*
Et vidit.
And he ſaw it.
* Heb. 11.13.
† 1 Cor. 13.12

It is here (firſt) directly avouched, the *Patriarchs* (and *Abraham*, by name) they did not onely *deſire to ſee* this *day*; but, *ſee* it they did. *See* it, though they did but ſee it and ſalute it * πόῤῥω *afarre off*; or † ὡς ἐν κατόπτρῳ, *as in a perſpective glaſſe*; yet *ſee* it they did. It is but *Vidit*; *Vidit, in genere*. Any *ſight*, any deſcrying will ſerve to verifie the Text. I ſay not, they did preciſely know the very *day* of the moneth; I would not, ſo, be underſtood. But, this they did: They knew and ſaw *in genere*, ſuch a day there ſhould come, and then, come when it would; or what day of the yeare, it would; all *Ioy* they wiſhed to that day, for the joy, it was to bring them. This was enough, for them in their eſtate: And, more particular notice had they had, of the *Moneth* and day, this I am ſure, they would never have ſcraped it out of their *Kalender*.

How, *he ſaw it.*

He ſaw it. But then, if you ask, how he ſaw it? Sure, not (as they were miſtaken, in the Text) as if *Abraham* could not ſee *His day*; unleſſe CHRIST had beene in the fleſh, in the dayes of *Abraham*. That is one kinde of ſeeing indeed. For, ſo *Simeon* ſaw: (*For mine eyes have ſeene.*) But, this text muſt be true: *vidit Abraham*. Then, another there is beſide. This is ſure, what *Simeon* ſaw, the ſame ſaw *Abraham*: What *Simeon* ſaw, (I ſay;) but, not, as *Simeon* ſaw. The ſame *Chriſt*, both; and the ſame *Day*: though, not both, in the ſame manner.

Luke 2.30.

But let me tell you, this of *Abrahams* was the better. And, if *Simeon* had not ſeen Him, in the ſame manner, *Abraham* did, for all his *viderunt oculi*, he had beene never the nearer. No more than were the *Iewes* here, that *hurled ſtones at Him*, and ſo *ſaw* Him; but, to no benefit, no matter of *Exultation* at all; of *condemnation*, rather.

Verſe 59.

Then, if not with his eyes, how? Yes; with his eyes too, though not of the body. Which to conceive, we are to take notice, that there is in every man of us two men: (*Plato* had ſeene ſo much, and ſet it downe: and (it is thought) the *Apoſtle* tooke it from him:) [1] An *outward*, and [2] an *inward man*: (*Rom.* 7. 22. 2 *Cor.* 4. 6.) Now, if there be an *inward man*, we muſt allow him *ſenſes*, as a man; he muſt have *eyes*. So he hath: (*Epheſ.* 1. 18.) *Having the eyes of your underſtanding lightned.* Here are eyes: by them did *Abraham*; and, even by them (and by no other) doe wee *ſee Him*.

Thoſe eyes many have beſide, but ſee Him not, for want of light. By what light ſaw He? He was a *Prophet*; and, as a Prophet, he might be in the *Spirit*, and have the viſion clearely repreſented before him, *in luce prophetiæ*. But, without all queſtion, a *faithfull* man he was, and ſo, certaine it is, he ſaw it *in lumine fidei*, the *light of faith*, which faith is the *cleareneſſe or evidence of things not ſeene*, (Yee know the place.) *Not ſeene*: Nay even of *things inviſible*. In the 27. *Verſe* of the ſame *Chapter*, it is ſaid, *Moſes* was as if *he had ſeene the inviſible*. By faith, that was: and, in *Abraham the Father of the faithfull*, the ſame faith was. Both ſaw, by the ſame *light*, and by it CHRIST was as verily preſent unto them, as if they had *ſeene Him*, this day, *in the manger* with the *Shepheards*; or, with *Simeon*, had had Him *in their armes*, and beheld Him. Thus, He; and thus we. For it is all the light, he had, or we have, to *ſee* Him by.

Gal. 3.9.
Heb. 11.1.
Rom. 4.11.

But, where was this, and when? The text is enough, ſo it was, if we reſt not in that, but would know what the *Fathers* have conceived of the *place* and *time*; This they

hold: That he ſaw His *Birth*, at the valley of *Mamre*, (*Gen.*18.) And he ſaw His *Paſſion* in the *Mount of Moria*, (*Gen.*22.) But, *this Day* he *ſaw* at *Mamre*. (*Gen.*18.) Then was CHRIST, in perſon, there, one, of the *three*: Then made *Abraham* the confeſſion, we before ſpoke of. Then is twice mention of the *time of life*: which is this time, if ever any. Then *Iſaac* was delivered as a gage; and then was his feaſt of *joy*, downe went his *fat heifer*: So, all met at the time juſt.

Gen. 17 19. 18.10.

And, ſo certainly He then ſaw it there, as after (we ſee) he ſware his ſervant on his *thigh*: His thigh became *Ad ſancta Dei Euangelia*: He bade his ſervant *lay his hand on his thigh, and ſweare by the* GOD *of Heaven. Et quid vult Deus Cœli, ad femur Abrahæ?* What hath the GOD of Heaven to do with *Abrahams* thigh? (ſaith S. *Auguſtine*:) And his anſwer is, *Niſi quia*, But only, becauſe he ſaw (certainly) the *Sonne of* GOD was, from thence, to take fleſh: *Semen Abrahæ, de femore Abrahæ*: and ſo, to make us this bleſſed day. And this, of *Chriſt's viſus*: And now of *Abraham's gaviſus*, the end of his *ſight* and *deſire* both.

Gen. 24. 2.

3 *Abrahams* third Act, *Et gaviſus eſt.*

He that was *glad*, he ſhould *ſee* it, muſt needs be glad, when he did ſee it. If *Exultavit, ut videret*; then *Vt vidit, Vt exultavit?* when he ſaw, how glad a man was He, now his deſire was accompliſhed? And the *deſire accompliſhed* (ſaith *Salomon*) *is a Tree of life*; and *the tree of life* (we know) *is in the midſt*, is the very *center* of all the joyes of *Paradiſe*. Now, we cannot poſſibly take a view of theſe his joyes better, than out of the promiſe; which was the very liſt (or briefe) of all, he was either to *ſee*, or to *joy* in.

Prov. 13. 12. Gen. 2. 9.

Gen. 26. 4.

We begin with the bleſſed *joy* of *Benedicentur omnes gentes in ſemine tuo: Benedicentur, ſhall be bleſſed.* And that is of two ſorts: [1] Bleſſed *from*: And [2] Bleſſed *with*: and either hath his joyes.

[1, 2.] Bleſſed *from*: from *pulvis & cinis*; *duſt* of the *grave*, and *aſhes* of the *furnace*. His ſoule bleſſed from the *Clibanus fumans*, which he ſaw. Moreover alſo *his fleſh ſhould reſt in hope*; hope of riſing againe, from the *duſt*. Els, how could GOD be called the GOD *of Abraham?* GOD *is not the* GOD *of the dead, but of the living. Abraham* then being dead, ſhould live againe, and then *Nunc dimittis* may he ſay, no leſſe than *Simeon*. Theſe two joyes firſt. And theſe two fit well the words of *Ioy* in the Verſe: [1] *Exultavit*, that is a motion of the body; for the bodies deliverance from *duſt*: [2] *Gaviſus*, that, is a fruit of the *Spirit*; for the Spirits redemption from the *furnace*. Theſe are his two firſt joyes.

Pſal. 16. 9. Mat. 22. 32. Luke 2.

3, 4. Then two more, in bleſſed *with*, or *concerning*. Concerning firſt his two *gages*, *Iſaac* and *Canaan*: *Iſaac*, of *Chriſt*; *Canaan*, of the *Kingdome of Heaven*. And, this *Ioy* was ſurely great; and, if the joy of the *Pledge*, (or *Gage*,) were great, far greater was the joy of the *Inheritance* it ſelfe which he ſo greatly deſired. For, both *he was*, (ſaith the Apoſtle) and *he bare himſelfe like a ſtranger here upon earth*: ſhewing thereby that he ſought for another, a better, an *abiding City, whoſe builder is God*, and that in Heaven. For, that it was no earthly thing, which was the object of his *Ioy*, nothing but Heaven; thence it may appeare, that when *God promiſed him, his ſeed ſhould be as the duſt of the Earth*, (*Gen.*13.) It never moved him; it was no *object*, that, of his *faith*, or *deſire*: not ſo much as a *Credidit* followes upon it. But after, (in the 15. *Chap.*) when *God bade him looke up*, and told him, *they ſhould be as the ſtarres of heaven*: then preſently followes, *Credidit Abraham Deo*, He caught hold of that; believed that, ſtraight; and it *was counted to him for righteouſneſſe*: even that his *faith*, touching (no *duſt of the earth*, but touching) *heaven*, and heavenly bleſſings. And theſe are the two next *Ioyes*, of *bleſſed with*: And theſe two anſwer the two ſights, *Vt videret*, the *Pledge*: and *Et vidit*, the *Inheritance*.

Heb. 11. 13. Gen. 13. 16. Gen. 15. 5. Verſe 6.

5 Now theſe foure, had they been granted to himſelfe, and to his owne houſe, well might it haue been *gaviſus*, with him: how much more then, that it ſhould, by him, have his extent, and ſtretch to *Omnes familiæ*, *Omnes gentes*, all kindreds, all nations of the Earth: be *gaudium omni populo*; be a day of *Ioy* to both *Hemiſpheres*; the joy of generality; that all the world ſhould be the better for him? And this, his fifth, the joy of *Omnes gentes*.

Gen. 26. 4.

And

And glad might he have beene, to have received all theſe, by whomſoever: yea, though a meere ſtranger. That all theſe then ſhould come to him, not, by any ſtrange party, but by one to come out of his owne bowels; that his *ſeed* ſhould be his *Saviour*, and, out of his root, ſhould riſe his *Redeemer*; All his *Ioy* ſhould grow from the fruit of his owne body: That He, that *Nuſquam Angelos*, in no wiſe, them; would take on Him, the *ſeed of Abraham*: This may (I doubt not) be reckoned, for the ſixth, even the joy of *in ſemine tuo*. 6 Heb. 2. 16.

Now, to *in Semine Abrahæ*, add *in ſinu Abrahæ*, and ſo have we ſeven complete: That *His boſome* ſhould be the receptacle of all, that ſhould enter into bliſſe: Whoſoever there entertained, *in ſinu Abrahæ* it is to be. This, is the laſt; that *Semen Abrahæ* ſhall bring us to *ſinus Abrahæ*, and make us partakers of his heavenly joyes there. But, we muſt begin with *in Semine*, to day; that after, in his good time, *in ſinu* may follow. And this for *Gaviſus eſt*, and for *Abraham*. 7 Luke 16. 23.

Now to our ſelves. And the firſt point is, whether we will be out with the *Iewes*, or in with *Abraham*, in the fellowſhip of this *dayes joy*. In, with *Abraham*, we ſure. If all be well weighed, we have greater cauſe to *deſire* the day, than he; we have more need of it (I am ſure:) *Duſt*, as he; but more in danger to be made *aſhes* than he, by *Manaſſe*'s argument, in his prayer. The benefit of his *Day*, and the like, they doe nothing ſo much concerne the Juſt, (ſuch as *Abraham*,) as they doe ſinfull *Manaſſes*, and ſuch as he. And ſuch are we: and ever, the more ſinner, the more it imports him, to love the dawning of this *day*. Greater cauſe we have than he. The Reference *to us*. 1. Our *deſire*.

And for our *ſight* we have that clearer than he by much. For, though we *ſee*, as he; and he, as we; both by the light of *Faith*: yet, he in the faith of *Prophecie*, yet to come; we in the faith of *Hiſtory*, now paſt: and there is great odds between theſe two. We have the record of humane Writers, many; but, of Divine, all; that this day is come and gone: Even of ſuch, as ſaw Him with the eyes, both of the *inward* and *outward man*. 2. Our *ſight*.

The greater cauſe, and the better *ſight*: Then is our *joy* alſo to abound, and be above his. So it ſhould, (ſure.) And we would ſeeme as if it ſo were; we multiply the dayes, and where he had but one, we hold twelve together, as if we would exceed him, twelve to one, in this *Ioy*. Being then ſo bound, *Ioy* agreeth well with us at this time. The Text invites us to it, the whole ſtreigne from the firſt word to the laſt. It begins with *Exultavit*, and ends in *Gaviſus eſt*. 3. Our *Joy*.

Only, that from whence we take our *joy*, from thence we take the rules of it: Which be three. [1] One of the two parts, *Exultavit*, and *Gaviſus eſt*: [2] One of the end; *Diem meum*: And [3] the laſt of our patterne, *ſicut Abraham pater noſter*, to expreſſe it as he did.

Here be two ſorts: [1] One, *Exultation* a motion of the *body*: [2] The other, *Ioy* a fruit of the *Spirit*: I am for both. I ſpeake not againſt *Exultavit*; let the body have his part. Reaſon would, the body and the fleſh ſhould be allowed their parts, ſince all the joy is for *Corpus aptâſti mihi*, and that *Verbum caro factum eſt*, the *Word* is become *fleſh*: that CHRIST hath gotten him a body. But, let not *Exultavit* be all whole and ſole. Then we joy but by halves: we looſe half our *joy*; and the better halfe: for, the joy of the ſpirit is the better part, when all is done. The fleſh fades daily; ſo do the *joyes* of it: the *ſpirits* is the *better part, that ſhall not be taken from us*. That of the *ſpirit* ſhould exceed the joy of the *outward man*, as far, as *Et vidit* (to which it is joyned,) doth exceed *ut videret*. It ſhould ſo: Well, in the meane while, I would they might but part equally: At leaſt not to ſtay ſo long, not to make ſo large allowance of time, and coſt, for the *fleſh*, as we leave little or nothing, for the *ſpirit's* part. Sure ſomewhat would be done; ſome ſpeciall uſe of this Feaſt, that may tarry by us, when theſe, of the *fleſh*, we ſhall either have forgotten, or remember but with ſmall *joy*. Time will come, that one leſſon in this kind, learned this day, and laid up well, will doe us more 1

1. The *firſt rule* of it. That *Exultavit* exceed not *Gaviſus eſt*.

Luke 10. 42.

pleaſure,

pleaſure, than all the ſports we ſhall ſee, the whole twelve dayes after: That we come not behinde *Abraham* halfe in halfe.

2 The *ſecond*: that it be for *Diem meum*.

Our next *Caveat* would be, that we look this our *joy* be for *Diem meum*, and that our *Ioy* in *Diem*, be for *Meum*. For, *Meum* is here the *Subſtantive*, it is *Chriſt*: and *Diem*, but an *accident*, or *adjective* to it. That is, that we joy in it; as it is His, (*Chriſts*.) As, *His*; do we not ſo? As whoſe elſe? To ſpeake plainely the common ſort generally all (ſome few except) wiſh for it, and joy in it; not, as it is CHRISTS; but, as it is ſomewhat elſe: That is, as it is a time of cheare, and feaſting, as it is a time of ſports and revelling. *Exultavit ut Videret*, what? Why, that we ſhall now fare well: look you, that is it: As it is *dies epuli*, not CHRISTI. What farther? that we ſhall now ſee paſtimes: that is, as it is *dies ludi*, not CHRISTI. Put both together; *downe they ſate to feaſt, up they roſe to play*: ſo have you the *Golden Calves* Holy-day right. As it is *dies vituli*, not CHRISTI. This is not *diem*, for *meum*: In very deed, this is to deſire *Him*, for the *Day*; not the *Day*, for Him. CHRISTS *day* is not deſired for CHRIST, CHRIST is the leaſt part of His owne Feaſt. If it be but matter of the belly, the *Iewes* here could have been entreated to have kept this day, ſo as *dies Epuli*. For, before (at the 6. *Chap.*) When their bellies were filled, then, (and never but then,) *This is the Prophet, This is he that ſhould come into the world*. This was all, they then made; all that many now do make, of CHRISTS comming into the world: That they may fill their bellies. Never care for *Benedicentur*, no more than *Eſau*: but for *bene veſcentur*; and if *bene veſtientur* too, then all is well.

Exod. 32. 6.

Or, if it be but ſhewes and matter of ſight, *Herod* he was glad to ſee Chriſt, too: and it is the ſame word, which is here, *glad*, and *very glad*, λίαν ἐχάρη: But, why was it? Becauſe he *hoped to have ſeene him done ſome ſtrange feats*. This pertaineth rather to *Sara's laughter*, than *Abrahams joy*. There is a difference between *Sara's laughter*, and *Abrahams joy*. Take heed, that we change not *Abrahams joy*, into *Sara's laughter*.

Luke 23. 8.

The III Rule. *Sicut Abraham.*

Now laſt, *ſicut Abraham*. He is propounded here to us, as our patterne, we to expreſſe our *joy*, as he did his, upon the day of his ſight, at the plaine of *Mamre*. So we ſhall begin right. Two things, he did: Firſt, he got them (the *three*) to turne into him. The ſame would *Chriſt* do, to us, this day. That our joy may be ſutable, to *turne in hither*: The beginning of the *joy* of His *day* would be, in his *Houſe*, So the place and the time would agree well. So He ſaith Himſelfe, *Lætificabo eos in domo mea*, the firſt thing I will do, I will make them joyfull in mine Houſe. There firſt to ſatisfie us with *the pleaſures of His houſe*, wherewith (*God* He knowes) we are ſoone ſatisfied. Well, this is done; here we are, (and much adoe too, and long it is firſt) but, here we are.

1 Gen. 18. 3.

Eſay 56. 7.

2 Gen. 18. 5.

The next was, when they were turned in, *Abraham* ſaid, *Let me ſet ſomewhat before you, Ideo enim declinâſtis*. For, even for this, are ye turned in hither: and ſo made his Feaſt. There is indeed no ſolemne entertainment, or *Ioy*, without a *Feaſt*. CHRIST will be, in all reſpects, as courteous as *Abraham*. He ſaith, *Let me ſet ſomething before you too, for therefore are you turned in hither*, He invites us, to His *Feaſt*, (His Church (ſo) doth in His name:) Even this day, prepares and ſets *Chriſts Feaſt* before us, wherein He offers Himſelfe to us. Not, as the object of one ſenſe only, (of *ſight*,) as to *Abraham* in the Text: but, as the object of two, *Sight* and *Taſte*; *Guſtate & videte*, both. And we may not take the one, and leave the other; but, ſince both be offered, receive both. For, we are come hither *for this cauſe*: Here then, ſhew your *Ioy*, in His *Feaſt day*, by partaking His *Feaſt*, on His *Day*, the onely Feaſt, of all the reſt, for which the ſoule is the better. Thus ſhall we with *joy* keepe this *day* aright.

Pſal. 34. 8.

And here now *one day cals another*: this day of His cals to minde another day of His, called ſo in twenty places (*His Day*:) And called [*That day*,] in plaine reference to *this*. So to *joy* this day, as, *that day*, we may *joy* alſo. As this, *His Day*, becauſe it is the day of His *firſt comming*: ſo that, *His* likewiſe, becauſe it is the day of His *comming againe*. A *day* (howſoever we do with this) which we muſt all *ſee*: *Abraham*, the *Iewes*, we and all. Only, that we ſee that Day with *joy*: that we ſo demeane our ſelves, in this, as that alſo may prove a *Feſtivall* with us, even the *laſt*, *and greateſt day of the Feaſt* now begun in this. All will be, how to make that a *Day* of *Ioy*, to us, when we

ſee

ſee it: To have that day riſe cleare and chearefull to us, will be the *Ioy* of all *joyes*. For, here, firſt as wee *ſee but in part*, ſo we can *joy* but in part: as our *ſight*, ſo our *joy* unperfect. But, there, *we ſhall ſee as we are ſeene*; our *ſight* being perfect, ſo ſhall our *joy* be: Perfect *Sight*, and perfect *Ioy*. And beſides, that, is another manner of *day*, than this, or any day here: a *day*, that ſhall never go downe: No more ſhall the *Ioy* of it. And it ſhall not endure for twelve daies, or be a feaſt of a fortnight; but ſhall be from moneth to moneth, from *Iubilee* to *Iubilee*, for ever and ever. To the *joy* of which Feaſt; or to the *Feaſt* of which *Ioy*, by, &c. 1 Cor. 13. 12.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAJESTIE AT VVHITE-HALL,

On Sunday, the XXV. of December,
A. D. MDCXIV. *being* CHRISTMAS *Day.*

ESAY Chap. VIII. Ver. XIV.

Ecce, Virgo concipiet, & pariet filium, & vocabitur nomen Ejus IMMANUEL.

Behold, a Virgin ſhall conceive, and beare a Sonne; and She ſhall call His Name, IMMANUEL.

Matth. 1. 23.

OF all the Writers of the Old Teſtament, the Prophet ESAY hath the honour, to be the firſt, that is vouched in the New. And, of all the places, this place, the honour to be the firſt of all; even, in the firſt *Euangeliſt*, S. *Matthew*; and, in the very firſt Chapter of him. We may well think, S. *Matthew* would be carefull, to make choice of a very prime and pregnant place, to ſet it (as it were) in the front of his Goſpell. This, is much honour, S. *Matthew* doth it.

Luk. 1. 31.

But, the *Angell* GABRIEL doth it more, (*Luk.* 1.) who takes this verſe, as it ſtands, word for word, and makes it ſerve for his Annuntiation, or Meſſage, to the Bleſſed *Virgin* without any alteration: not ſo much, as the *Ecce* left out.

The tenour of it is, all about a *Child to be borne*; a child with an *Ecce:* in whom, and in whoſe birth, *God ſhould be with us:* So, *with us*, as never before. On whoſe ſo *being with us*, depends all our well or evill being, here, and for ever. For, better not be at all, then be without Him: and, having Him, we need nothing elſe: for, *in ipſo omnia*, in Him is all.

Coloſ. 1. 17.

Acts 8. 34.

The *Eunuch's* queſtion fals fitly in, here: *Of whom ſpeaks the Prophet this?* Who is His *Mother?* Who, the *Child?* S. *Matthew* will be as good to us, as S. *Philip* was to him: who, where he enrols it, tels us, who, the *Mother*, the bleſſed *Virgin:* who, the *Child*, our bleſſed Saviour. Who elſe? No *Virgin* ever *bare child*, but She: no *Child*, ever, *nobiſcum Deus*, (and, ſo *Deus*) but He. There is none other to lay claime to it, but they.

The Diviſion

Ecce hath in it, two Powers. 1 One for the eare; to awake it to ſome matter more than ordinary. 2 Another, for the eye; to direct it, by poynting to ſome certainty: As here; to two certaine perſons: the *Mother*, and the *Child*. And ſhewes us, two ſtrange

I. ſights, in them, *Mater, Virgo*; and *Deus homo: A virgin*, to become a *Mother*; *God*, to

II. become *man*. *A Virgin*, to beare; *God*, to *be borne*. In both, and in either of them, three points

points are offered to us. 1 *Ecce concipiet:* 2 *Ecce pariet:* 3 *Ecce vocabit nomen.* Our *Saviour* CHRIST's firſt triplicity: 1 The *Myſtery* of His holy *Incarnation*, in *concipiet:* 2 His holy *Nativity*, in *pariet:* 3 His *Circumciſion*, in *vocabit nomen.* And, every one, of theſe three, makes a ſeverall Feaſt. *Ecce concipiet*, the *Annunciation: Et pariet*, this Feaſt, of the *Birth* of our LORD: *Et vocabit nomen*, *New-yeares Day*, when His *Name* was given. 1.2.3.

But, we apply it, to this *Feaſt.* So doth S. *Matthew*, in his *Inſpeximus* of it: to the *Birth* of CHRIST. The *birth of* CHRIST (ſaith he) *was on this faſhion:* And then, brings in this Record out of *Eſay.* As if, this *Ecce* did in particular point at this day. As (in truth) we ſtand not much upon His *conceiving*, (now He is borne ſpecially, as, *borne* He is:) *Ecce pariet* is the Point. For, then we ſee Him, take Him in our armes; then, He is *with us*, indeed. And, when was that? *Ecce pariet* (ſaith the Text.) *Ecce peperit*, (ſaith the day,) this very day. This is the chiefe. Matth. 1. 18.

But, finding them here all, we will deale with them all. 1 CHRIST, as *Embrio*, in His *conception:* 2 CHRIST as ἀρτιγέννητον βρέφος, a *new-borne babe*, but yet ἀνώνυμος without a name: 3 And CHRIST with His full Chriſtendome, as *named*; and named with this name here in the Text, the Name of *Immanuel.*

Of which three, ye may reduce the firſt two [*conceived*, and *borne*] to His *Nature:* And (to make two, to two) of the later, make two more; *Vocabit*, and *Nomen*, His *Name*, and His *Vocation*, (For, in His *Name*, is His *Vocation*,) To bring GOD to us; to make GOD *with us:* Him to be *with us:* that we may be with Him for ever. *Nobiſcum Deus*, the way: *Nos cum Deo*, the end: which is (and ſo may be) the end of the Text, and of the day, and of us all. Nothing more worth our ſight, than this *Birth:* nor more worth our hearing, than this *Name.*

I.

Ecce Virgo concipiet.
1 *Ecce Virgo.*
2 Cor. 3. 15.

ECce ſpreads it ſelfe over the whole Text, may be repeated, at every point of it: But, it firſt points to *Ecce Virgo.* There, we may make a ſtay: there, is a block in our way, by the *Iewes.* In no one place, doth that of the *Apoſtle*'s ſpeech appeare, that, *at the reading of the Prophecies of* CHRIST, *the veile is laid over their hearts:* no where, how true the Proverbe is, that *Malice will even blinde a man*, as, here in this. This Verſe ſo dazles them, as, faine would they turne another way, and not ſee, that they do. They ſee no *Virgin* here: *Eſay*'s word [*Alma*] ſay they, is but a *young woman*; and, not a *Virgin*, properly. But, they ſay againſt their owne knowledge, in ſo ſaying. For, firſt: Beſide the nature of the word, the very *energie* gives as much. For, it is, of *Alam*, and, that is, to *cover:* and ſo (properly) is one, that is yet *covered*, and never yet knowne: oppoſed to them, that have beene uncovered, and *knowne*, after the *Hebrew* phraſe.

1

And, beſide the uſe of the word, for a *virgin*, in other places. *Rebecca* (then, a virgin) called by this name, *Gen.* 24. And *Miriam* (then, but ſix yeare old) called by it, likewiſe, *Exod.* 2.

2

Gen. 24. 43. 55. 57.
Exod. 2. 8.

And, beſide their owne taking of the word, they themſelves (the more ancient of them, ſo) in their *Targum*, this very word *Alamoth* (*Cant.* 2.) they gloſſe and paraphraſe it by *Betuloth*, the proper word for *virgins:* where it ſtands, this day, to be ſeene.

3

Cant. 2. 2.

Beſides all this, ſee, whither their malice carrieth them, by denying this; even, to over-turne Prophecie, and Prophet, and all. For, he cals us, to ſee a ſigne; and that with an *Ecce:* And, what is that? if it be but a *young woman*, *to conceive*, and, no *virgin*; where is the ſigne? what is become of the *Ecce?* It is no ſigne, or wonder, unleſſe it be beſide the courſe of Nature: And, is it any whit, beſide the courſe of Nature, for a *young woman*, to *be with childe?* Therefore take away *Virgo*, and away with the *Ecce*; downe with the *ſigne.* Thus, rather than to beare witneſſe to the truth, ſtickt they not, to expoſe the Word of GOD (and ſo, GOD Himſelfe) to ſcorn: Make the *Prophet*, or (as S. *Matthew* well ſaith) GOD, *by the Prophet*, to ſpeak idly: give them a

4

Matth. 1. 22.

ſigne, that is no ſigne; tell them, of a marvell, not to be marvelled at.

Matth. 1. 22. Reject them then, and read confidently, as S. *Matthew* doth, *Behold, a Virgin*: With Him, reſt hardly, on the skill and integrity of all the *Seventy*; that more than an hundred yeares, before it came to paſſe, turned it παρθενος (in *Greeke*) that is, a *Virgin*; who could skill of their owne tongue, better than any *Kimchi*, or *Albo*, or any *Rabbin* of them all. This, for *Ecce Virgo*.

2 And, look what worke we had with the *Iew*, about *Ecce Virgo*, the like ſhall we
2 *Ecce concipiet.* have with the *Gentile*, about *Virgo concipiet*. To conceive this *conceiving*; to joyne theſe two, a *Virgin*, and yet *conceive*, or *beare*; or, *conceive* and *beare*, and yet be a *Virgin*. For, before the *birth*; yea, before the *conceiving* come, the *Virginitie* is gone. True, in Nature: But, this is a *ſigne*; and ſo, above Nature. And, in Reaſon, ſo: but this, is *niſi credideritis, non intelligetis*, to be believed, otherwiſe not to be underſtood, (as, a little before was ſaid.) For, what GOD can do, Faith can beleeve; Reaſon cannot comprehend. But, this, it can: that, we do GOD no great favour (as, well ſaith S. *Auguſtine*) *Si Deum fatemur, &c. If we confeſſe*, GOD *can do ſomewhat, which we confeſſe, our reaſon cannot reach.*

Luke 1. 34. The Bleſſed *Virgin* her ſelfe, while ſhe ſtood upon a reaſon, upon *quia non cognoſco virum*,
Luke 1. 35. asked, *How it might be?* But, reſted in the *Angels* reſolution: and ſo let us. Which was of two ſorts: Firſt, That the HOLY GHOST ſhould be Agent in it, and *the Power of the moſt High bring it to paſſe*. That, which, of it ſelfe, ſeemeth not credible, put the Author to it, put to *Ex Spiritu Sancto*, and it will ſeeme not incredible.

2 Specially (and, that is the ſecond;) If we ſet another by it, as unlikely as it, and done, though: As, this *Ecce* of the *Virgins*, the *Angell* exemplifies, by another *Ecce*, of *Zacharies*, in a manner, as hard; which yet fell out, at the ſame time. For, *Elizabeth*, being barren, firſt by nature, then by age; and ſo, wanting power, to conceive: ſhee,
Luke 1. 36. was (then) *gone ſixe moneths with childe*. Now, the want of power to conceive, is no leſſe materiall, to hinder the conception, every way; than, want of the ſoile, no leſſe, than the want of ſeed. He, that could ſupply that; could alſo, this. He, that do it, without one; do it, without the other. They were Couſins, (the Bleſſed Virgin, and ſhe:) And, their *Signes* were ſo, too. One of them made credible, by the other.

Acts 26. 8. But, I ask S. *Pauls* queſtion: *Why ſhould it be thought a thing incredible, this* to the *Gentiles*; If, (as their Religion taught them) they admitted, of *Minerva's* birth, or *Pyrrha's* progeny, they need not make ſtrange, at this. If they ſay, the GOD of Nature is not bound to the rules of Nature: we ſay the ſame. And yet, even in nature, we ſee it made not altogether incredible. The light paſſing thorow a body, the body yet remaining whole: And it is put therefore into the *Verſe*, to patterne this, *Luce penetratur, &c.* The light commeth thorow the glaſſe, yet the glaſſe is not periſhed. No more, than the light of Heaven, paſſing thorow, breaketh the glaſſe; no more, did the GOD of Heaven, by His paſſage, violate any whit, the Virginity of His Mother; if we will allow GOD the maker of the light, to do as much, as the light, He hath made.

But, I hold ever beſt, to let every thing reſt upon his owne baſe, or bottome: Naturall, upon Reaſon; Supernaturall, upon Faith. And, this is Supernaturall: In which, *tota ratio facti eſt in potentia facientis:* the power of the doer, is the reaſon of the thing done. GOD is the Doer; *cujus dicere, eſt facere*, to whom, it is as eaſie to do it, as to
Luke 1. 37. ſay it. As the *Angell* concluded, ſo do I: *With* GOD *is nothing impoßible:* And that
Mark 9. 23. of CHRIST, *To faith, all things are poßible:* And here are both: and, where they meet, they make no leſſe a miracle than *Mater* and *Virgo*, or *Deus* and *Homo*; Even *Fides* and *Ratio*. And this, for *Virgo concipiet*.

Now,

II. 1 Christ an *Embrio. Et concipiet.*

Now, to the three particulars: and firſt, *concipiet*. To make Him man, it is well knowne, there wanted not other wayes: from the *mold*, as *Adam*: from a *rib of fleſh*, as *Eve*. No need then, of *concipiet*. Yes: for, He was not to be man only; but, to be the SONNE *of man*; the name in the text, *Filius*, and the name that for the moſt part, He giveth Himſelfe, and ſeems moſt to delight in. But, *Adam* was not ſonne to the *mold*; nor *Eve*, daughter to *Adam*. And, a *Sonne*, no way but by *concipiet*. And, howſoever, of the body of man, there may ingender that, which is not of the ſame kinde: yet by way of *conception*, there commeth of man, nothing but man; nothing, but of the ſame nature and ſubſtance, with that, he was conceived of.

This we are to hold: To *conceive*, is more than to *receive*. It is, ſo to receive, as we yeeld ſomwhat of our own alſo. A veſſell is not ſaid, to *conceive* the liquor that is put into it: why? becauſe it yeeldeth nothing from it ſelfe. The bleſſed *Virgin*, is; and therefore is, becauſe ſhe did: She did both give, and take. Give, of her owne ſubſtance, whereof His body was framed: and take or receive power, from the *Holy Ghoſt*, whereby was ſupplied the office and the efficacy, of the maſculine ſeed. This is *concipiet*.

And this word is the bane of diverſe *hereſies*. That of the *Manichee*; that held, He had no true body. That had beene, *Virgo decipiet*, not *concipiet*: Not, *conceive* Him, but deceive us. And that of the *Valentinian* (revived lately in the *Anabaptiſt*) that held, He had a true body; but made in heaven, and ſent into her. That had beene, *recipiet*, but not *concipiet*: *Received* Him ſhe had; *conceived* ſhe had not.

His *love*, in *being*.

From which His *conceiving*, we may conceive His great love to us-ward. *Love*, not onely condeſcending, to take our Nature upon Him; but to take it by the ſame way, and after the ſame manner, that we do; by being *conceived*. That, and no other better beſeeming way. The wombe of the Virgin is (ſurely) no ſuch place, but He might well have *abhorred* it. He did not: *pudorem exordii noſtri non recuſavit* (ſaith *Hilarie*,) He refuſed not that, our ſelves are aſhamed of: *Sed naturæ noſtræ contumelias tranſcurrit*, but, the very contumelies of our Nature (*tranſcurrit* is too quick a word,) He ran thorow them: Nay, He ſtayed in them; in this firſt, nine moneths. I ſay, the *contumelies* of our Nature, not to be named, they are ſo meane. So meane (indeed,) as it is verily thought, they made thoſe old *Hereticks* (I named) and others moe (who yet yeelded Him to be man) to run into ſuch phanſies, as they did; only to decline thoſe foule indignities (as they took them) for the great GOD of Heaven, to undergo.

This therefore, even this, would He have ſet downe, in termes terminant, of *concipiet* and *pariet*. Truſting, we would wiſely judge of them, and love him never the leſſe, but the more even for theſe. Μὴ διὰ τοῦτο ἄτιμος, ὅτι διὰ σὲ ταπεινός: Honour Him never the leſſe, becauſe He laid down His Honour for thy ſake. No: but *quantò ille minus debita, tantò ego magis debitor*: the leſſe due He took on Him, the more due from me to Him. In a word, *quantò pro me vilior, tantò mihi charior*: The lower, for me; the dearer to me. It brings to minde King *Davids vilior adhuc fiam*; and how GOD, even for that, regarded him the more. *Concipiet & pariet*, to *conceive*, and bring forth, in us, love, honour, and due regard, even for them. It teaches both.

Nazianz. Gregor.

Bernard.

2 Sam. 6. 22.

Our *benefit* thereby.

This (ſure) is matter of love: But, came there any good to us, by it? There did. For, our conception being the root (as it were) the very grounſill of our nature; that He might go to the root, and repaire our nature from the very foundation, thither He went: that what had been there defiled and decayed, by the firſt *Adam*; might, by the ſecond, be cleanſed and ſet right againe. That, had our conception been ſtained, by Him? Therefore, *primum ante omnia* to be reſtored againe. He was not idle, all the time He was an *Embrio*; all the nine moneths, He was in the wombe; but then, and there, He even eat out the core of corruption, that cleft to our Nature and us, and made both us and it, an unpleaſing object, in the ſight of GOD.

And what came of this? We, that were abhorred by GOD, (*Filii iræ*, was our title)

Ephes. 2. 8.

were, by this meanes, made *beloved in Him*. He cannot (we may be ſure) account evill of that Nature, that is now become the Nature of His owne *Sonne*: His now, no leſſe than ours. Nay farther, given this priviledge to the children of ſuch as are in Him (though but of one parent believing) that, they are not, as the ſeed of two infidels; but, are, in a degree, *holy, eo ipſo*; and have a farther right to the *Laver of regeneration, to ſanctifie them throughout by the renewing of the Holy Ghoſt*. This honour is to us, by the diſhonour of Him: This, the good, by CHRIST an *Embrio*.

Titus 3.5.

2 Chriſt a *new-borne Babe*: *Et pariet*.

Et pariet: And this, no more than needs. There may be *concipiet*, and no *pariet* follow. *Venerunt filii ad partum*, &c. (ſaith the Prophet) * *The children came to the birth, and no ſtrength to deliver*: *Pariet* makes all ſure.

* Eſay 37.3.

And *pariet* makes all appeare. We could not tell, it was *Filium*; knew not, what it was, or what it would be. Till He came into the world, He was as *theſaurus abſconditus*, though we had it, we had it not. But, when He was *borne*; when, come into the world; we ſee Him and handle Him: then, He was *with us*, indeed. *With us*; not, as *conceived* of the ſame Nature with us; but, as *borne*, and now a Perſon among us. That which was potentiall in *concipiet*, made actuall by *pariet*.

Pſal. 19.6. Luke 1.78.

So that, this is the Θεοφανία, when He came forth, *as a Bride-groome out of his chamber*; or, *as the Sun from his tabernacle, to run his race*. And, it was with a *Viſitavit ab alto*. Thence, an *Angell* cried *Ecce*, and ſounded it on earth: and a *Star* cried *Ecce*, and proclaimed it from heaven. *Poets*, in the Weſt, write of it: and *Wiſe-men*, in the Eaſt, ſaw it, and came a long journey upon it, to ſee Him. And what did this *pariet* bring forth? No ſooner borne, but a *multitude of heavenly Souldiers ſung, Peace to the earth* (belike there had been warre, before; but) *Peace*, now: Nay, more than peace, εὐδοκία, That, GOD had conceived a good liking, was *well pleaſed* with men. The ſame terme, to men, that he uſeth, to CHRIST Himſelfe, *In whom I am well pleaſed*: εὐδοκία, to both. And, what would we more? What lack we now? His *Name*.

Luke 2.13. Matth. 3.17.

3 Chriſt *Chriſtened*: *Et vocabitur nomen*.

And now He is *born*, might we not leave here, and go no farther? *Rem tenemus*: what care we for the *Name*? Yes, we muſt: For, CHRISTUS *anonymus* will not ſerve. Therefore *Eſay*, therefore the *Angell* are carefull, to beare Him to His Baptiſme, to add His name; the Prophet, to intimate it: S. *Matthew* to interpret it. For, though we have ſaid much of CHRIST an *Embrio*; and CHRIST, a new-borne *nameleſſe* babe; yet, nothing to that that followeth; to the *Ecce* of His *Name*.

1 His Name given by *God*. Matth. 1.22.

This name, if it had beene of *mans* giving, I wot well, little heed had beene to be taken of it. Men ſet great titles upon empty boxes. Nay, many times, the Names, given by wiſe men, fall out quite contrary. *Salomon* called his ſonne *Rehoboam*, the *Enlarger of People*: He enlarged them from ten to two. But, His name (S. *Matthew* tels us) the Prophet but *brought*; It was GOD, that *ſent* it. And, the Names of His impoſing, there is no ſurer place, in Logick, than from them. His Nominals be Reals: as His *dicere, facere*; ſo His *dici, fieri*: what is ſaid, in them, comes ſurely to paſſe.

2 That Name, *Immanuel*. Gen. 49.10. Hebr. 1.9.

Now there were diverſe names given Him, at diverſe times. To expreſſe all His perfections, no one name was enough. There was *Iacobs* Name, SILO; That was, in reſpect of His Father, by whom, and from whom, He was *ſent*. There was *Pauls* name, MESSIAS, CHRIST: That was, regard had to the HOLY GHOST, by, or wherewith He was *anointed*. But, what were theſe? *quid ad nos?* We have no part in them: In this we have: and, till this came, all was in *nubibus* (as they ſay.) But, in this *Immanuel, Nobiſcum Deus*, (here) come we in firſt. For, in *Immanu*, is *Anu*; and, in *Nobiſcum, Nos*. And this is the firſt *Nobis*, and the firſt *Cum*, we finde, in any Name of His: and therefore of all other, we are to make much of it. A *Virgin* to *beare*; GOD, to be *borne*, matter of wonder, but no benefit at all. But when we heare, It is *with us*, and *for us*; that *Ecce* makes us looke up to it.

1 Two doubts about it. 1 How *Immanuel*, and not IESVS.

Before I come to it, I would cleare a doubt or two of it. [1] One of the Name it ſelfe: [2] The other of the interpretation, or meaning of the Name.

1 It

1 It will be ſaid; this, was not His Name in the end, for all this, but JESUS. True: and S. *Matthew* knew that well enough; for he ſets it downe ſo. Yet, even in that place he ſets it ſo downe, preſently he vouches this of *Eſay*, of *Immanuel*: as if *Immanuel*, and JESUS both came to one; as (indeed) they do; One inferres the other. *Immanuel*, GOD *with us*: Why? to what end? To *ſave* us from our ſins, and from periſhing by them. If there be any odds, it is in *Immanuel*, which is, of larger compaſſe. GOD *with us*, to *ſave* us; though that be worth all, yet, not that way onely, but, *with us*, other wayes, beſides; and all, in *Immanuel*.

1 How *Immanuel*, and not IESVS.

2 GOD *with us*; Why, was He not alſo with the *Patriarchs*, and *Prophets*, and *Eſay* himſelfe, as well, as *with Vs*? He was: but, not, *as well*. Some Prerogative we muſt allow this *Name*, if it be but for this *Ecce*. No *Ecce* belongs to theſe. Somewhat more to S. *Matthew*'s Goſpell, than to *Eſay*'s Prophecie. This name muſt needs imply a ſecret *antitheſis* to His former being *with us*. We ſay nothing, in ſaying, He is now *with us*, if He be not ſo *with us* now, as never before. *With them*, in types and figures of Himſelfe; His ſhadow was with them; but now, He Himſelfe. With them He was, even thus, in this very *Immanu*: but how? in the future tenſe, *concipiet*, *pariet*; as things to come are made preſent to hope. But now, *conceptus eſt*, *partus eſt*; *Re*, not *in ſpe*; all is paſt and done. So that, now, *Ita nobiſcum*, *ut*, *de nobis*; Nay, *ut ipſi nos*: So *with us*, as even *of us* now; of the ſame ſubſtance, nature, fleſh, and bone, that we: *With us*, in *concipiet*; *conceived*, as we: *With us*, in *pariet*; *borne*, as we. Now true, as never till now: now ſo, as never ſo before.

2 How *with us*, more than the Patriarchs.

And, now, to looke into the *Name*. It is compounded, and to be taken in peeces. Firſt, into *Immanu*, and *El*: of which, *El*, (the latter) is the more principall by farre: for, *El*, is GOD. Now, for any thing yet ſaid in *concipiet* and *pariet*, all is but *man with us*: not, GOD *with us*, till now. By the name, we take our firſt notice, that this Childe is GOD: And, this is a great addition, and here (loe) is the wonder: For, as for any childe of a woman, to *eat butter and honey*, (the words, that next follow) where is the *Ecce*? But, for *El*, for GOD, to do it; that, is worth an *Ecce* indeed.

The parts of that Name.
1 *El*, *Deus*.

Verſe 15.

El, is GOD: And, not GOD, every way; but (as the force of the word is) GOD, in His full ſtrength and vertue: GOD, *cum plenitudine poteſtatis* (as we ſay) with all that ever He can do: and that is enough, I am ſure.

For the other, *Immanu*: though *El* be the more principall, yet I cannot tell, whether it, or *Immanu* do more concerne us. For, as in *El*, is might: ſo, in *Immanu*, is our right to His might, and to all He hath, or is worth: By that word, we hold; therefore we to lay hold of it. The very ſtanding of it, thus before; thus, in the firſt place, toucheth us ſomewhat. The firſt thing ever, that we to look for, is *Nos*, *Nobis*, and *Noſter*, the Poſſeſſives: For, they do *mittere in poſſeſſionem*, put us in poſſeſſion. We looke for it firſt; and lo; it ſtands here firſt: *Nobiſcum*, firſt; and then, *Deus*, after.

2 *Immanu*, *Nobiſcum*: wherein 1 *Anu*, *Nobis*.

I ſhall not need to tell you, that, in *nobiſcum*, there is *mecum*; in *nobiſcum* for us all, a *mecum*, for every one of us. Out of this generality, of *with us*, in groſſe, may every one deduce his owne particular; *with me*, and *me*, and *me*. For, all put together make but *nobiſcum*.

The Wiſe-man (*Prov.* 30.) out of *Immanuel* (that is, *nobiſcum Deus*) doth deduce *Ittiel*, (that is,) *Mecum Deus*, GOD *with me*; his owne private intereſt. And S. *Paul*, when he had ſaid to the *Epheſians*, of CHRIST, *Who loved us*, and *gave Himſelfe for us*: might with good right, ſay to the *Galatians*, *Who loved me*, *and gave Himſelfe for me*.

Prov. 30 1.

Epheſ. 5. 2.

Gal. 2. 20.

This *Immanu* is a compound againe: we may take it in ſunder, into *Nobis*, and *cum*: And ſo then have we three peeces. 1 *El*, the mighty GOD: 2 and *Anu*, we, poore we; (poore indeed, if we have all the world beſide, if we have not Him to be *with us*:) 3 And, *Im*, which is *cum*, and that *cum*, in the midſt betweene *nobis* and *Deus*, GOD and Us; to couple GOD and *us*: thereby to conveigh the things of the one, to the other. (Ours, to GOD: Alas, they be not worth the ſpeaking of:) Chiefly then, to conveigh to us, the things of GOD. For, that is worth the while: they are (indeed) worth the conveighing.

2 *Im*, Cum. This *Cum* we ſhall never conceive to purpoſe, but *carendo:* the value of *With*, no way ſo well, as by *Without:* by ſtripping off *Cum*, from *nobis*. And ſo, let *nobis*, (*us*) ſtand by our ſelves, without Him, to ſee, what our caſe is, but for this *Immanuel*, what, if this *Virgin's Childe* had not this day been *borne* us: *Nobiſcum* (after) will be the better eſteemed. For, if this Childe be *Immanuel*, GOD *with us*; then without this Childe, this *Immanuel*, we be without GOD. *Without Him, in this World* (ſaith the *Apoſtle*;) and, if without Him, in this, without Him, in the next: And, if without Him there, if it be not *Immanu-el*, it will be *Immanu-hel*; and that, and no other place, will fall (I feare me) to our ſhare. Without Him, this we are: What, with Him? Why, if we have Him; and GOD, by Him; we need no more: *Immanu-el*, and *Immanu-all*. All that we can deſire is, for us to be *with Him*, with GOD; and He to be *with us*: And we, from Him, or He, from us, never to be parted. We were, with Him, once before, and we were well: and when we left Him, and He no longer, *with us*, then began all our miſery: Whenſoever we go from Him, ſo ſhall we be; in evill caſe: and never be well, till we be back with Him againe.

Eph. 2. 12.

CHRIST, that *Cum*. Then, if this be our caſe, that we cannot be without Him; no remedy then, but to get a *Cum*, by whoſe meanes, *Nobis* and *Deus* may come together againe. And, CHRIST is that *Cum*, to bring it to paſſe. The parties are, GOD, and *We:* And now, this day, He is both. GOD, before, eternally; and, now to day, *Man:* and ſo, both, and takes hold of both, and brings both together againe. For, two Natures here are in Him: If *conceived* and *borne of a woman*, then, a Man: If GOD *with us*, then, GOD. So *Eſay* offered His *ſigne*, *from the height above, or from the depth beneath:* Here, it is. *From above, El*; *From beneath, Anu*; one of us, now: And ſo, His *ſigne*, from both. And, both theſe Natures in the Unity of one Perſon, called by one Name, even this name *Immanuel*.

Verſe 11.

It is His *Vocation*, to be *with us*:
1 In *Nature*.
Gal. 3. 20.

Vocabit nomen: I told you, in His *Name*, is His *Vocation* or Office, to be *cum*, to come betweene, (that is) to be a Mediatour; to make Him, that was *contra nos*, *nobiſcum* againe. A *Mediatour is not of one, but* GOD *is one*. GOD and Man, are two; and they were *two* (as they ſay:) Were two, and two will be, till He make them one; recapitulate and caſt up both into one ſumme: to knit *Anu*, (that is, *We*) and, *El* (that is, GOD) with His *Im*, into one: One word, and one thing, *univocè*, againe.

So, upon the point, in theſe three peeces, there be three Perſons; ſo, a ſecond kinde of Trinity: GOD, *We*, and CHRIST. *El*, is GOD: *Anu*, *We:* for CHRIST, nothing left but *Im*, that is *Cum*, or *With*. For it is He, that maketh the Unity in this Trinity, maketh GOD *with us*, and us, with GOD: and both, in and by Him, to our eternall comfort and joy.

2 In *Name*. Thus is He *with us:* And yet, all this is but Nature ſtill. But, the *nobiſcum* of His *Name*, bodeth yet a farther matter. For (indeed) the *With us*, of His Name, is more than the *With us*, of His Nature. If we make a great matter of that (as, great it is, and very great) behold, the *Ecce* of His Name, is farre beyond it. *With us* in His Nature, that is, *with us*, as Man, that is ſhort: We are more, ſinfull men: a wretched condition added to a Nature corrupt: Will He be *with us*, in that too? Els, this (of Nature,) will ſmally availe us.

In *Sinne*, as Surety.
* Heb. 4. 15.
Iohn 1. 14.
1 Cor. 5. 21.

What, in Sin? Nay, * *in all things, ſinne only except*. Yea, that is, in being *like us*; but not, in being *with us*. For, in being *with us*, except ſin, and except all: The *ridding us of our ſin*, is the only matter, (ſaith *Eſay*, after.) Therefore, to be *with us*, in all things, *ſin it ſelfe not except*. S. *Iohn's Caro factum eſt*, will not ſerve: S. *Paul's fuit peccatum*, muſt come too. In, *with us*, there too. I ſay it over againe: Unity of *Nature* is not enough; He is to be *with us*, in Unity of *Perſon*, likewiſe. So, He was. The Debtor and Surety, make but one perſon, in Law. That, He was: and then, He was *cum*, *with us* throughly, as deepe in, as we.

And this is the proper *Immanu*, of His Name. And this, the *Immanu* indeed. And, till He was thus *with us*, no name He had; He was *Chriſtus anonymus*, CHRIST unchriſtned (as it were.) For, His Name came not, till He became one *with us* in perſon:

Not,

Not, till His Circumciſion: Not, till for us, and in our names, He became debtor of the whole Law; Principall, Forfeiture, and all. To the *hand-writing* He then ſigned, with the firſt fruits of His blood. And then, name the childe, and give Him this Name, *Immanuel*. For, thus He was a right *Immanuel*; truly, *With us*: *With us*, as men: *With us*, as ſinfull men: *With us*, in all things, ſin it ſelf not excepted. Col. 2. 14.

May I not adde this: It is ſaid in the Text, *She ſhall call*: *She*, that is, His Mother. Why, *She*? To let us underſtand, that *She* might give Him the Name, while He undertooke this for us. But, His Father, till all was diſcharged, and the *hand-writing cancelled*; till then, He ſuſpended, He gave it Him not. His Mother, *She* did; when He dropped a little blood, at the ſealing of the Bond. But, He was faine not to drop blood, but to ſweat blood, and to ſhed His blood, every drop of it, yer this *With us* were full anſwered. And then, His Father did it too; *dedit illi nomen ſuper omne nomen*: Then, and not before. His Mother, now: His Father, not till then. But, then, He had proved Himſelfe fully *with us*, *per omnia*, when neither Wombe nor Birth, Cratch nor Croſſe, Croſſe nor Curſe could pluck Him away from us, or make Him not to be *with us*. Then, *vocabit illi nomen*, both She and He: Mother, Father, and all. *With us*, to *eat butter and honey*, ſeemeth much: And it is ſo, for GOD. What ſay ye, to *drinke vineger and gall*? That is much more, (I am ſure:) yet, that He did: I cannot (here) ſay *with us*, but *for us*. Even, drunk of the cup with the dregs of the wrath of GOD: which paſſed not from Him, that it might paſſe from us, and we not drink it. This name given by His Mother. Phil. 2. 9. Verſ. 15. Pſal. 69. 21. Mat. 27. 48.

This, this is the great *With us*: For, of this, follow all the reſt. *With us*, once thus, and then, *with us* in His *oblation* on the Altar of the Temple; *With us*, in His *ſacrifice*, on the Altar of the Croſſe: *With us*, in all the *vertues* and *merits* of His *life*: *With us*, in the *ſatisfaction* and *ſatiſ-paſsion* (both) of His *death*: *With us*, in His *Reſurrection*, to raiſe us up from the earth; *With us*, in His *Aſcenſion*, to exalt us to heaven: *With us*, even then, when He ſeemed to be taken from us: That day, by His Spirit; as, this day, by His fleſh. *Et ecce vobiſcum*, and loe, I am true *Immanuel*, *With you*, by the love of my *Man-hood*; *With you*, by the power of my *God-head*, ſtill *to the end of the world*. Mat. 28. 20.

One more yet. He wonne it, and He weares this name; and, in it, He weares us. And it is both a comfort to us, and a glory, that ſo He weares us. That, Hee is not, cannot be named, without us: that when He is named, *Et nos unà tecum Domine*, we alſo are named with Him. In *Immanu*, is *anu*, and that is we. This is not it; but this; That He hath ſet us in the fore-part of it; *Immanu* before *El*, *Nobiſcum* before *Deus*. This note is not out of place, in this place, where precedence is made a great matter of: That *Immanu* is before *El*: That is, *Wee* firſt, and GOD laſt. It is *Immanuel* and therein *We with Him*.

Good manners would, in a name compound of Him and us, that He ſhould have ſtood before us, and it have beene *Elimmanu*, (at leaſt,) *Deus nobiſcum*, and *Deus* before *nobiſcum*; Not, *Immanuel*, *Nobiſcum*, before *Deus*: He, before us; He the priority of the place, in all reaſon: *Booz*, he placed them ſo, *Ruth* 2. and ſo ſhould we (I dare ſay) if it had beene of our impoſing, *Elimmanu*: It had beene great arrogancy otherwiſe. But, He giving it Himſelfe, would have it ſtand thus; *Vs* ſet before Him. There is a meaning in it. And what can it be but this? That, in the very name we might read, that we are dearer to him than Himſelfe; that He ſo preferred us; and that His own name doth *præ ſe ferre* no leſſe, but give out to all the world, the *Ecce* of S. *Iohns* Goſpell, *Ecce quomodo dilexit*! the *Ecce* of his Epiſtle, *Ecce quantam charitatem habuit*! *See, how he loved them*! *Behold, how great love He bare to them*! See it, in His very name: We are a part of it; We are the fore-part of it, and He the later; He behinde, and we, before: Before Himſelfe, and that by order from Himſelfe: He would have it *Immanuel*. O, whether was greater, humility, or charity in Him! Hard, to ſay whether, but both unſpeakable. Not *Elimmanu*, but *we* before *Him*. Ruth 2 4. Ioh 11. 36. 1 Ioh. 3. 1.

Let us examine this *Sine nobis* a little. How came GOD from us? Nay, ask not that: but, how we came from Him? For we went from Him; not He from us: We made it *Sine nobis*.

Ionas 2.8. We forſooke Him, firſt. *Ionas* tells us, how: *By following lying vanities, we forſooke our owne mercy.*

Nobiſcum from *Deus.* If we went from him firſt, then ſhould it be (in reaſon) *nos cum Deo*; Not, *Nobiſcum Deus*: We, to Him, not He to us. Did we ſo? No indeed: We ſought not Him, He was faine to ſeeke us. *Nos cum Deo*, that would not be: It muſt be *nobiſcum Deus* firſt, or *Nos cum Deo* will never be. This ſecond, then: That, we began the ſeparation; that, long of us: But He begins the reconciliation.

Who hath the hurt, if GOD be without us? We, not He. Who gets by *Nobiſcum?* What gets GOD by *nobiſcum?* Nothing, He: What get we? *Multum per omnem modum.* Why then doth He begin, doth He ſeeke to be *with us?* No reaſon, but *Sic dilexit*, And no reaſon of that.

Rom. 3.2.

But, when He ſought and offered to be *with us*, did we regard it? Nor that neither. You ſee, the Propher here offers *Ahaz* a *ſigne*; bids him, ask it: *Ahaz* would none. And, as he, to the *Signe*, ſo we, to the *Signatum*, the thing ſignified: Care as little for Him, or, His being *with us*, as *Ahaz* did for his *ſigne*. We can be content, He in any ſort will ceaſe from us, come not at us ſo long as the world can be with us, or we with it: Care not for His being with us, till world and all forſake us. How He was faine even to force it on him.

Verſ. 12.

Caſt up theſe then: That, He forſakes not, but being forſaken firſt. That, being forſaken, yet He forſakes not, though. That He, which ſhould be ſought to, ſeekes firſt: And ſeekes *us*, by whom he ſhall get nothing. Yea, when we neglect Him ſo ſeeking, when *Ahaz* will no ſigne, tels him, *He will give him* one, whether he aske or ask not: that is, will do us good, not only without our ſeeking, but even in a manner againſt our wills. And tell me, if there be not as much love in *nobiſcum*, as in all the reſt.

Ver. 14. *initio.*

The end wherfore *Nobiſcum, with us.*
1 To *ſave us* from our enemies.

With us; how, we ſee. Now, *with us*, why; to what end? To more, than I have now time, to tell you of. Two only I name. 1 One that of the place; *To ſave them from their enemies*: As them, ſo us. Them from *Razin* and *Romelie*'s ſon: Us, from the ſon of *Romelie*, or *Romulus*, or whomſoever. If He *with us*, on our ſide, then will He be againſt them, that are againſt us: and, that, let us never feare: Neither our owne weakneſſe, nor the enemies ſtrength. For, though we be weake, and they be ſtrong, yet *Immanuel* (I am ſure) that is *with us*, is ſtronger than they.

Our feare moſt-what groweth, both in ſin and in danger, that we look upon our ſelves: As if it were only *nobis*; as if, never a *Cum*; or that *Cum* were not *El*, the mighty GOD. As if, with that great *EL*, all the inferiour *Els* were not attendant, *Micha-el*, and *Gabri-el*; and (if he *will*) *twelve Legions of Angels*. Or, as if He alone, with one word of his mouth, one *Ego ſum*, could not blow them all downe, could not make them all, as thoſe in the Text, as the *tailes of a couple of fire-brands* that have ſpent themſelves, ſmoke a little, and there is all. No: if He be *with us*, we need not feare, what theſe two, Nay, not what all the firebrands of hell can do againſt us.

Mat. 26.53. Ioh. 18.5.

And (ſure) ſtrange it is, The Saints of GOD, what courage and confidence they have taken, from the very name *Immanuel*. *Go to*, (ſaith *Eſay* in the next Chapter) *Take your counſell, it ſhall be brought to nought, Pronounce a Decree, it ſhall not ſtand.* Why? For, *Immanuel, God is with us*: Nothing but this Name. For, as it is a Name, ſo, it is a whole Propoſition, if you will. And after (in the 50. *Chapter*) he *ſeeks* for enemies, cals them out, *who will contend with me?* where is my adverſary? let him come neere: So little doth he feare them. And, theſe were ghoſtly enemies: And this was, in the point of *Iuſtification*. This, for the Prophet.

Eſay 8.10. Eſay 50.8.

Now, for the *Apoſtle*. Never did Champion, in more couragious manner, caſt his glove, than doth he to his ghoſtly enemies, to *height*, *to depth*, *to things preſent*, *to things to come*, to all, that none of them *ſhall be able*, to ſever him, from this *Cum*, from *His love*. And all, in confidence of *Si Deus nobiſcum*: in whom hee makes full accompt, to *conquer*; Nay, *conquer*, will not ſerve: *more* than conquer, hee, ὑπερνικῶμεν.

Rom. 8.39. Rom. 8.37.

Prov. 30.1. The reaſon is ſet downe, *Prov.* 30. where, he betakes himſelf to *Ittiel* firſt, (which is,

is, but a ſlip of *Immanuel*) *Deus mecum*; And then, to *Ittiel*, ſtraight joynes *Vcal*, I *ſhall prevaile*; not I, but *El with me*. *Ittiel* goeth never alone: *Vcal* attends it ſtill. Get *Ittiel*, if *Ittiel* be with us, *Vcal* will not be away: For, *Ittiel* and *Vcal* part not.

Is this all? No: there is another in the very body of the word it ſelfe: *With us*, to make us that to GOD, that He was (this day) made to man. And this indeed) was the cheife End of His being *with us*; To give us, a *poſſe fieri*, a capacity, *a power to be made the Sons of God*, by being *borne againe of water*, and of the *Spirit*: For *Originem, quam ſumpſit ex utero Virginis, poſuit in fonte Baptiſmatis*, The ſame Originall, that Himſelfe tooke, in the Womb of the *Virgin* to us-ward; the ſame hath he placed for us in the fountaine of Baptiſme, to GOD-ward. Well therefore called, the *wombe* of the Church συσοιχον to the Virgins wombe, with a power given it of *concipiet & pariet filios*, to GOD. So, His being *conceived*, and *borne* the *Sonne of man*, doth *conceive*, and *bring forth*, (*Filiatio, Filiationem*,) our being *borne*, our being *the Sonnes of* GOD. His participation of our *Humane*, our participation of His *Divine* Nature.

2 To make us the Sons of God.

Ioh. 1. 12.

And, ſhall He be *with us*, thus many wayes; and ſhall not we be with Him, (as many, I ſay not, but) ſome, as many as we can? We, *with Him*; as, *He with us*? Specially, ſince upon this iſſue, the Prophet puts King *Aſa*, *The* LORD *is with you, if you be with him: With you* to *ſave* you, if you *with Him* to ſerve Him. It holds *reciprocè*, in all duties of love (as here was love, if ever,) *Immanuel*, GOD *with us*, requires *Immelanu*, *Vs with* GOD againe.

Our Duty: To be *with Him*.

2 Chron. 15. 2.

He with us, now (I hope:) For, *where two or three are gathered together in His Name, there is He with them*. But, that is in His God-head. And, we are *with Him*; our Prayers, our Prayſes are *with Him*: But, that is in our ſpirits, whence they come.

In prayer, &c. Mat. 18. 20.

Theſe are well: but theſe are not all we can: And, none of theſe, the proper *with Him* of the *Day*. That hath a ſpeciall *Cum* of it ſelfe, peculiar to it. Namely, that wee be ſo with Him, as Hee (this day) was *with us*: that was, in *fleſh*; not in *Spirit* only. That *fleſh* that was *conceived* and this *day borne*, *Corpus aptaſti mihi*, that body that was (this day,) fitted to Him. And, if we be not with Him, thus; If this His fleſh be not *with us*; If we partake it not; which way ſoever elſe we be *with Him*, we come ſhort of the *Im*, of this day. *Im*, otherwiſe it may be; but not that way, which is proper to this *Feaſt*. *Thy Land O Immanuel*, (ſaith the *Prophet* in the next Chapter:) And may not I ſay, This *thy Feaſt O Immanuel*? Sure, no being with Him, ſo kindly, ſo pleaſing to Him, ſo fitting this Feaſt, as, to grow into one, with Him: as, upon the ſame day, ſo, the very ſame way, *He* did *with us*.

In the *Sacramens*.

Pſal. 40. 7. Heb. 10. 5.

Eſay 8. 8.

This, as it is moſt proper; ſo, it is the moſt ſtreight and neere that can be: the ſureſt being withall, that can be: *Nihil tam nobiſcum, tam noſtrum, quàm alimentum noſtrum*, Nothing ſo *with us*, ſo ours, as that we eat and drink down; which goeth, and groweth one *with us*. For, *alimentum & alitum* doe *coaleſcere in unum*, grow into an union; and that union is unſeparable ever after. This then, I commend to you: Even the being *with Him* in the *Sacrament* of His Body: That body, that was *conceived* and *borne*, (as for other ends, ſo) for this ſpecially, to be *with you*: And, this day, as for other intents, ſo even for this, for the Holy *Euchariſt*. This, as the kindlieſt, for the time; as, the ſureſt, for the manner, of being with.

And, this is the furtheſt: And this is all, we can come to heare; neere upon earth. But, this is not all: there is a further to come ſtill. For, wee are not together: wee are parted, He and we. He, in heaven; and we, in earth. But it ſhall not alway ſo be. Beſide this day, *Immanuel* hath another day: And that day will come; And when it doth come, He will come, and take us to himſelf. That, as he hath been our *Immanuel* upon earth, So he may be our *Immanuel* in heaven; *He with us*, and we with him, there, for ever.

In *Heaven*.

This

This (of the Sacrament) is a preparative to that; will conceive and bring forth the other. For, immediately, after *He* had given them the holy *Euchariſt*, *He prayed* ſtraight, that they that had ſo beene with *Him* in the Bleſſed Sacrament, *Father, my will is*, my prayer, my laſt prayer, *that where I am, they may be alſo.*

Ioh. 17. 24.

And *He* is in heaven, in the joy and glory there: and there *He* would have us. So *nobiſcum Deus in terris*, brings us to *nos cum Deo in cælis*, even thither. Thither may it bring us; and thither may we come, and there be; *He with us*, and we with *Him* for ever. *Immanuel*, is the end of the Verſe:

The ſame be our end, that ſo we may be happy
and bleſſed without end.

(***)

A SER-

A SERMON PREACHED BEFORE THE KINGS MAJESTIE AT VVHITE-HALL,

On Munday, the XXV. of December,
A. D. MDCXV. *being* CHRISTMAS *Day.*

MICA Chap. V. Ver. XII.

Et tu BETHLEHEM EPHRATA, parvulus es in millibus JVDA: ex te mihi egredietur qui sit * Dominator in ISRAEL; & egressus Ejus ab initio a diebus æternitatis.

And thou BETHLEHEM EPHRATA *art little* to be *among the thousands of* JVDA; *yet, out of thee shall He come forth unto me, that shall be the Ruler in* ISRAEL: *whose goings forth* have beene *from the beginning, and from everlasting.*

* Ἡγούμενος.

THE Prophet *ESAY* had the honour to be the first, that is vouched, and whose words are enrolled in the New Testament. The Prophet *Mica* hath the honour to be the second. That of *Esay*, *Ecce virgo, &c.* in the end of the first *Chapter*. This of *Mica*, *Et tu Bethlehem, &c.* in the beginning of the second, of the first of all the Evangelists S, *Matthew*. Esay 7.14. Mat.1.23.26.

They follow one the other: and they follow well, one on the other. That of *Esay*, *His Birth*: This, of *Mica*, the *place of His Birth. Behold a Virgin shall beare* (saith *Esay*:) and *Bethlehem* shall be the *place*, where she shall do it (saith *Mica*:) *His* name (saith *Esay*) *shall be God with us: VVith us* (saith *Mica*) *to be our guid*, and conduct us: *He*, *with us*, in *Bethlehem*, in the beginning of the Verse; that we, with *Him*, in *eternity*, in the end of it.

We have (first) a most *sure word* and warrant of the *Evangelist*, that the *testimony of* JESUS *is the Spirit of this Prophecy*: that, *this day*, *this Scripture* was *fulfilled*, when *He was borne at Bethlehem*. In S. *Matthews* steps we tread, when we so apply it: and, so treading alwayes, (sure we are) we tread safely. No ἰδία ἐπιλύσεως, *private interpretation* of our own head; but, *Mica*, by *Matthew*, the *Prophet*, by the *Evangelist*: ever the best. Apoc.19.20. Mat.2.1. 2 Pet.1,20.

To say truth, there is no applying it to any, but to CHRIST: None, to give it away to, from Him.

1. From *David*, to the SON *of* DAVID, (that is, to Him.) We read not of any other *borne at Bethlehem*. No Record to be shewed, but of them two.

2. But,

2. But, what ever become of that, this is ſure: None had ever *His goings out from everlaſting*, but He. None, of whom thoſe words can be verified, but of Him onely: as, who only is the *Son* of the ever-living God.

3. Theſe might ſerve: But, it is yet more cleare, this: For howſoever, about *Eſay's Ecce virgo*, the *Iewes* and we are not of one minde: yet, for this (here) of *Mica*, the coaſt is cleare: the Jewes will not quarrell us, touching it: there is, on all ſides, betweene them and us, good agreement.

Mat 2.4. For, upon the comming of the *Wiſe-men*, *from the Eaſt*, there was a *Synod* of the *High Prieſts and Scribes*, called at *Ieruſalem*, (the very firſt, that we read of, in the New
Mat. 2.5. Teſtament:) and *called, by the King*; to reſolve the point, about the *place* of CHRISTS *Birth*. And, then and there, it was reſolved, *Conciliariter*, that, *at Bethlehem*; And reſolved, from this very place, for that, theſe words were a knowne *Prophecy*, of the *Birth of* CHRIST.

Upon which ſo famous an occaſion, this reſolution grew ſo notorious, as it did
Ioh. 7.42. *manare in vulgus*; the very people could tell this: They argue, in the ſeventh of *Iohn*, againſt our *Saviour*, by it, that He could not be the CHRIST: for CHRIST was to come out of *Bethlehem* (that was taken, as granted:) and he came out of *Galile* (as they, in errour, thought.) But, that was plaine *ignoratio elenchi*: For, though He were there *brought up*, He might be *borne at Bethlehem*: and ſo, He was. But ſo: Prieſt and People (both) knew, *Bethlehem* was CHRISTS *natale ſolum*; and that this *Prophecy* was the *evidence* for it.

4. Though theſe be enough: yet have we a greater witneſſe, than all theſe, from
Mat 2.9. heaven: even the *Starre*. For, whither this Scripture doth ſend us, thither, the *Starre*
Pſal. 87.4. doth lead us: to *Bethlehem*, ſtraight. Never ſtood ſtill, till it came thither; and there, it ſtood directly *over the place* (as much to ſay, as) * *Lo, there He is borne*. And, in this will we reſt: ſince *Mica* and *Matthew*, *Prophet* and *Apoſtle*, *Prieſt* and *People*, *Chriſtians* and *Iews*, *Heaven* and *Earth* are all with us; all teſtifie, this Text pertains to CHRISTS *Birth*; and ſo, to this *day*, properly.

It is, of a *place*: And *place* and *time* are held weighty circumſtances. (Specially, in
Luk 17.37. Mark. 13.4. matter of *fact* or ſtory.) *Vbi & quando*, materiall queſtions. The *Apoſtles* asked them both: *Vbi Domine? Where Lord?* (*Luke* 17.) *Quando, & quod erit Signum? When and what ſhall be the Signe?* (*Marke* 13.)

1 Of the time, *when*, ſome other time may give occaſion, if it ſo pleaſe GOD. Now of *Vbi Domine?* the place *where*: There we are to day; whereto, this is a direct anſwer, *Bethlehem* is the *place*. That, firſt.

2 But then ſecondly, this circumſtance leads us further, to matter of Subſtance: the *place* of the *Birth*, to the *Birth* it ſelfe; and the *Birth to* the *Party borne*: who is, here, ſet forth, as a perſon: *He comes forth* once and againe, *He leades*, *He feeds*; all, acts of a perſon entire.

3 Thirdly, this perſon is here ſaid to have two *commings forth*: [1] *Egreditur ex te*, one: [2] *Egreſſus Ejus ab æterno*, the other. In which two are expreſly ſet downe His two *Natures*. [1] *Ex te*, from *Bethlehem*, on earth; thence, He came according to His *Man-hood*. [2] *A diebus æternitatis*, *from everlaſting*, or *from eternity*; thence, He came, according to His *God-head*.

4 And laſt (to make it a full and compleat *Chriſtmas*, in Text:) Beſides His *Place*, *Perſon*, and *Natures* (in theſe two *commings forth*:) Here is His *Office* alſo, to bee
Mat. 2.6. Ἡγούμενος, ὅστις ποιμανεῖ, (So doth S. *Matthew* turne מושל the *Prophets* word; I follow no other; for, ſure I am, I cannot follow a better Tranſlator;) *Dux, qui paſcet*. One to [1] *lead us*, and to [2] *feed us*, and ſo, to conduct us from *Bethlehem* (where, this day, we come firſt acquainted with Him) to the ſtate of *eternity*, whence Hee came out, to bring us in; there, to live and reigne with Him, for ever.

The Diviſion So: [1] of the *Place*: [2] *Perſon*: [3] *Natures*: and [4] *Office* of CHRIST. I. The *Place*
I of His *Birth*, *Bethlehem*; with her two *Epithetes* or twins (as it were) [1] *Parvula*, *little*;
II. III. and [2] *Ephrata*, *fruitfull*. 2. Then, of His *Perſon*, that did *come forth*. 3. After, of
IV. both His *Natures*: [1] As man, from *Bethlehem*: [2] As GOD, from *everlaſting*. 4. Laſt,

of

of His *office*.[1] To be our *guide*, to *leade us* (ſaith *Mica*:)[2] *Dux, qui paſcet*; *Lead us*, and *feed us* (ſaith *Matthew*) both. And, ſo *leading* and *feeding us*, to conduct and bring us, to the *joyes* and *joyfull dayes of eternity*: whither, without Him, we can never come: and, whither till we come, we ſhall never be, as we would be, that is, truly happy indeed. This is *His Office*. And, as His Office to *lead* and to *feed* us: ſo, our *Duty*, to be *led*, and to *be fed* by *Him*. That followes of it ſelfe

Mat. 2. 6.

ET *tu Bethlehem*. A word, of the *Character*, or manner of the ſpeech. For, this *Verſe* hath no dependance at all, on that, went before. The *Prophet* breakes off the diſcourſe, he was in, and breakes into this of *Bethlehem* (here,) all of a ſudden. This we call an *Apoſtrophe*; and, it is one of the *figures*, that be *ſtirrers* of *attention*.

The *Manner* of the ſpeech: *Et tu Bethlehem*.

For, this we finde; that, when one goes on ſtill with a tale in a continued tenour of ſpeech, attention growes dull; and, no readier way, to wake it, (as the *Maſters* of that *Art* tell us) than, ſuddenly to break off the point, we were in hand with, and turne us to quite another matter; which with the ſtrangeneſſe, will affect the hearer, and make him liſten afreſh, whether he will or no.

The *Prophet* doth ſo, in this. He was (but the *Verſe* before,) muſtering *garriſons* and laying *Siege* to *Ieruſalem*: and, in the midſt of his tale, falls from that, and preſently is at *Bethlehem*: tels us, of a new matter; about a Child to be borne there. This muſt needs move attention. Any *Apoſtrophe* will doe it, more or leſſe. 1

But, of all, none to that, which is framed in the *Second Perſon*: as, this is. For, it is not a ſpeech of, or concerning *Bethlehem*, in the *Third Perſon*, (as that of *Eſay*, *Behold a Virgin*; ſo here, *Behold, out of Bethlehem, ſhall come*:) Not, *Enuntiative*. But it is a ſpeech, to *Bethlehem*, in the *Second perſon*: *Et tu, and thou Bethlehem, out of thee ſhall there come*: *Annuntiativè*; which hath more vigour in it. If *Eſay* had ſaid [*And thou Virgin ſhalt conceive*,] it had been more effectuall, than [*Behold a Virgin ſhall conceive*] More a great deale. 2

But more ſpecially yet; if in the ſecond perſon, we turne our ſpeech *ad inanimata*, to things that can neither heare, nor underſtand. Not, that we hold them capable of that which is ſpoken: but that if in any degree they were ſo, it is ſuch, as ſurely would move them. Such is the *Prophets* here: turnes him to the Towne-walls of *Bethlehem*; makes a ſet ſpeech to them; tells them of all this matter: *And thou Bethlehem*, to thee be it ſpoken, *out of thee, ſhall there come*. And this is very forcible, and full of life: For it, intends, that if the very walls and ſtones in them could heare, or could rejoyce, there is good cauſe, they ſhould doe both: in that there ſhould come, out of them, One, for whom, *Ieruſalem* and all the Cities of *Iuda*, Nay, all the world ſhould be the better. Weigh it well, and you ſhall finde, there is more in this [*Et tu*] than is, or can be in any *Ecce* of them all. And this for *Et tu*, the *Manner* of the ſpeech. 3

The *Matter* of it.

For the *Matter*: It is an anſwer to the queſtion, (*Vbi natus eſt*;) of the *Wiſe-men*, *Where is He that is borne? Born He was*, (that they knew:) *Where borne*, (that they knew not:) The *Starre* told them one; the *Prophet*, the other. *Et claritas claritatem clarificat*, and, a cleere *Starre* is made more cleere, by a *Prophecy* as cleare, or clearer than it. For, very cleare it is (the prophecy) without all circuitie, noting, naming, (and in a manner) pointing to it: *And thou Bethlehem*.

I

The *Place Bethlehem*.

And, becauſe there were two *Bethlehems*, One in the *Tribe* of *Zabulon*, *Ioſ.* 19. 31. Another, of the *Tribe* of *Iuda*: He ſaith, it was *Bethlehem Ephrata*, which is that in the Tribe of *Iuda*, as S. *Matthew* (rather giving the ſenſe, then ſtanding on the words) cites it. There can be no errour: *Rachels Sepulcher* was there by: *Rachel was buried, by Ephrata*; *Ephrata, the ſame is Bethlehem*, *Moſes* tels us, more than a thouſand

I

Bethlehem Ephrata.
Ioſ. 19. 13.
Mat. 2. 6.
Gen 35. 19.

Gen. 48. 7. yeares before, *Gen.* 48. 7. As plaine (this) as plaine may be: No Oracle of *Delphos*; without any equivocation at all.

2 *Bethlehem parva.* We have the *Place*: Now, what manner place is it? *Et tu Bethlehem, parvula.* *Parvula*, this *little*, doth a little trouble us: Why, it is a ſorry poore Village, ſcarce worth an *Apoſtrophe*; ſpecially, to turne from *Ieruſalem*, to turne to it. And, as little likelihood, that ſo great a State as the *Guid of the whole world* ſhould come creeping out of ſuch a corner: *Locus, & locatum* (ever) are equall. That *Birth* is (ſure) too big for this place. The *Prophet* diſſembles it not; ſaw, what fleſh and blood would except ſtraight: As, (ever) they carry a conceit, againſt ſome *Places* and *Perſons*. And, can any *great matter* come from them? What, *from Bethlehem*? What, *out of Galile*? Nay, if ſo great a *State*, He would come from another manner place, than that. *Et tu Ieruſalem*, from *Ieruſalem*, *Damaſcus*, *Cæſarea*; from ſome ſtately *City*, much better beſeeming Him. Theſe are *Dictata carnis*.

Ioh. 7. 52. 1. 46

First, He denyes not, *Little* it was; and, not ὀλίγος, but ὀλίγιστος, not *parva*, but *parvula*; diminutively *little*. So *little* (ſaith the *Prophet*) that it was not be reckoned *una de millibus*, not *one* of a *thouſand*, for the meanneſſe of it. And the *Evangeliſt* makes it rather worſe, than better: for, the *Prophets* word *parvula*, he turnes ἐλαχίστη, that is, *minima*, even the *very leaſt of all*.

Mat. 2. 6.

This he confeſſes: but then, joynes this iſſue, that though the *Tu* be little, the *Ex te* may be great. *Ex te parvâ egredietur non parvus*: As little as it is, no *little Perſon* ſhall *come out* of it. Though it be not *una de millibus*, for the meanneſſe, (as ſaith *Mica*:) Notwithſtanding, He that is to *come out of it*, may be, and is, *electus unus de millibus*, *One of a thouſand*, for his *choiſe*, for his excellency. Though it, not worthy to be *one of the Thouſands of Iuda*, it ſhould ſend forth one, that ſhould *rule the thouſands of Iuda*, and the *ten thouſands of Iſrael*: And not of *Iſrael* only, after the fleſh, (but a handfull, in compariſon of them, He ſhould *lead*,) but, the *Iſrael of God*, His faithfull choſen people, all the world over. Indeed, He had anſwered the objection, before He made it, in *Ephrata*: that *little* it was, but *fruitfull*, and not a little fruitfull.

Cant. 5. 10.

Which two counterpoints make (in ſhew) a conflict, or contradiction betweene the *Prophet*, and the *Evangeliſt*: The *Prophet* ſaith, *Thou art the leaſt*: The *Evangeliſt* (citing him) ſaith the cleane contrary, *Thou art not the leaſt*. *Bethlehem, minima, & non minima*; *leaſt*, and *not leaſt*; how may both be? Well enough, both: So, both be not ſaid, regard had to one and the ſame thing.

Mat. 2. 6.

Leaſt (ſaith *Mica*, and ſaith true,) for the compaſſe of the territory, *leaſt*; for the ſmall number of the Inhabitants, *leaſt*; for the thinneſſe and meanneſſe of the buildings, (as was ſeene at CHRISTS *Birth*, not able to give *Lodging* to any number:) So *leaſt*. But then againe, *not leaſt* (ſaith S. *Matthew*, and ſaith truly too:) Not, in regard of any of the three now mentioned, but of another, able (of it ſelf alone) to weigh them all down: in that it ſhould yeeld *Alumnum tam grandem*, ſo *great a birth*, as the *great Meſsias of the world*: One, whoſe only *comming forth of it* was able to make it, not the *leaſt*, nay, the *greateſt* and moſt famous of all the *dwellings of Iacob*; of the whole Land; Nay, of the *whole world*, then. And thus, not the *leaſt*. Though *minima*, for the *Tu*: *non minima*, for the *ex te*: *Non minima*, if it were but for him, and for nothing elſe.

Luk. 2. 7.

What ſhall we make of this? Nothing, but what commeth from it of it ſelfe, without ſtraining. That, with *God*, it is no new thing; (Nay, very familiar, as even the Heathen have obſerved; ſo familiar, as GOD ſeemes to take delight in it;) to bring *maxima, de minimis*; *great, out of little*; CHRIST, *out of Bethlehem*. Which is plaine, even in Nature. How huge an *Oke*, from how ſmall an *Acorne*! (But, that asks great time:) From how little a *graine of muſtard-ſeed* (the very *Bethlehem minima*, the *leaſt of all ſeeds*) how large a plant! Of how faire a ſpread! and that, in little time, a moneth or two at moſt.

Mat. 13. 32.

But, we are not in *Nature*, now: in this very point (here) of *Guides and Rulers*, therein (too) it hath beene no unuſuall thing with Him, out of ſmall beginnings, to raiſe mighty States. Their firſt *Guid* (*Moſes*,) whence came he? out of a *basket of bul-ruſhes*, forlorne and *floating among the flagges*; taken up, even by chance. The

Exod. 2. 3.

great

great beginner of their Monarchie: and not of theirs alone, but the two beginners of the two mighty Monarchies of the *Persians*, and *Romanes*; (*Cyrus* and *Romulus*) from the *Shepheards* scrip, from the *Sheepcoat* all three. Those great *Magnalia*, from *parva ma palia*. And, as the *Kingdomes* of the earth from a *sheepcoate*: So, His own (of the *Church*) from a *fisherbote*. We may well turne to them, with this *Apostrophe*: *And thou sheepcoate, out of thee have come mighty Monarchs: And thou fisherbote, out of thee, foure of the chiefe and principall Apostles.* Mat. 4. 18. 21.

Even so Lord (saith our *Saviour*) *for, so is thy pleasure*. And, since it is His pleasure so to deale, it is His further pleasure, (and it is our lesson, out of this *Bethlehem minima*, Even this) *Ne minima minimi*, that we set not little by that which is little, unles we will so set by *Bethlehem*, and by CHRIST and all. He will not have *little places* vilified; *little Zoar* will save the body; little *Bethlehem*, the soule. Nor have (saith *Zachary*) *dies parvos*, *little times* despised; unlesse we will despise this *Day*, the Feast of *Humility*: Nor have one of these *little ones* offended: Why? for, *Ephrata* may make amends for *parvula*; *ex te*, for *tu*. Mat. 11. 26. Gen. 19. 20. Zach. 4. 10. Mat. 18. 6.

This is on GODS behalfe. On CHRISTS yet further, (to stay a little upon this *little*.) for though there want not divers other good congruences, why CHRIST should come from *Bethlehem*, rather than from another place: For that, it was the *Towne of David*; and He was the *Sonne of David*; and so a place not unmeet for Him to *come* from, even in that respect, being *sedes avita*. Out of thee came *David*, and (well) therefore, *out of thee shall come Davids Sonne*; *Davids Sonne*, *and Davids Lord* both. Ioh. 7. 42.

2 The Surname of *Ephrata* puts me in mind of another; *Lo, we heard of it at Ephrata*, (saith the *Psalme*) there, the first newes of the *Temple*: And *Lo, we heard of Him at Ephrata*, (to day by the *Angell*,) there, the first word of the *Lord* of the *Temple*. The *Temple* was the type of the *Church*: and that was heard of, at *Ephrata* first; and, no wayes incongruent, that, where the *Church*; there, the *Head of the Church*, *Christ*, and CHRISTS *Church* (both) at one place. Psal. 132. 6. Luk. 2. 11.

3 There is a third in the very name of *Bethlehem* (that is) the *house of bread*. For Hee that was *borne* there, was *bread*. But, that will bee more proper anon at *Qui pascet*.

But these though they agree well, yet none of them, so well, as this, that it was *minima*: the very *minimenesse* (as I may say) of it. For, in so being, it was a place well suting with His estate now, (at His *egredietur ex te*,) which was the state of *Humility*, eminent in His (if ever, in any) Birth. *Bethlehem* was not so little, but He as *little* as it. Looke, what *Apostrophe Mica* made to the Towne, may we make to Him; and that with better reason: *And thou Bethlemite, thou wert as little among the Sons of men*: as ever was *Bethlehem among the villages of Iuda*. So, *novissimum oppidorum* (as *Mica* cals it) suits well with *novissimus virorum*, (as *Esay* cals Him.) Esay. 53. 3.

And it was not the *Place* alone, but, all were little, then. The time, *in solstitio brumali*, the deep of *Winter*, when the dayes are at the *shortest* and least. And the people, (He came of) *little*: *Amos* saith, *Who shall raise up Iacob, for he is small?* Small, ever: but, never so small, never so low brought, as, at His *comming forth*. Then, at the lowest, and the very *least*: as being (then) brought under the bondage of a stranger: and he, one of the *children of Edom*, that cryed, *Down with them, down to the ground*. One, that made *Rachel mourne* in her *grave* (her grave was there hard by) for the slaughter of the poore *innocents*, within a while after. So, Place, and Time, and People, and all, *little*: and, He Himselfe lesse than all. Amos 7. 2. 5. Psal. 137. 7. Mic. 2. 12.

For, even in the place, *Mica* hath not said all: for, He is lesse yet. If *little Bethlehem* offend: what could have beene said, if he had gone further (any yet not further, than S. *Luke*) *And thou, the stable, in the Inne at Bethlehem*, *And thou, the manger in the stable, Ex te egredietur, out of thee shall He come*. These are beyond *Bethlehem parva*; lesse yet: yet thence did He *come* too, at His entrance into the world. And all these nothing, to His *going out*: Another manner of diminution, there, than all these. Such was His Humility, on this Feast of Humility. Luk. 2. 7.

And O thou little Bethlehem, And O thou little Bethlemite, how do you both (both *Place*, and *Perſon*) confound the haughtineſſe of many, that (yet) would be called *Chriſtians*, and even neere *Chriſt* Himſelfe. There is in both of you (if it were, well taken to heart) enough to prick the ſwelling, and let out the apoſtumed matter of pride, from a many of us, whoſe looke, geſture, gate, and ſwelling words of vanity are too big for *Bethlehem*: whoſe whole carriage and courſe is, as if they were to be ſaved, by one that came out of the great City *Ninive* or *Grand Cayre*, rather, than out of the little Hamlet of *Bethlehem*.

But, all this was done to bring that vertue in credit. I finde no reaſon rendred of it, but this: That, by what manner place, He made choiſe of, to be *borne* at, He would teach us, what manner of ſpirits, He doth affect, to take up His reſidence, and to reſt in. The *High and Excellent*, ſaith *Eſay*, *that inhabits eternity*, He alſo *will reſt with the lowly*; with thoſe, that be no higher than *Bethlehem*, in their owne eyes. [a] To them He *looke:* [b] *gives grace to them*, [c] to them He *reveales*, what He keepes from the *great ones of this world*. And when He ſhall ſit in all His glory, He ſhall ſay, *Quòd minimis hiis & mihi*. Say it forward, *affirmativè*: And ſay it backward *negativè*, *Quòd nec minimis hiis, nec mihi*: What to theſe *minims*, to *mee*: What *not to them, not to mee* neither.

Eſay 57.15.
[a] Eſay 66.2.
[b] Prov. 3.34.
[c] Mat. 11.25.
Mat. 25.40.
Mat. 25.45.

To end this point then: For *little Bethlehems* ſake, to love the vertue that is like it. And for the vertues ſake, to honour it. Honour it, there is a *Starre over* it, there is a *Saviour* in it: Honour it, for that which comes *out* of it; for the *fruit* it yeelds: More good *comes forth* out of that poore Towne, (*mihi*, ſaith the *Prophet*, *to me: nobis*, may, we ſay, to us all) than from all the great and glorious Cities in the world. What good, *Nazianzen* tells us: *Bethlehem honora parvam, quæ te inducit in Paradiſum*, It gives us our introduction, to *Paradiſe* (*Bethlehem:*) it gives us a *Guid*, to day, if we will follow Him, will bring us thither to our originall happineſſe: Nay, further than ſo, to the *dayes of eternity*. And, Him we muſt follow, and it we muſt honour, (even this vertue,) if ever we meane, to come there.

II. The *Perſon*.

This for the *Place*. Now for the *Perſon*, that commeth from this *Place*. For, being in ſpeech of a *place*, He continues in locall termes fit for a place, *Egreditur ex te*. *Egredi*, is to *come forth*; and that is properly from, or out of a *Place*. And, the rather He doth it, becauſe withall, it is a terme that fitteth His *Birth* well: So, the Scripture ſaith, *Naked came I forth*, (that is) was I borne. *The child that firſt comes forth* (that is) the firſt is borne. This word is twiſe repeated: [1] Once, *out of Bethlehem, Ex te*: [2] Another, *from everlaſting, ab æterno*. Theſe two ſet out to us His two *commings forth* (that is) His two *Nativities*: (Nativity is nothing but a *comming forth*.) Thoſe two, His two *Natures*: ſince *Mativitas eſt ad naturam via*, *Nativity* is but the way that leads to *Nature*. [1] *Egreditur ex te*, as the *Son of man*, as *Davids Son*: [2] *Egreſſus Ejus ab æterno*, as the *Son of* GOD, as *Davids* LORD.

Iob. 1.21.
Gen. 38.28.

III. His *Natures*. 1 As *Man* from *Bethlehem*.

Egredietur ex te. *Egredietur* is the *tenſe* of the time to come: *To come*, when *Micah* wrote this, and in the *Future*: but *come*, when * S. *Matthew* cited it, and in the *Præter*: *When* JESUS *was borne at Bethlehem*. But, *future* and *præter* (both) are *in time*: So, this, His Birth *in time*.

* Mat. 2.1.

But, the other hath neither *Future* nor *Præter*, neither *moode* nor *tenſe*; nay, No *Verbe*, at all! It is expreſſed by a *Subſtantive*: to ſhew His ſubſiſtence before all time, *from* all *eternity*.

2 *Ex*, is a *Place*; out of it Hee came; ſo, in it Hee was: and this Birth, *locall*, as (before) *temporall*. So was not His other; that hath no *ex*: that is *ab*. *ab æterno*: For, as *eternall*, no *place* containes Him; He is every where; *fills both Heaven and earth*.

3 *Te*; that *place* is *Bethlehem*, a place upon *earth*. According to which it is ſaid, *there*

ſhall

ſhall come a Root out of Ieſſe (*Eſay's* terme, *Chap.* 11. *Ver.* 1.) and out of it, a *Branch*, *Ieremie's*, *Chap.* 23. *Ver.* 5.) Thence, *Germen*, a *Flower* or *bloſſome*, (*Zacharie's*, *Chap.* 6. *v.* 12.) and from it this *Fruit* of *Ephrata*, the *Fruit* of the *Virgins womb*. *Root*, *branch*, *bloſſome*, and *fruit*, all of the *earth*, earthly. But there came forth, at the ſame time a *Starre*; too: to ſhew He had another more high and heavenly being.

Eſay. 11. 1. Ier 23. 5. Zach. 6. 12. Luk. 1. 42.

2

For, this of *Bethlehem* was not His *firſt flight* (as we ſay:) the other, though it ſtand behinde in the *Verſe*, was before that, by far: *Ex utero*, *ante luciferum*: *Ante luciferum*, before the *Star* of His *birth*; nay, before any *morning ſtar* came forth, He was *come forth*. *A principio* (ſaith *Mica.*) And it is S. *Iohn's In principio*, (the two firſt words of his *Goſpell*,) long before *Moſes In principio* (the two firſt words of *Geneſis*.) But, to leave no place to doubt of his meaning, he gloſſeth his *à principio*, with, *ab æterno*, (that is) *from everlaſting*. By which very words, [*from eternity*] *Arius* errour (of *erat*, *quando non erat*) falls to the ground. For, *nunquam erat*, *quando non erat æternitas*: Never was there (call it, what you will) when *eternity* was not. For, as *everlaſting*, forwards, is, to *quando tempus non erit amplius*, there ſhall be no more time: So everlaſting, backward, is, to *quando tempus non erat adhuc*, when there was yet no time at all.

As God *from everlaſting*. Pſal. 110. 3.

Now, let it not trouble you, that this His *eternall*, is the plurall number (*outgoings*) as if they were more than one: It is but the *Hebrew* phraſe: They uſe, to expreſſe the *Superlative*, (ever) by the *Subſtantive* of the plurall number, to call that man אשרי *bleſſings*, whom they meane to be moſt *bleſſed*. So that, *outgoings*, which is but one; but ſo high after ſuch a manner, ſo paſt our reach, as *Eſay* askes, *Generationem Ejus quis enarrabit*, *Who ſhall declare His generation?* No one, no *ſingular* will reach it: and ſo, it is expreſſed *plurally*.

Eſay. 53. 8.

So uſe they alſo, to note our *continuance*. And ſo it ſets out to us, the continuall *emanation*, or proceeding of Him, from His *Father*, ὡσπαύγασμα (the *Apoſtles* word) *as a beame of brightneſſe* ſtreaming from Him unceſſantly: Never *paſt*, (His *generation*;) but, (as the *Schoolemen* call it) *actus commenſuratus æternitati*. For *Hodiè genui te*, is true of every day: yet, becauſe it hath co-exiſtence with many revolutions of time, (though it be indeed, in it ſelfe, but one drawn out along, yet according to the many ages it laſteth, it ſeemeth to multiply it ſelfe into many: And ſo is expreſſed plurally.

2

Heb. 1. 3.

Pſal. 2. 7.

Though, (the principall ſenſe alwayes ſaved) we may referre this *Plurall* to both His *outgoings*; both, as *Son of God before all times*, and as *Son of man in the fulneſſe of time*. For, this latter (though executed in time) had his *outgoing* (that is, the *Decree* for it went forth) *ab æterno*. Even, that *out of Bethlehem* He ſhould come; be the *Son of man*; the *Saviour of Mankind*; and their *Guide*, to *eternity*. Even that way alſo (in a ſenſe) it may be ſaid; As Man, He came forth *A principio*, *A diebus æternitatis*: *A principio*, for the *efficacy*; *ab æterno*, for the *Decree*. *From the beginning* there went vertue forth of Him, which wrought, even then, when He was but *forth-comming*, as we ſay, and yet not come forth. His *life*, His *death*, *ab origine mundi*. So for the efficacy, *à principio*. As for the *Decree*; that was *gone forth*, *from before the foundations of the world*, *from all eternity*.

3

Apoc. 13. 8. Epheſ. 1. 4.

So now have we this Party, twiſe *come forth*; compound of *Bethlehem*, and *eternity*. And, now we have Him, what ſhall we do to Him? But firſt, what ſhall He do to us? With GOD, *Officium fundatur in beneficio*: He firſt doth for us, before he require ought of us. This He ſhall do for us: He ſhall be, to us, מרעה is the word of the *Text*; S. *Matthew* turnes it Ἡγούμενος. Which, in the firſt and native ſenſe, is a *Guide* for the way, *Dux viæ*, to *leade us*: [2] In a ſecond, is a *Captaine*, *Dux militiæ*, to *guard us*. [3] And to theſe two, by way of paraphraſe, S. *Matthew* addes, ὅστις ποιμανεῖ, *qui paſcet*, a *Guide that ſhall feed us*. [1] To *leade us* in the *way*. [2] To *guard us* in the *way*. [3] To *feed us* in the way. In theſe three, His *Office*. From a *place*, He came to be our *guid*, to a *place*: Still, he holds on which his *locall* terms, he began with. For a *guide* ſerves properly to bring one to a *place*. There is, in that word, both the *Office*, He to performe to us; and the *Benefit*, we to receive by Him, (*guiding*.) And it impleth

III. His *Office*.

I A *Guide to lead us*.

implieth alſo, our *Duty* to Him againe: for, if He to *leade*; we to be *led* by Him: *Hee is become the Author of eternall Salvation, (Heb.*5. ſaith the *Apoſtle) to them, as will obey Him, and be guided by Him*, and, to none other.

Heb.5.9.

Will ye ſee (firſt) the neceſſity of both thoſe *His commings forth*, for this *Office*, to be our *Guide? Egredietur ex te*, firſt; He was to be of us, being to *guide* us: for being of us, He would the better underſtand our wants, and *have the more compaſsion on them: Heb.*4.15. Therefore, if a *Prophet: A Prophet ſhall the Lord raiſe up unto you*, from among your brethren: (*Moſes Egredietur ex te.*) If a *Prince*: *Your noble Ruler ſhall be of your ſelves, even from the midſt of you*: (*Ieremie*: So he, *Egredietur ex te.*) If a *Prieſt*: then, *to be taken from men, and be ordained for men, in things partaining unto God*: (the *Apoſtles egredietur ex te*) To every one of theſe: And theſe three be the three great *Guides* of mankind.

Heb.4.15. Deut.18.18. Ier.30.21. Heb 5.1.

And againe: As meet, He ſhould *come forth from eternity*, if thither He to bring us. None can bring to a place, ſo well, as He, that hath beene there. There He had beene; had *inhabited eternity* (ſaith *Eſay:*) thence He came; and comming thence, beſt knowes the way thither againe. So neither of His *outgoings* more than needs.

Eſay 57.15.

Now to our *Guide*. Where, the termes of *Way*, and of *walking*, and *leading*, meet us ſo thick, are ſo frequent, all along the Scripture; as plaine it is, our very life is held as a *Iourney*; and we (as the Schoolemen term us) *viatores*, in ſtate of wayfaring men, or travellers, all, from our comming into the world, to the going out of it againe, ſtill going on, in the way, or out of the way, t'one, or t'other, If ſo: in a journey two things we are to looke to; [1] our *Quo*, and [2] our *Qua*: [1] *Quo*, our end, whither; [2] *Qua*, our *way*; by which. S. *Thomas* ſaid well; *Lord, we know not whither thou goeſt; and how then can we know the way?* Right: for, *Ignoranti quem portum petat nullus ſecundus eſt ventus*, No wind is good for him, that knows not, for what port, he is bound: he that knowes not, whither he goes, wanders, and is never in his way; is never in it, for hee hath none, to be in.

Ioh.14.5.

Firſt then, *Quo*; whither? Now, the end of the *Verſe*, is our journies end, *Eternitie*. Where, if we may arrive, happy we: that is agreed on preſently. So is not the *way* thither.

But yet, this (I take) is agreed; that, if it be a ready way, we care the leſſe for a *guide*: but if hard to hit, then *Dux nobis opus*, we need one.

And ſure, the way is not ready to hit; not ſo eaſie, a foole may find it: It is but a fooliſh imagination ſo to ween of it. By-wayes there be diverſe; many croſſe paths, and turnings in and out; and we like enough to miſſe it, if we venture on it, without a *guide*: If there be not one, to call to us, ever and anon, (as *Eſay* 30.21.) *Hæc eſt via, ambulate in eâ, This is the right way, keepe it*: if not, you go, you know not whither.

Eſay 30.21.

The firſt point then is, to finde our owne want; to think, we are in caſe, to need a *Guide*. For, if we need none, this *Text* is ſuperfluous: *And thou Bethlehem*, and *thou* CHRIST, ye may both well be ſpared. If we be able to goe the way, without a *guide*; to be *guides* to our ſelves; Nay, to be *guides* to our *guides*, then: (the world is come to that, now.)

Well he was a wiſe man, and a great Counſellor, that ſaid, when time was, *How can I, without a Guide?* And the *Wiſemen*, at this feaſt, were not ſo well perſwaded of their own skill, but they ſought and tooke directions. Let us follow them.

Acts 8.31. Mat.2.2.

To get us one then. And, not any one, but one that is skilfull in the way: (no one thing need we ſo to be adviſed of, as this). For, ſtrange it is, but true it is; even they, that be blind themſelves, will take upon them to be *guides* to others. You know who ſaid, *Si cæcus cæcum*: that (*Si*) was no vaine (*Si*,) no idle Suppoſition: *uſque hodiè*, it is done daily. But the end (there) is, *in foveam*, a place we would not come to; and GOD keepe us from it.

Mat.15.14.

One then, that is skilfull: And where ſhall we have any ſo skilfull, as this; this of ours? He cannot but be ſo. It is ſure; there were no better *guide*, than the *way* it ſelfe, if the way could ſpeak to us, and tell us when we were right or wrong in it. Now, He, *He is the way*: The *Way* and the *End* both. As GOD, He is the *end*: (the fruition of the

Ioh.14.6.

the *God-head*, the end of our journey.) As *man*, He is the *way*: both *Way*, and *Guide* too. *His Doctrine* our *guide*; *His example*, in the whole tract of His life, the very *way* thither.

Nothing remaineth, but that we now ſet forward in this *way*. For (as we daily ſing in the *Benedictus*) He came, (not to whet our wits, or to file our tongues, but) to *guid our feet into the way*. And, into what way? Not of *queſtions* and *controverſies*, whereof there is no end, about which we languiſh all our life long: but, *into the way of peace*, even of thoſe duties about which there is no diſagreement. Looke but to this *Feaſt*, (it is S. *Auguſtines* note) *didicerunt Magi, & abierunt: decuerunt Scribæ & remanſerunt*, The *Wiſe men*, they learnt the way, and on they went: The *Scribes*, they taught the way, but they tarried ſtill behinde. O doe, as did the Wiſe men, *dimittunt Scribas inaniter lectitare, ipſi pergunt fideliter adorare*, let the *Scribes* ſit ſtill, and ſcan and read lectures of the *way*; On went the *Wiſe men* on their *way*, and performed their *worſhip*, the end of their journey: and ſo let us. This for *Dux viæ*. Luk. 1.79.

2 A *Captaine* to guard us.

And, this would ſerve for the *way*; if there were nothing but the way: if that were all. But, if there be *enemies* beſet the way, to ſtop our paſſage; then will not *dux* (a *guide*) ſerve our turne, we muſt have *Dux (a Captaine,)* then: (the ſecond ſenſe of the word ἡγεμὼν:) one to *guard* us, and to *make way* for us. For, we are not only to be led *ſurely*, without *errour*: but *ſafely*, without *danger* alſo. Such a *Guide* we behove to have; as will ſee us ſafe, at the place, we would be at. And, *Bethlehem* breeds ſuch. Out of little *Bethlehem* came he that fetched downe great *Golias*. And againe, out of it, this day, He, that ſhall *tread down Satan under our feet: dux Meſsias; Captaine Meſsias*, (as the *Angell* in *Dan.*9.25. cals him.) 1 Sam. 17. 49. Rom. 16. 20. Dan. 9. 25.

3 A *Shepheard* to feed us.

And, for *qui paſcet*, we may not miſſe that neither. For, ſay, we be *guarded* from enemies; yet ſhall we goe our journey but evill, if we faint by the way, for hunger or thirſt, and have not to relieve us. He is not a good *Guide*, that, in that caſe, cannot lead us, where we may be purveyed of neceſſary food, for our reliefe. It is all one, to periſh out of the way, by *errour*; and to periſh in the way, by want of needfull *refreſhing*. S. *Matthew* therefore, to make Him a compleat *Guide*, by way of ſupply addes, *Qui paſcet*: Such an one, as ſhall *leade, more Paſtoritio*, as a *Shepheard* doth his flocke: not, *leade* them the way only: but *leade* them alſo to *good greene paſture, beſides the waters of comfort*; ſee, they want nothing, *Dux qui paſcet*, or *Paſtor qui ducet*, chuſe you whether; for, *He* is both. Pſal. 23. 2.

Of all the three, the name of the *Place* (*He* was borne in) ſeemes to favour this moſt; to be ominous toward *qui paſcet*. *Beth*, is a houſe; *lehem*, bread; and *Ephrata*, is plentie: *Bread, plentie*. And, there was, in *Bethlehem*, a *well* of ſuch water, as King *David* (we read) *longed for it*, (the beſt, in all the Countrey.) *Bethlehem* then (ſure) a fit place, for *Qui paſcet* to be borne in. And, *Qui paſcet* as fit a Perſon, to be borne in *Bethlehem*. He is *not meet to be Ruler* (ſaith *Eſay*) *that ſaith, in domo mea non eſt panis*: *He* can never ſay, that *Bethlehem* is his houſe: and that is *domus panis*: and *in domo panis ſemper eſt panis*. Never take *Him* without *bread*, *His* houſe is the *houſe of bread*, inaſmuch as *He* himſelf is *bread*: that, in the houſe, or out of it; whereſoever *He* is, there is *Bethlehem*. There can no bread want. 1 Chro. 11. 17. Eſay 3. 7.

Theſe three abilities then, are in *Chriſt our Leader*: 1 *Skill*; to be a *Guide*: 2 *Valour*, to be a *Captaine*: 3 and for *Qui paſcet*, *Bethlehem*, the *houſe of bread*, is his houſe. Of which, 1 *Skill*, ſerves for *direction*; 2 *Strength*, for *defence*: 3 *food*, for *refreſhing*.

1 *Luce Sacerdotalis ſcientiæ*, by the light of His *Prieſtly* knowledge; So, He *guides* us: for the *Prieſts lips* are to *preſerve knowledge*. Mal. 2. 7.

2 And, *brachio Regalis Potentiæ*, by the arme of his *Royall* power; So, He *guards* us: for *Power* pertaines to the *Prince* Principally.

3 And, for *qui paſcet*, He is *Melchiſedek, King and Prieſt*; ready to *bring forth* (as He did) *bread and wine*. But in another manner far, than he did. The *bread and wine*, *Melchiſedek brought forth*, were not His *body and blood*; *Chriſts* are: Both *qui paſcet*, and *quo paſcet*. As before, *Dux, & via*, the *guid* and the *way*: So, now, here, *paſtor, & pabulum*, the *feeder* and the *food*, both. Gen. 14. 18.

You may ſee all this repreſented, in the Shadowes of the Old Teſtament. There is a booke, there, called *Exodus*, of *Iſraels egredietur* out of *Egypt*: Therein, they had *Moſes* for their *Guide*; and he led them to the borders of the Holy land, and there he left them: To ſhew, the *Law brought nothing to perfection*. Then comes *Ioſua* (whom the *Epiſtle* to the *Hebrews* calls *Ieſus*,) the figure of ours here, and by his conduct, they were led, and put in poſſeſſion of the Land of *promiſe*.

Heb.7.19.

Heb.4.8.

All this but in type of another Teſtament, *after to de made*, ſaith *Ieremy*; and *upon better promiſes*, ſaith the *Apoſtle*: Namely, our Spirituall *leading* through this vale of vanity, to the true land of *promiſe*, the *heavenly Ieruſalem that is from above*; whither this our *Ieſus* undertakes to bring all thoſe,, that will be *guided* by Him.

Ier.31.31. Heb.8.6.

Gal.4.26.

Obſerve but the correſpondence, betweene the type and the truth. *Moſes*, when he came to leade the people, found them, how? *ſcattered over all the land of Egypt, to ſeeke ſtubble for brick*, to build him a City, that ſought the ruine of them all. Our caſe right: the very patterne of it: when our *Guide* finds us wandring in vanity, picking up *ſtrawes*, things that ſhall not profit us; *ſeeking death in the errour of our life*, till we be ſo happy, as to light into His *guiding*.

1 Exod.5.12.

Sap.1.12.

Secondly, *Moſes* was to them, not alone *Dux viæ*, a *Guide* for the *way*; but, when enemies came forth againſt them, *Dux militiæ*, a *Captaine* for the *warre*. *Chriſt* was ſo too: and farre beyond *Moſes*; For, He made us way with the laying downe of His life: So did neither *Moſes*, nor *Ioſua*. *Would die for it*, but, He would open a paſſage to the place, He undertooke to bring us to. Was *Dux, a guide*, in His *life*, *Dux*, a *Captaine*, in His *death*.

2

Eſay 53.12.

Thirdly, *Moſes* when he fainted by the way, obtained, in their hunger, *Manna from heaven*; and, in their thirſt, *water out of the rock for them*. *Chriſt* is (Himſelfe) the *true Mannah*, *Chriſt*; *the ſpirituall rock*: whom He *leads*, He *feeds*: carries *Bethlehem* about Him.

3 Ioh.6.32. 1 Cor.10.4.

Heb 13.9 Ioh 6.33.48. Pſal. 110.13.

Plaine, by the ordaining of his laſt *Sacrament*, as the meanes to re-eſtabliſh *our hearts with grace*, and to repaire the decaies of our ſpirituall ſtrength: even, His *owne fleſh*, the *bread of life*; and His *owne blood*, the *Cup of ſalvation*. *Bread* made of Himſelf the true *granum frumenti*, *wheat corne* (*Ioh.*11.24.) *Wine*, made of Himſelf the *true vine*: Went under the *Sickle*, *Flaile*, *Milſtone*, and *Oven*, even to be made this *bread*: *Trod* (or was *troden*) *in the winepreſſe alone*, to prepare this *cup* for us.

Ioh 12.24. 15.1.

Eſay 63.3.

And in this reſpect, it may well be ſaid, *Bethlehem* was never *Bethlehem* right; had never the name truly, till this day, this *birth*, this *bread* was *borne*, and brought forth there. Before it was the houſe of *bread*; but, of the *bread* that *periſheth*: but then, of the *bread that endureth to everlaſting life*. That, it might ſeeme (*inter alia*) to have beene one of the ends of His being *borne* there, to make it *Bethlehem*, *veri nominis*, *Bethlehem* truly ſo called.

Ioh 6.27.

The *manner* of His *Leading*.

And this is His *Office*. Now, all the doubt will be, how He can performe this *Office* to us; go before us and be our *Guide*; Seeing; He is now in Heaven, at His journies end: and we in Earth, by the *way*, ſtill. No matter for that: He hath left us (firſt) the *way* traced by the ſteps of His bleſſed life; which we keeping us to, ſure we are, we cannot goe amiſſe. And then, as, before He came in the fleſh, *He led them by the hand of Moſes and Aaron*, (*Guides* choſen, and ſent by Him;) So doth He, us, now, by the hands of thoſe whom the *Apoſtle*, (three ſeverall times, in one *Chapter*, *Heb.*13.) calleth, by this very name Ἡγουμένους our *Guides*: by whom He *leades* us, if He *leades* us, at all: And other *leading* we are not to looke for any. Only to pray, they may *leade* us right; and then all is well.

Pſal.77.20.

Heb.13.7. 17. 24.

And, they cannot but leade us right, ſo long as they but teach us, to follow the *Lamb whither He goeth*. For their Office is, but to lay forth before us, the way traced by the ſteps that He went. Thoſe ſteps when all is done, are ever our beſt directions. And, I meane to do but ſo now: as here (not to goe a ſtep out of the text) there are foure or five of theſe ſteps, as many as we ſhall well carry away at once. And theſe they be.

Apoc.14.4.

The

The maine point is: It is a *place*, and ſo to be gone to. We take this from the *Shepherds*, directed thither by the Angell, to reſolve of *Tranſeamus uſque Bethlehem*, that we get us to *Bethlehem*. There is the *Rendez-vous*, to day: there, He will be firſt ſeene, and ſaluted: there He begun with us; there we to begin with Him: Where He ſet forth, there our ſetting forth to be alſo. Indeed, there is no finding Him but there, this Feaſt. There, the *Shepherds* found Him, this day, the firſt: There, the *Wiſe-men*, on *Twelfth-day*, the laſt. But, thither they came both; both the *Shepherds, directed by the Angell*; and the *Wiſe-men, guided by the Star*. The *Shepherds*; in them, the *Iewes*: The *Wiſe-men*; in them the *Gentiles*. The *Shepherds*; in them *unlettered perſons*: The *Wiſe-men*; in them, the profoundeſt *Clerkes*. The *Shepherds*; in them, *meane men*: The *Wiſe-men*; in them, *great States*. Be, what we will be, at *Bethlehem* to begin, all. Thither to goe to Him; thence, to ſet out after Him. *Tranſeamus uſque Bethlehem*. Luke 2. 15.

How ſhall we doe that? What, ſhall we goe in pilgrimage to the place? We learne a ſhorter courſe of the *Apoſtle*, (*Rom.* 10.) *The righteouſneſſe of faith* (ſaith he) *ſpeaketh on this wiſe: ſay not thou in thy heart, who ſhall goe over the ſea for me, that were to bring Chriſt againe into earth.* But, *What ſaith it? The word is neare thee, in thy mouth, and in thy heart.* And, this it is: *Bethlehem* hath here two twins: an *Epithete*, a vertue, or two. Get but them, get but your ſoules poſſeſſed of them, it will ſave you a journey: you ſhall never ſtirre hence, but be at *Bethlehem*, ſtanding where you do. Rom. 10. 6. 8.

Parvula is the firſt: you know, *Bethlehem* is *little*. And, look what *little*, and *low* is in *quantity*: that, is *little in our owne eyes*, and *lowly* in *quality*. Get that firſt, (*humility*:) it is the *Bethlehem* of vertues; where, He, in great humility was found, this day. If we begin not there, we loſe our *way*, at the firſt ſetting out. For this is ſure: where *Eternity* is the *terminus ad quem*, there, *Humility* is the *terminus à quo*. *Humility*, in the firſt *Comma* of the ſentence, where *Eternity* is the *period* (as in this *Verſe*, it is.) And even here now at the firſt, is *Chriſt* like to loſe a great part of His traine. The *Phariſees* are gone; all, too big, for *Bethlehem*, they: and with them, all that are τι μέγα, *ſome great matter*, in their owne ſight. Touching whom we may uſe the *Apoſtrophe*: *And thou Bethlehem* art too *little*, for theſe great conceits: None of them will come out of thee, or come at thee, by their will: every one of them is a cunning *Guide*, himſelfe; and, no *Guide*, they, but *ſequuntur ſpiritum ſuum, their owne bold ſpirit*: bid *Bethlehem* fare-well; at it, they come not. Well, *parvula* is the firſt. 1 By *Humility*. *Parvula*. Acts 8. 9. Ezek. 13. 3.

The next Station, is to the next vertue, and that is *Ephrata*, fruitfulneſſe; (ſo it ſignifies:) *little* it is, but *fruitfull*. Fruitfull, firſt, that it brought forth Him: for, He hath brought forth, ſeene come of Himſelfe (ſaith *Eſay*) *longævum ſemen, a laſting ſeed*: the fruit whereof, to this day, *ſhaketh like Libanus, and as the greene graſſe covereth all the earth*. I meane, the *Chriſtians*, that were, are, or ever ſhall be: how great an *Ephrata*, of how little a beginning! It is not onely *little*, but *Ephrata* too; and, by that, know it. For indeed, good heed would be taken, that we go not to the wrong *Bethlehem*: not to *Bethlehem Zabulon*, that is, *Bethlehem* on the *Sands* (ſo lay *Zabulon* by the Sea,) *Bethlehem* the *barren*: But, to *Bethlehem Iuda, Bethlehem Ephrata*, (that is) *Bethlehem the fruitfull*. That is, to *Humility* to add *Fruitfulneſſe*, (I meane,) *Plenteouſneſſe in all good works*. Elſe, it is not *Ephrata*; not right: not right *Repentance*, unleſſe it be *Ephrata, bring forth fruits of repentance*: nor *Faith*; *without the worke of faith*: nor, *Love, without the Labour of love*: nor any other vertue, without her *Ephrata*. *Ephrata* is not the Surname of *Humility* onely, but even of the reſt too: Repentance *Ephrata*, and Faith *Ephrata*; *& ſic de cæteris*, if they be true: Elſe be they but *vites frondoſæ, leaves* and nothing elſe: *Simulachra virtutum*, and not vertues indeed: Of *Zabulon*, not of *Iuda*; and ſo, not the right. 2 By *fruitfulneſſe*: *Ephrata*. Eſay 53. 10. Pſal. 72. 16. Luke 3. 8. 1 Theſſ. 1. 3. Hoſ. 10. 1.

Fruitfull then: and of what *fruit*? That is in the very name it ſelfe, [of *Bethlehem*.] Not the *fruit of the lips* (a few good words) but the precious *fruit of the earth* (as S. *Iames* calleth it) *lehem*, good *bread*: that fruit. Such fruit, as S. *Paul* carried to the poore Saints at *Ieruſalem, Almes and offerings*; that, is the right fruit; 3 In *good works*. Bethlehem. Iames 5. 7. Rom. 15. 28.

Cùm

Cùm ſignavero fructum hunc; it hath the *Seale* on it, for *right*. Such, as the *Philippians* ſent him, for ſupply of his want: whereby he knew, they were *alive againe at the root*; in that they thus fructified, yeelded this fruit, of a *Sweet odour, and wherewith God was highly pleaſed* (as, there, he tels them.)

Phil. 4. 18. 10.

Pſal. 13. 26.

It was not (ſure) without myſtery, that the *Temple* was firſt *heard of at Ephrata*, at this fruitfull place. No more was it (that which the *Fathers* obſerve) of the *Trees*, that were uſed about it: Not a *poſt* of the *Temple*, not a *ſpar*; nay, not ſo much as a *pin*, but was made of the wood of a *fruit-bearing* tree: No *barren* wood at all, in it. No more was it, that the very *Altar of the Temple* was *founded upon a threſhing floore* (*Arauna's*) where good corne was threſhed. All, to ſhew, it would be plenteous in *feeding*, and *cloathing*, and ſuch other pertaining to this of *Ephrata*. Which (how-ever they be with us,) will be the firſt, and principall point of inquiry at the day of *Doome*; even about *feeding*, and *cloathing*, and other *works of mercy*.

2 Sam. 18. 25.

Matth. 25. 35. — 36. 42. 43.

Now, if we could bring theſe two together; make a conjunction of them in *Gemini*, it were worth all. For, (I know not how, but) if there be in us ought of *Ephrata*: if we happen to be any thing *fruitfull*, but in any degree; away goes *parvula*, ſtraight: Straight, we ceaſe to be *little*: We begin to talke of *Merit*, and worth, and I wote not what. Indeed, if wee be all *barren* and bare, it may be, then, (and ſcarce then neither, but peradventure, then) we grow not high-minded. But ſo, we fall ſtill upon one extreme or other: if *fertile*, then *proud*: if humble, then *barren*. We cannot get, to be *humble*, yet not *fruitleſſe*; or to be *fruitfull*, yet keepe our *humility* ſtill: Not *Ephrata*, and *parvula* together: But, that is the true *Bethlehem*, and *there was he borne*. And thus farre, (I hope) we have been led right, and are in our way.

Pſal. 87. 4.

His manner of feeding. By the Sacrament, Beth-lehem.

But, *leading* is not all: here is *qui paſcet* too, and we may not paſſe it. For, to that He *leads* us, alſo; *Dux, qui paſcet*. We followed a falſe *Guide*, at firſt, that *led us to the forbidden fruit*, the end whereof was *morte moriemini*. This (now) will lead us to a *food* of the nature of the *Tree of life*, even the *bread of life*; by eating whereof, we ſhall have *life* in our ſelves, even *life immortall*. That, is His *food*, He *leads* us to. And, if we would forget this, both the Perſon and the Place (the Perſon, *qui paſcet*, that *ſhall feed*; and the Place, *Bethlehem*, the *houſe of bread*,) would ſerve to put us in remembrance of it; Even of the *breaking of bread*, which the *Church*, as this *day*, ever hath, and ſtill uſeth, as the *Child-houſe feaſt*.

Gen. 3. 6.
Ioh. 6. 48.

We ſpeake of *Tranſeamus uſque Bethlehem*, going thither: that may we, even locally, doe, and never go out of this Roome: inaſmuch as here is to be had the *true bread of life, that came downe from Heaven*. Which is, *His fleſh*, this day borne, which *He gave for the life of the world*, (called by Him ſo, the *true bread*, the *bread of Heaven*, the *bread of life*:) And where that *bread* is, there is *Bethlehem*, ever. Even *ſtrictè loquendo*, it may be ſaid, and ſaid truly, the *Church*, in this ſenſe, is very *Bethlehem*, no leſſe than the Towne it ſelfe. For that, the Towne it ſelfe never had the name rightly, all the while there was but *bread* made there, *bread* (*panis hominum*) the bread of men: Not, till this *Bread* was *borne* there, which is *Panis Angelorum* (as the *Pſalme* calleth it,) *and man did eat Angels food*. Then, and never till then, was it *Bethlehem*: and that is, in the *Church*, as truly as ever in it. And accordingly, the *Church* takes order, we ſhall never faile of it: There ſhall ever be, this day, a *Bethlehem*, to go to: a houſe, wherein there is *bread*, and this bread. And, ſhall there be *Bethlehem*, and ſo neare us, and ſhall we not go to it? Or, ſhall we go to it, to the *Houſe* of *Bread*, (this *bread*,) and come away without it? Shall we forſake our *Guide leading* us to a place ſo much for our benefit?

Ioh. 6. 51.

Ioh. 6. 32. 41. 31.

Pſal. 78. 25.

Vbi Domine, was the *Apoſtles* queſtion: and His anſwer; *Vbi corpus, ibi aquilæ*, where the *body is, there the Eagles will be*. Let it appeare, wee are ſo: For, here is the *Body*.

Luke 17. 37.

Elſe

Elſe doe wee our duty to Him, but by halves. For, as our duty to *Dux*, is to *be led*: So, our duty to *qui paſcet*, is to *be fed* by Him. To end: And thus, *ducendo paſcit*, and *paſcendo ducit*; *leading* He *feeds* us, and *feeding* He *leads* us, till He bring us whither? Even to *A principio*, back againe to where we were at the beginning: and at the beginning, we were in *Paradiſe*. That our beginning ſhall be our end. Thither He will bring us: Nay, to a better eſtate than ſo: to that whereunto, even from *Paradiſe*, we ſhould have been tranſlated, to the State of *eternity*, to the *joyes* and *joyfull dayes* there: even, to *glory*, *joy*, and *bliſſe eternall*. To which He *bring us*, even our bleſſed *guide*, that this day, was in *Bethlehem*, borne to that end, JESUS CHRIST *the Righteous*.

A SER

A SERMON PREACHED

before the KINGS MAIESTIE, at *White-Hall*,
on *Wedneſday*, the XXV. of *December*, *A. D.* MDCXVI.
being CHRISTMAS day.

PSAL. LXXXV. Ver. X, XI.

Miſericordia & Veritas obviaverunt ſibi: Juſtitia & Pax oſculatæ ſunt.

Veritas de terra orta eſt: & Juſtitia de cœlo proſpexit.

Mercy *and* Truth *ſhall meet*: Righteouſneſſe *and* Peace *ſhall kiſſe one another.*

Truth *ſhall budd out of the earth*; *and* Righteouſneſſe *ſhall looke downe from Heaven.*

I Have here read you *two Verſes*, out of this *Pſalme*, which is one of the *Pſalmes* ſelected of old, by the Primitive *Church*, and ſo ſtill retained by ours, as part of our *Office*, or ſervice of this day: as being proper and pertinent to the matter of the *Feaſt*, and ſō to the *Feaſt* it ſelfe. For, the *meeting* here ſpecified was to be, at the *birth* of the *Meſſias*: So ſaith *Rabbi Moſes*, and other of the Jewes. Was, at the *birth* of our Saviour: ſo ſay the *Fathers* with uniforme conſent, and *eo nomine*, have made this a *Chriſtmas day Pſalme*.

As his manner is, the *Pſalmiſt*, in it, under one, compriſeth the *type*, and the *truth*, both. By thoſe things which befell the people of the *Iewes*, the *Church typicall ſhadowing* out thoſe things, which were to befall the *Antitype* of it, *Chriſt and His Church*. For, *primâ & propriâ intentione*, it cannot be denied, but the *Pſalme* was firſt ſet, according to the letter, upon the turning backe of the *captivity* of *Babel*. But, the *Prophet* knew well, that was not their worſt *captivity*, nor ſhould be their beſt delivery: there was another yet behinde, concerned them more (if they underſtood their own ſtate aright) which was *reſerved*, to the *Meſſias*, to free them from. To that, he points. Even that the *Apoſtle* complaines of (*Rom.* 7.) wherein the *ſoule is led away captive under ſin and Satan* (the very true *Babel*, indeed, as which bringeth with it *everlaſting confuſion*: From which, CHRIST (the true *Zorobabel*) is to ſet us free: *us*, and *them* both.

Rom. 7. 23.

There

There is a *Meeting*, here. A *meeting* at a *Birth*. A *birth*, that did them *in Heaven* (*Righteouſneſſe* by name) good to behold. The *Meeting*, in *obviaverunt*: The *Birth*, in *orta eſt*: The *Pleaſure* to behold it, in *proſpexit de cælo*. *Proſpexit* is to ſee with delight, as, when we looke into ſome pleaſant proſpect. The *Summe*.

A *meeting* qualified, for the manner. For, they do not *meet*, and *paſſe* by; but, *meet*, and *Salute* as friends, with an *oſculatæ ſunt*, a ſigne of *love* begun, or renewed.

This *meeting* is of *foure*. Foure, which of themſelves (*propriè loquendo*) are nothing but *Attributes*, or *Properties*, of the *Divine Nature*. But, are (here) by the *Pſalmiſt* brought in, and repreſented to us, as ſo many *Perſonages*. *Perſonages* (I ſay) inaſmuch as they have here *perſonall acts* aſcribed to them. For, to *meet*, to *kiſſe*, to *looke downe*, are all of them *acts perſonall*. And, look how the *Pſalmiſt* preſents them, ſo we treat of them; in the ſame termes, the Text doth.

At a *Birth*, at *Orta eſt*, theſe foure meet here: At *Orta eſt veritas*, the *birth of truth*; *de terrâ*, *from the earth*. For, two *Ortus* there were: and this, not His *anteſæcularis ortus de cælo*, *His birth before all worlds*, from *Heaven*; but, His *Ortus de terrâ*, *His temporall birth*, *from the earth*.

Laſtly, the *birth* of this *birth* (as I may ſay;) the effect it wrought. Of which, more there are in the neighbouring verſes: Here, in theſe (beſides the *meeting* occaſioned by it) there is but one. That, ſuch a ſpectacle it was, as it drew *Righteouſneſſe* it ſelfe *from heaven*, to *looke* at it. Time was, when *Righteouſneſſe* would not have done ſo much; not have vouchſafed a *looke* hitherward: Therefore *reſpexit nos Iuſtitia*, is good news: That, then, and ever ſince, She hath beheld the earth and the dwellers in it, with a far more favourable regard, then before. And all, for *this births* ſake.

And when was all this? When He that ſaith of Himſelf, *I am the Truth*, when He was *borne upon earth*: For, *orta eſt Veritas*; and *natus eſt Chriſtus* will fall out to be one *Birth*. What *day* ſoever that was, this *meeting* was upon it. And that was, this *day*, of all the *dayes* of the yeare. The *meeting*, and the *Day* of this *meeting*, here, all one: and the *Birth of* CHRIST, the cauſe of both. So, being this *dayes work*; this *day*, to be dealt with moſt properly. Ioh. 14. 16.

Onward we have here foure *Honours* of this *Day*, Every one of the foure giving it a *bleſsing*. [1] It is the day of *ortus Veritatis*, *Truths birth*: [2] And the ſame, the *day* of *occurſus Miſericordiæ*, the *Meeting* here mentioned: [3] And, of *oſculum Pacis*, the *Kiſſe* here expreſſed: And of *proſpectus Iuſtitiæ*, *Righteouſneſſe's* gracious *reſpect* of us. Theſe, from each of them in ſeverall. And generally, the day of *reconciling* them *all*.

Holding us to theſe, we are to ſpeak of the [1] *Meeting*, the [2] *Parties*, the [3] *Birth*, and the [4] *Effect* here ſpecified to come of it. Of this *Meeting*, in CHRIST: Then, in *Chriſtianity*, not to be broken off by us, but to be renewed, and ſpecially this *day*. *The Diviſion*
I
II.

I.

HEre is a *Meeting*: And that is no great matter, if it be no more. How many *meet* we, as we paſſe to and fro daily, and how little do we regard it? But that *meeting* is caſuall. 1. The *Meeting* Not caſuall.

Somewhat more there is, in *Set Meetings*. It was not, by hap: not *obviaverunt*, ſimply; but, *obviaverunt ſibi*. *Sibi* ſheweth, they had an intent; they came forth, on both ſides; Not to *meet* any *fifth perſon*, but to *meet* one another. But of purpoſe.

But, not every *Set meeting* is memorable: This, is. I finde a *Pſalm* (here) made, in remembrance of it. And (lightly) *Songs* be not made, but *de raro contingentibus*; not, of ordinary, but of ſome ſpeciall great *Meetings*. And that memorable.

The greatneſſe of a *Meeting* groweth three ways. [1] By the *Parties*, Who: [2] The *Occaſion*, Whereon: and [3] the *End*, Whereto they *meet*. All three are in this. The *Parties*, in the *firſt Verſe*: the *Occaſion*, and *End*, in the *ſecond*. The Occaſion, a *birth*; an occaſion oft, of making great Perſons *meet*: And the *End* that comes of it, that *Righ-*

teouſneſſe, who is to be our Judge, and to give the laſt ſentence upon us, *beholds* us with an aſpect, that promiſes favour.

2 The *Parties.*

The *Occaſion*, and the *End*, we ſhall touch anon: Now of the *Parties*: If the *Parties* great, the *Meeting* great. The conjunction of the *Great lights* in heaven, The enterview of *great States* on earth, ever bodes ſome great matter. Who are the *Parties* here? Foure, as high, as excellent *Attributes*, as there be any in the *God-head*, or (to keepe the ſtile of the Text) foure, as great *States*, as any in the *Court* of *Heaven*.

The *Manner of* their *meeting.*

Theſe *meet*: and in what manner? Great States *meet* otherwhile, in a pitched field: Not ſo here, This is an *obviaverunt*, with an *oſculatæ ſunt*: they run not, one, at another, as *enemies*: they run, one, to another, and *Kiſſe*, as loving *friends*. And that which makes it memorable indeed, is, that theſe Parties, in this manner thus *meet*, who (if all were well known) were more like to turne taile, than to *meet*: one to *run from* another; Nay, one to *run* at another, to encounter: rather then *run* one to another, to *embrace* and *kiſſe*. Not *meet* at all: at leaſt, not *meet* thus, ſtanding in ſuch termes as they did.

Not, *Mercy* and *Peace*, or *Truth* and *Righteouſnes*

Mercy and *Peace* if they *two* had mett; or *Truth* and *Righteouſneſſe*, they *two*, it had not beene ſtrange. But, for thoſe, that ſeeme to be in oppoſition, to do it, that is it, that makes this *Meeting* marvelous in our eyes.

But *Mercy* and *Truth*, *Righteouſnes* and *Peace.*

Will you ſtay a little, and take a view of the Parties. Foure they are: theſe foure, [1]*Mercy*, [2]*Truth*, [3]*Righteouſneſſe*, and [4]*Peace*. Which quaternion, at the firſt ſight, divides it ſelfe into two and two. *Mercy* and *Peace*, they two paire well: they be *collectaneæ* (as *Bernard* ſaith of them in one place) *bedfellowes*, ſleepe together: *collactaneæ* (as, in another place) *ſucked one milk, one breaſt*, both. And, as theſe two; ſo, the other two (*truth* and *righteouſneſſe*) ſeeme to be of one complection and diſpoſition, and commonly take part together. Of theſe, *Mercy* ſeems to *favour* us; and *Peace*, no *enemie* to us, nor to any: (ſeeing we muſt ſpeake of them as of perſons) *mild*, and *gentle perſons*, both. For *Righteouſneſſe*, I know not well what to ſay: *Geſtat gladium*, and (I feare) *non fruſtra*. Nor of *Truth*, who is *vera*, and *ſevera*; *ſevere* too, otherwhile. Theſe (I doubt) are not like affected. The reaſon of my doubt. Of one of them (*Righteouſnes*) it is told, here, for great newes, that *She* (but) *looked downe* hitherwards *from heaven*. Before then, She would not have done that. A great ſigne it is of *heart-burning*, when one will not doe ſo much as looke at another; not endure his ſight: We cannot promiſe our ſelves much of her. No, nor of *Truth*. One was ſo bold, in a place, to ſay, *Omnis homo mendax*, and feared no challenge for it. By that, it ſeemes, all ſtands not well with her, neither. So then; two, for us; two; againſt us.

Rom. 13. 4.

Rom 3. 4.

Their *order*, *Mercy* firſt *Peace* laſt.

For their *order*: *Mercy* is firſt, and *Peace* laſt. With both ends, we ſhall doe well enough: GOD ſend us to do but ſo with the midſt. Yet, this is not amiſſe, that they, which favour us leſſe, are in the midſt; hemmed in on both ſides, cloſed about with thoſe that wiſh us well; and, they between us and them. On the one ſide, *Mercy* before: On the other, *Peace*, behinde.

Their *ſorting* *Mercy* and *Truth*

Another; that, in this double *meeting*, *Mercy* ſorts not her ſelfe, goes not to *Righteouſneſſe*: nor *Righteouſneſſe*, to her, but to *Peace*. A kinde of croſſe *meeting* (as it were) there is: the better hope of accord. *Mercy* and *Righteouſneſſe* have no *Symbolizing quality* at all; no hope of them: but, *Truth*, with *Mercy*, hath. There is *Truth* as well, in the Promiſe of *Mercy*: as, in the threat of *Iuſtice*.

Righteouſnes and *Peace.*
Heb. 7. 2. 6. 20.

And it ſtands yet better, between the other two (*Righteouſneſſe*, and *Peace*.) *Melchiſedek*, which is by interpretation *King of Righteouſnes*, the ſame is *King of Salem*, (that is) of *peace*. He, that *is after the order of melchiſedek*, *King* of both, like enough, to ſet accord between them two: both of them his lieges. This, for the view of the Parties.

The *Occaſion.*

Theſe *meet* here: but, what is *obviaverunt*, without *oſculatæ ſunt*? Better, let them ſtand in ſunder ſtill, and never *meet*. There ſeemes to be two *Meetings* implyed. One *obviaverunt*, without: and another, with *oſculatæ ſunt*.

Before they mett here, they were parted, the one from the other. For, they that *meet*, come from diverſe coaſts. Before this *meeting* they have beene in diverſe quarters, one from the other, and not come together thus a good while.

Their

Their *diſtance*, in *place*, grew from their *diſtance*, in *affection* eſtranged one from the other. That they *meet* not, I will not ſay: but that they *meet* not thus, ever before. Elſe, what remarkable thing were there in this *Meeting*, or worth the compoſing of a *Pſalme*, if it had been familiar with them, thus to *meet* every other, nay, any other day?

How came they then aſunder, that it ſhould be a marvell to ſee them *meet*? Since (naturally) they are not ſtrangers; all foure, in the boſome of GOD from all *etern iti*, *Attributes* (all foure) of His undivided *eſſence*. So, not divided, of themſelves: No, of themſelves, then. That they were divided, it was about us; the quarrell ours, that, made them part company. Thus I gather it: If, at CHRISTS *birth* they *met*: at *Adams fall*, they *parted*, If, when *Truth* was *borne on earth*; they came together: when *Truth periſhed from the earth*, they *fell in ſunder*: That was, when the firſt lye was told, and believed, (and that was *nequaquam moriemini*, by *Adam*) and thereby GOD much wronged. So that *Adams* cauſe it was, (and ſo, ours) that firſt divided *heaven*; yea, the very *Attributes*, in GOD (we ſee,) and ſo (in a ſort) GOD Himſelfe. So they parted firſt. It could not be ſaid (by the *Apoſtle*) that CHRIST *pacified all things in heaven and in earth*: if there had not, in heaven, been ſomewhat to be taken up.

Of their *ſevering*: Not *from themſelves*.

But *from Adams fall*.

Gen. 3. 4.

Col. 1. 20.

For all this yet, I deny not, but they might and did *meet*, once before, But it was an *obviaverunt*, without an *oſculatæ ſunt*: Never, both theſe, till now. Out of CHRIST, and before His *birth*, they *met* in *oppoſition*: In CHRIST, and at His *birth*, did theſe foure Lights come to *meet*, and to be in conjunction, now. They *mett* before, *obviaverunt*: but, inſtead of *oſculatæ*, it was *altercatæ ſunt*. While *Mercy* and *Peace* would have *Adams* and our caſe relieved, *Righteouſneſſe* and *Truth* would by no meanes endure it. The plea is drawn up and reported at large, by *Bernard*, in his firſt *Sermon* upon the *Annunciation*. *Mercy* began: (for out of her readineſſe to do good, ſhe is, here, ſhe is ever formoſt:) Her *inclination* is, or rather, *ſhe herſelfe* is an *inclination*, to *pity* ſuch, as are in miſery; and, if ſhe can, to relieve them: yea, though they deſerve it not. For (which is the comfort of the miſerable ſinner) ſhe looks not to the party, what he is, or what he hath done, or deſerved; but, what he ſuffers, in how woful and wretched a caſe he is. And her plea is, *Nunquid in vanum? What hath* GOD *made all men for nought? What profit is in their blood?* It will make GODS *enemies rejoyce*, Thither it will come, if GOD caſt them cleane off: What then, *Will He caſt them off for ever, will He be no more intreated? Hath* GOD *forgotten to be gracious?* With theſe and ſuch like *pii ſuſurri* (as he calls them) did ſhe enter into GODS *bowels*, and make them yerne, and melt into compaſſion. And certainly, if there were none to ſtand againſt us, there were hope *Mercy* had prevailed.

So their firſt meeting was in *oppoſition*.

Mercies plea.

Pſal. 89. 47. 30.

Pſal. 74. 18. 9.

Pſal. 77. 7, 8.

But, *Truth* muſt be heard too, and ſhe layes in juſt matter of exception: Pleads, *Deus erat Verbum*; What is *God* but His *Word*? and His word was, as to ADAM, *morte morieris*; So, to his ſonnes, *anima que peccaverit, The ſoule that ſinneth, that ſoule ſhall dye.* GOD may not falſifie His *word*: His *word* is the *Truth*: falſifie the *truth*? that may not be.

Truths reply.

Ioh. 1. 1.

Gen. 2. 17.

Ezek. 18. 20.

And then ſteps up *Righteouſneſſe*, and ſeconds her: that GOD as He is *true in His word*, ſo is He *Righteous in all His workes*: So, to *reddere ſuum cuique*, to render each his own, to every one, that, is his due; and ſo to the ſinner *ſtipendium peccati*, *the wages of ſin*, (that is) *death. God forbid, the Iudge of the world ſhould judge unjuſtly*: that were as (before) to make *Truth falſe*, ſo (here) to do *Right wrong*.

Righteouſneſſe ſeconding her.

Pſal. 145. 17.

Rom. 6. 23.

Nay, it went further, and they made it their owne caſes. What ſhall become of me (ſaid *Righteouſneſſe*?) What uſe of *Iuſtice*, if God will doe no *juſtice*, if He ſpare ſinners? And what uſe of me (ſaith *Mercy*,) if He ſpare them not? Hard hold there was, inaſmuch as, *Perii, niſi homo moriatur* (ſaid *Righteouſneſſe*) I die, If he die not: And *Perii, niſi Miſericordiam conſequatur* (ſaid *Mercy*) if he die, I die too. To this it came: and in thoſe termes brake up the *meeting*, and away they went one from the other. *Truth* went into exile, as a ſtranger upon earth: —— *Terras Aſtræa reliquit*, ſhe confined her ſelf in *Heaven*: where, ſo aliened ſhe was, as ſhe would not ſo much as *looke downe* hither upon us.

The firſt meeting broken up.

Mercy, ſhe *ſtayed below* ſtill: *ubi enim Miſericordia eſſet* (ſaith *Hugo* well) *ſi, cum*

cum miſero, non eſſet? Where ſhould *Mercy* be, if with *miſery* ſhe ſhould not be?

As for *Peace*, ſhe went betweene both, to ſee, if ſhe could make them *meet* againe in better termes. For, without ſuch a *meeting*, no good to be done for us.

For, *meet* they muſt, and that in other termes, or it will goe wrong with us; Our *Salvation* lies a bleeding, all this while. The Plea hangs, and we ſtand, as the priſoner at the bar, and know not what ſhall become of us. For though two be for us, there are two againſt us, as ſtrong and more ſtiffe than they. So that, much depends upon this ſecond *Meeting*; upon the compoſing or taking up this difference. For, theſe muſt be at *peace* between themſelves, before they be at *peace* with us, or with GOD. And this is ſure: we ſhall never *meet* in heaven, if they *meet* no more.

And many meanes were made for this *meeting*, many times; but, it would not be. Where ſtayed it? It was not long of *Mercy*, ſhe would be eaſily intreated, to give a new *meeting*: (no queſtion of her.) Oft did ſhe look up to *heaven*, but *Righteouſneſſe* would not *look downe*: Not, *looke?* not that? ſmall hope, ſhe would be got to *meet*, that would not *look* that way-ward.

Indeed, all the queſtion is of her. It is *truth*, and *ſhe*, that holds off: but, ſpecially *She*. Upon the *Birth* (you ſee) here is no mention of any in particular, but of *Her*; as much to ſay as, the reſt might be dealt with; ſhe only it was, that ſtood out. And yet, ſhe muſt be got to *meet*, or elſe no *meeting*.

No *meeting* till *Juſtice* ſatisfied.

All the hope is, that ſhe doth not refuſe ſimply, never to *meet more*: but ſtands upon *ſatisfaction*: Elſe *Righteouſneſſe* ſhould not be *righteous*. Being ſatisfied; then, ſhe will: remaining unſatisfied; ſo, ſhe will not *meet*.

All ſtands then on her ſatisfying; how to deviſe to give her ſatisfaction to her mind, that ſo ſhe may be content, once more (not to *meet* and argue, as yer-while, but) to *meet*, and *kiſſe*; *meet* in a joynt concurrence to ſave us, and ſet us free.

And (indeed) *Hoc opus*, there lies all: how to ſet a ſong of theſe foure parts, in good harmonie; how to make theſe *meet*, at a *love*-day; how to ſatisfie *Juſtice*, upon whom all the ſtay is.

Nor in any but the *Chriſtian* religion.

And this (ſay I) no *Religion* in the world doth, or can doe, but the *Chriſtian*. No *Quier* ſing this *Pſalm*, but ours: None make *Juſtice meet*, but it. Conſequently, None quiet the conſcience ſoundly, but it: Conſequently, no *Religion* but it. Withall *religions* elſe, at odds they be; and ſo, as they are faine to leave them ſo: For, meanes in the world have they none, how to make them *meet*: Not able for their lives to tender *Juſtice* a *ſatisfaction*, that will make her come in. The words next before are, that *glory may dwell in our land*. This *glory* dotlf dwell *in our land* indeed: And great cauſe have we all highly to bleſſe God, that hath made our *lot to fall in ſo faire a ground*: That we were not borne, to *inherit a lie*; that we were borne to keep this *Feaſt* of this *Meeting*. For, bid any of them all but ſhew you the way, how to ſatisfie *Juſtice* ſoundly, and to make her come to this *meeting*; how GODS *Word* may be *true*, and His *worke juſt*, and the *Sinner* finde *mercy* and be ſaved for all that: They cannot. The *Chriſtian* only can do it and none elſe. All beſide for lack of this, paſſe by the *wounded man*, and let him lie ſtill and *bleed* to *death*.

Ver. 9.

Pſal. 16. 1.

Luk. 10. 31, 32.

Bid the *Turke*: All he can ſay, is *Mahomets* prayer ſhall be upon you. *Mahomets prayer*, what is that? Say he were (that, he was not) a *juſt man*, a true *Prophet*; What can his *prayers* doe, but move *Mercy*. But, GODS *Juſtice*, how is that anſwered? Who ſhall ſatisfie that? Not prayers; *Juſtice* is not moved with them; heares them not; goes on to ſentence, for all them. He can goe no further: he cannot make *juſtice meet*.

Heb. 9. 22.

Heb. 10. 4.

Bid the *Heathen*; he ſayes better yet, than the *Turk*. They ſaw, that *without ſhedding of blood* there was no *ſatisfying Juſtice*; and ſo, no *remiſſion* of ſinne. To ſatisfie her, *ſacrifices* they had, of beaſts. But, *it is impoſſible*, (as the *Apoſtle* well notes) that *the blood of Buls or Goats ſhould ſatisfie for our ſins*: A *man ſin*, and *a beaſt die*? *Juſtice* will

Mic. 6. 7.

none of that. What then, will ye go as far as ſome did, the *fruit of my body, for the ſin of my ſoule*? Nor that neither. For, if it were the *firſt born*, the *firſt borne* was born in *Sin*, and *Sin*, for *Sin*, can never ſatisfie. This *Meeting* will not be there.

Bid

Bid the *Iew*, he can but tell you of his *Lamb*, neither. And, while time was, that was not amiſſe; while it ſtood in reference, to *Saint Iohn Baptiſts Lamb*, *the* LAMBE *of* GOD, this *day*, yeaned: as having the operation, the working, in the vertue of that. That being now paſt, there is no more in the *Iewe's*, then in the *Gentiles ſacrifice. Beaſts*, both: both, ſhort of ſatisfying. So, for all that theſe can do, or ſay, no *meeting* will there be had. Ioh. 1. 29.

Only the *Chriſtian Religion*, that ſhews the true way. There is One, there, thus ſpeaketh to *Iuſtice*: *Sacrifice and ſin offerings thou wouldeſt not have*; *then ſaid I, Lo I come*. He, of whom *it is written, in the volume of the booke, that He ſhould do that feat*; *Corpus autem aptaſti mihi, Make him a body* to do it in, and he will do it. Give Him an *ortus eſt*, let Him be but *borne*, He will make them *meet* ſtreight; *Iuſtice*, and all. For, all the world ſees, if order could be taken, that He, that the *Son* of GOD, the *Word* and *truth eternall*, would ſay *Lo I come*; would take our *nature* upon Him; and, in it, *lay downe his ſoule*, an *offering for ſin*; there were good hope of contenting *Iuſtice*, and that the *meeting* would go forward. *Deus ſanguine in ſuo*, GOD *with his blood*; What ſin in the world would not that ſerve for? What *Iuſtice*, in heaven or earth, would not that ſatisfie? If ye ſpeake of an *expiation*, a *ranſome*, an ἀντάλλαγμα (CHRISTS own word) a perfect *commutation*, there it is. This had, *Iuſtice will meet, embrace, kiſſe Mercy, ſhake hands*, joyne (now) friends; *Inveni enim in quo repropitier*, *I have found that now, wherewith I hold my ſelfe fully content and pleaſed*. This way, ye ſhall make them *meet*; or els, let it alone for ever. Pſal. 40. 6. &c. Eph. 5. 2. Mat. 16. 26. Iob. 32. 13.

VER. XI.

Truth *ſhall budde out of the earth*; *and* **Righteouſneſſe** *ſhall looke downe from Heaven.*

3 The Birth. *Veritas orta eſt de terrâ.*

AND this is it, the *Chriſtian Religion* ſets before us: how the *Sonne* of the moſt *High* GOD of heaven and earth tooke on Him our *Nature*, that, in our *nature*, for our *nature*, He might make to GOD (even *ſtando in terminis juſtitiæ ſuæ*, as the Schoolemen ſpeake, *ſtanding on the termes of his moſt exact ſtrict juſtice*) a compleat, full, every way ſufficient ſatisfaction. And this (lo) makes the *meeting*. This honour hath the *Chriſtian Religion* above all other; *this glory doth dwell in our land*; that theſe foure, by CHRISTS *Birth*, in it, are brought, not only to *obviaverunt ſibi*, but even to *& oſculatæ ſunt*.

And, if this be the *glory*, be not they the ſhame of *Chriſtian profeſſion*, that cheriſh in their boſomes, and entertaine with ſtipends ſuch, as are come to this (*phrenſie*, I will call it) to ſay; what needs any *ſatisfaction*? what care we, whether *Iuſtice meet* or no? that is (in effect) what needs CHRIST? Cannot GOD *forgive* offences to Him made, of His free *goodneſſe*, of His meere *mercy*, without putting His SONNE to all this paine? Fond men! If He would quit His *Iuſtice*, or wave His *truth*, He could: But, His *juſtice* and *truth* are to Him as *eſſentiall*, as *intrinſecally eſſentiall*, as His *Mercy*: of equall regard every way as deare to Him. *Iuſtice* otherwiſe remains unſatisfied: and ſatisfied it muſt be, either on Him, or on us. For, with beaſts, or prayers it will not be: And it will hold off, till it be. If *Iuſtice* be not ſo *met* with, it will *meet* with them: And, they had better *meet a ſhe beare robbed of her whelps*, then meet *Iuſtice* out of CHRISTS perſence. Prov. 7. 2.

To us, they *meet*, this *day*, at the *Child-houſe*. For, theſe great Lights could not thus *meet*, but they muſt portend ſome great matter, as it might be ſome great *birth* toward. The *Aſtrologers* make us believe, that in the *Horoſcope of* CHRISTS *Nativity* there was a great *Trigon* of (I wot not what) *Stars* met together. Whether a *Trigon* or no; this *Tetragon* (I am ſure) there was, theſe were all (then) in *conjunction*, all in the *aſcendent*, all above the *Horizon* at once, At *Orta eſt* the *Birth*, of *Veritas* the *truth*, *de terrâ* from the *earth*; The *Occaſion* of drawing theſe foure together.

Christ *the Truth: Veritas prima.*
* Ioh. 14. 6.

Veritas will fit CHRIST well, who, of himſelfe ſaid, * *Ego ſum veritas, I am the truth.* So is He: Not that of the former *Verſe*, which is but *veritas ſecunda*, the *truth* ſpoken or uttered forth: He, the *Veritas prima*, the *firſt truth*, within. That depends upon this. Then are the words uttered true, when there is an *adæquation* between them and the mind. So, the *firſt Truth* He is.

And *Veritas ſecunda*, too.
2. Cor. 1. 2

The *firſt* and *laſt* both. For now, by His comming, He is the *adæquation* of the *Word* and the *Worke*, the *Promiſe* and the *Performance*. That way, He is *truth* too: The *truth* of all *Types*, the *truth* of all *Prophecies:* For, in *Him, are all the Promiſes, yea* and *Amen: Yea*, in the *firſt truth*, *Amen*, in the *laſt*. That actuall verifying is the *truth*, when all is done: and, that He is, by His *birth*.

Chriſt *de terrâ.*
[a] Gen. 3. 19.
[b] Ier. 22. 29.
[c] Eccl. 10. 9.
[d] Eſay 45. 8.

And, as the *truth* fits His *Nature*, ſo doth *earth*, *Man*. Of whom, GOD; [a] *Earth thou art:* To whom the Prophet thriſe over; [b] *Earth heare the word of the* LORD: By whom, the Wiſe man, [c] *Quid ſuperbis, Why ſhould earth be proud?* [d] *Germinet terra ſalvatorem, Let* this *earth bring forth a* SAVIOUR, be the *terra promiſſionis*, the *Bleſſed Virgin*, who was, in this, the *Land of Promiſe*. So was this very place applyed by *Irenæus* in his time, who touched the *Apoſtles* times: So, by *Lactantius*. So, by S. *Hierom*, and S. *Auguſtine*. Thoſe foure meet in this ſenſe, as do the *foure* in the Text: *Quid eſt veritas de terrâ orta? eſt Chriſtus de fœminâ natus; Quid eſt veritas? Filius Dei: Quid terrâ? Caro noſtra:* What, the *Truth?* CHRIST: What, the *earth?* Our *fleſh:* In thoſe words they finde this *Feaſt* all.

Irenæ. l. 3. c. 5. Lact. l. 4. cap. 12.

Chriſts *orta eſt* double.
1 *De cœlo.*
Luk. 1. 78.
a a *De terra.*
Zac. 3. 8.
b *Orta de.*

For *Orta eſt* it is double: Therefore *de terrâ* is well added. Another *Ortus* he had, *de cœlo:* to wit, His heavenly *Divine nature*, which, as the *day*, *ſprung from on high*; and He, in regard of it, called *Oriens*, by *Zachary* in the *New Teſtament*. But this (here) is *de terrâ*; for, the word (properly) ſignifies, the *ſhooting forth of a ſprigg out of the ground:* and He, in regard of this *Ortus*, called the *Branch*, by *Zachary* in the Old.

Gal. 4. 4.
Eſay 11. 1

2 And, there is more in *Orta*. For (it is *Rabbi Moſes* note,) that is (properly) when it ſpringeth forth *of it ſelfe*, as the field flowers doe, without any ſeed caſt in by the hand of man; ſo (ſaith he) ſhould the MESSIAS come: Take His *Nature* not only *in*, but *de, of* the earth. Not bring it with Him from *heaven* (the errour of the *brain-ſicke Anabaptiſt*,) but take it of the *earth:* be the *womans ſeed*, *made of a woman*, out *of the loynes of* DAVID: *Virga de radice Ieſſe*, *the Root of Ieſſe:* Nothing more plaine.

a *Orta eſt.*

3 And yet more from *orta eſt*. For, that the *truth*, while it is yet unaccompliſht, but in promiſe only, it is but (as the *Seed* under ground) *hid* and covered with earth, as if no ſuch thing were: aſſone as ever it is actually accompliſhed (as this *day*) then doth it *ſpring* forth (as it were,) is to be ſeene above ground; then *Orta eſt de terrâ*, in very deed,

4 The *Effect.*

Of the effect, now. *Births* are and have beene, divers times, the *ending* of *great diſſentions:* As was this here: For, by this *Birth*, took end the two great *Houſes:* An union of them by it.

On *Truth:* ſhe is gained

Firſt, by this, *Truth* is gained; *Truth* will *meet* now. That *truth* will come to this *truth*, *tanquam minus dignum*, *ad magis dignum*, as the *Abſtract* to the *Archetype*. And, *Truth*, being now *borne* of our Nature it will never (we may be ſure) be againſt our *Nature:* being *come* of the *earth*, it will be true to his own countrey; being made *man*, will be for *man* now, all He can.

By this meanes, one of the oppoſites is drawne away, from the other: Got to be on our ſide. It is *three to one*, now. *Righteouſneſſe* is left all alone; and there is good hope, ſhe will not ſtand out long. For (lo) here is good newes; firſt, that *reſpexit de cœlo*, ſhe yet *lookes down from heaven*, now.

On *Righteouſnes*

So as, this *birth* in earth (you ſee) *workes in heaven*; and, by name, upon *Righteouſneſſe*, there. For, though there were none in *heaven*, but it wrought upon them; yet, the *Pſalme* mentions none, but *Righteouſneſſe*. For, (of all) ſhe the leaſt likely: and, if *ſhe* be wrought on, the reſt there is no doubt of. How can there? they are all woon to us already.

With

With *Righteouſneſſe*, it works two wayes: Firſt, *down ſhe lookes*. Whether is was, that *ſhe* miſſed *Truth*, to ſee what was become of her, and not finding her in *heaven*, caſt her eye to the *earth*. But there, when ſhe beheld *Verbum caro factum*, the *word fleſh*, the *Truth freſhly ſprung* there, where it had beene a ſtrange plant long time before, *Aſpexit* and *Reſpexit*, ſhe *looked* and *looked* againe at it. For, a Sight it was, to move, to draw the eye; yea, a ſight for Heaven to be a Spectator of; for the *Angels*, to come downe and *looke* at; for *Righteouſneſſe* it ſelf to do ſo too. Παρακύψαι is the *Angels word* (in S. *Peter*:) Διακύψαι *is the Septuagint's* word here: both meane one thing. The *Greeke* word is to *looke* (as we ſay) *wiſhly* at it, as if we would looke διὰ, even through it; the *Hebrew* word, (that) is, as if *Righteouſneſſe* did *beat out a window*: So deſirous was ſhe, to behold this *Sight*.

1 She *lookes downe.*

Ioh. 1. 14.

1 Pet. 1. 12.

And no mervaile; for, what could *Righteouſneſſe* deſire to ſee, and ſatisfie her ſelf with, that, in Him, was not to be ſeen? A *cleane birth*, an *holy life*, an *innocent death*; a *Spirit* and a *mouth* without *guile*; a *ſoule* and a *body* without *ſinne*. In Him, ſhe beheld them all. Them, and what ſoever els might yeeld her full ſatisfaction: *Lay judgement to the rule, and righteouſneſſe in the ballance*, nothing *oblique*, will be found in Him, nothing, but *ſtreight* for the *rule*; nothing *minus habens*, but full weight for the *ballance*.

Thus, when *Truth, from the earth*; then, *Righteouſneſſe, from heaven*. Then: but not before. Before, *Righteouſneſſe* had no proſpect, no window open this way. She turned away her face; ſhut her eyes; clapt to the caſement; would not abide ſo much as to look hither, at us a ſort of forlorn ſinners: not vouchſafe us once the caſt of her eye. The caſe is now altered. Upon this ſight, ſhe is not only content, in ſome ſort, to condeſcend to do it, but ſhe breaks a window through, to do it. And then, and ever ſince this [*Orta eſt,*] ſhe looks upon the earth with a *good aſpect*; and a *good aſpect*, in theſe *cæleſtiall lights*, is never without ſome *good influence* withall.

But then (within a *verſe* after,) not only *downe ſhe lookes*, but *downe ſhe comes*. Such a power attractive is there, in this *Birth*. And, comming, ſhe doth two things: 1 *Meets* firſt; for, upon the view of this *birth*, they all ran firſt, and *Kiſſed the Sonne*: 2 And that done *Truth* ran to *Mercy*, and embraced her; and *Righteouſneſſe* to *Peace*, and *Kiſſed* her. They that had ſo long beene parted, and ſtood out in difference, now *meet*, and are made friends: Howſoever (before) removed, *in ortu veritatis, obviaverunt ſibi*; howſoever (before) eſtranged, now, *oſculatæ ſunt*.

2 Downe *ſhe comes.*
Verſ. 2.
1 To meet.
2 To kiſſe.

Luk. 1. 77.

And, at that *birth* of His, well *met they all*, in whom they *meet all*: The *Truth* He is; and *per viſcera Miſericordiæ* He came, *through the tender mercies of our* GOD; and He is *made to us Righteouſneſſe*; and *He is our Peace*. All *meet in Him*; for indeed, all He is; that, no marvaile, they all foure *meet*, where He is, that is all *foure*.

1 Cor. 1. 30.
Eph. 2. 14.

And, at this *meeting, Righteouſneſſe*, ſhe was not ſo of-ward before, but ſhe is now as forward; as forward, as any of the reſt. Mark theſe three.

Let not *Peace* prevent her (as *Mercy* did *Truth*;) but, as *Mercy* to *Truth*, firſt; ſo, ſhe (firſt) to *Peace*: as forward as *Mercy* every way.

2 Nay, more forward than *Mercy*: for *Mercy* doth but *meet truth*, and there is all; but ſhe, (as more affectionate) not only meets *Peace*, but *Kiſſes her*. And (indeed) *Righteouſneſſe* was to do more, (even, to *kiſſe*,) that it might be a pledge of forgetting all former unkindneſſe; that we may be ſure ſhe is perfectly reconciled now.

3 And one more yet (to ſhew her the moſt forward of them all,) out of the laſt *Verſe*. At this *meeting*, ſhe followes not, drawes not behind, ſhe will not goe with them: She is before, leaves them to come after, and beare the traine: She (as *David*) is before the *Arke*: puts S. *Iohn Baptiſt* from his office, for the time; *Righteouſneſſe* is his *forerunner*: *Righteouſneſſe ſhall go before*, tread the way before Him; the foremoſt now of all the company. By all which, ye may know, what a *looke* it was, ſhe *looked* with from *Heaven*.

Verſ. 13.

Thus ye ſee, CHRIST, by His comming, hath *pacified the things in Heaven*. A peece of *Hoſanna*, is *pax in cælis*: There cannot be *pax in terris*, till there it be, firſt. But, no ſooner there it is, but it is *peace* in earth ſtreight, which (accordingly) was,

Coloſ. 1. 20.

Luk.2.14. this *day* proclaimed by the *Angels*. So, by the vertue of this *birth*, *heaven* is at *peace* with it ſelf: and *heaven*, with *earth*, is now at *peace*. So is *earth* too, with it ſelf, and a fulfilling of the Text by this *meeting* is, there, too.

Rom 9.4. The *Iewes* they repreſent *truth*; to them it belongeth properly. For, *Truth* was, where were *Eloquia Dei*, the *Oracles of* GOD: and they were with the *Iew*. The *Gentiles* they claime by *Mercy*, that is their vertue: Where was *Mercy*, but where was *miſery*?

Luk.1.79. and where was *miſery*, but with them that *lay in darkneſſe in the ſhadow of death*? And, that was the *Gentiles* caſe, before this *orta eſt*. But, when the *partition wall was broken down*, and the two *met* in one, then alſo (in a ſenſe) *Mercy* and *truth met together*. So, theſe two.

And ſo, the other two likewiſe. For, *Righteouſneſſe*, ſhe was where the *Law* was, (for, that the *rule of righteouſneſſe*,) where the Covenant of the Old Teſtament was, *doe this and live* (the very voice of *Iuſtice*:) But, *Peace* was, where CHRIST was, in the *Goſpell*, *Ipſe eſt Pax noſtra*, for He is *our Peace*: *Peace*, *and Peace-maker both*, *Qui fecit utrunque unum*, that hath made the *Law* and the *Goſpell*, the *Old Teſtament* and the *New*, to be bound together (now) both in one volume.

II. Thus we have done with CHRIST. I would now apply this *meeting* to our ſelves another while. For, I aske; did this hold; did theſe *meet* only in CHRIST? Do they not in *Chriſtianity* likewiſe? Yes, there, too. With CHRIST came *Chriſtianity*: look, what in His *Birth*, now; in the new *birth* of every one, that ſhall be the better by it; even the ſame *meeting* of the very ſame vertues, all.

Of this *meeting* in *Chriſtianity*.

Mercy and *Truth* (firſt) *to meet*. *Truth* of *confeſſion*; *confeſſion* of our *ſins*; which if with *fig-leaves* we ſeek to cover, and confeſſe not, *there is no truth in us*. And, ſome

1 Ioh.1.8. *truth* there is to be (at leaſt this *truth*) or, no *meeting* with *Mercy*. But, when this *truth* commeth forth, *mercy meeteth* it ſtreight. Will ye ſee the *meeting*? *Peccavi* (ſaid DAVID) there is *truth*: *Tranſtulit Dominus peccatum* (ſaith *Nathan*,) there is *mercy*; *Mercy*

2 Sam.12.13. and *Truth met* together. *Homo in terris, per veritatem ſtimulatus, peccaſſe ſe confitebatur; & Deus in cœlis, per miſericordiam flexus, confitentis miſerebatur. Truth pricked man to confeſſe his ſinnes; and Mercy moved God to pity him confeſſing, and ſend Mercy to meet Truth.*

Will ye go on to the other *Verſe*? It holds there too (this.) For, where a *true confeſſion* is by man made, *Veritas de terrâ orta eſt*, *Truth is budded out of the earth*. And ſo it muſt, yet *Righteouſneſſe* will give us a *good looke from Heaven*. But will, aſſone as it is: for, when this *truth* ſprings freely from the earth, to our own *condemnation*; immediately upon it, *Righteouſneſſe* ſhews her ſelf *from Heaven*, to *our juſtification*. Will ye ſee

Luk.18.14. this too? *Lord be mercifull to me a ſinner*, (there is *Truth from the earth*;) *deſcendit domum ſuam juſtificatus*, (there is *Righteouſneſſe from Heaven*.)

But, (will ye mark:) Here are two *truths*, and in either *Verſe one*. This later, is the *truth* of *Veritas orta eſt*, of CHRISTS *Religion*. And in this treaty, it was an article of *Inprimis*, *mercy* not to *meet* any, but them that profeſſe the *truth of* CHRISTS *birth from the earth*. Both theſe were borne together: by and by, upon the *birth* of CHRIST (the *truth*,) the other *birth* alſo, of *Chriſtian truth*, *did flouriſh and ſpread it ſelfe all over the earth*. The whole world (before) given over, and even growne over, with *Idolatry*, quite covered with the miſt of *errour* and *ignorance*, began then to entertaine the *Chriſtian profeſſion*, (and by it to *worſhip God in ſpirit and Truth*,) the *true Religion*, which is never true, if it have not this *meeting*: And this *meeting* it cannot have, if it have not the *meanes* of it, *ortus veritatis de terrâ*.

The ſame ſay we likewiſe, for the *Righteouſneſſe* which *looked downe*, and ſhewed her ſelfe. It was not that of the Law, (which never came paſt the top of *Mount Sinai*,) but a *new righteouſneſſe*, caſt in a new mould; a heavenly one, which never ſaw the earth (nor the earth it) before, before this *birth*; which is, the *righteouſneſſe* of *Chriſt* revealed in His Goſpell, when that *Truth ſprang*, *this righteouſneſſe looked downe upon it*.

Now,

Now, as this of *Mercy* and *Truth* enter us; ſo *truth* (not *truth* alone, but *truth* with *truth's* paire,) with *righteouſneſſe*, carry us forward to God. *Truth* is not enough; not the *truth of Religion*, never ſo knowne, never ſo profeſſed; not without *Righteouſneſſe*. *Truth* is but the *light*, to guide us; *Righteouſneſſe* is the *way*, to bring us thither. A *light* is to ſee by: A *way* is to goe in: So is *righteouſneſſe*. It followes ſtraight, *ponet greſſus in viâ*, *Righteouſneſſe ſhall ſet us in the way* of His ſteppes: *Steppes*, that is, the courſe of life. For, *ſcienti* (by knowledge of the *truth*,) and not *facienti*, (by the practiſe of *righteouſneſſe*;) *peccatum eſt illi* (ſaith S. *Iames*;) and *plagæ multæ*, ſaith S. *Iames* his *Maſter*. Sinne, in that man that ſerves theſe two, is leſſe pardonable, and more puniſhable, than in any other. Ver. 13. Iam. 4. 17. Luc. 12. 47.

And then turne *Righteouſneſſe* to *Peace*, and they will not meet barely, but (more than *meet*) *Kiſſe*, in ſigne, there is betweene them more than ordinary affection. *Fac juſtitiam, & habebis pacem*, (S. *Auguſtine* ſtands much on this.) *Eſchew evill and doe good*, ſaith he, (there is *Righteouſneſſe*:) and then, *ſeeke peace*, and ye ſhall not be long in *ſeeking* it; She will come forth, her ſelfe, to *meet Righteouſneſſe* and *kiſſe her*. And this he aſſures us, as a certaine ſigne, to know on the one ſide, *true righteouſneſſe*, (for, that tends to *peace*, not to queſtions and brabbles, whereof there never will be end:) So, on the other ſide, *true peace*; that *kiſſes righteouſneſſe*, comes not together (like *Sampſons Foxes*) by the *tailes*, by indirect meanes, but cleerely and fairely; Such meanes, as all the world will confeſſe, to be right and good. Pſal. 34. 14. Iud. 15. 4.

Now mark the order, how they ſtand. *Mercy* leades to *Truth*, and the *knowledg* of it; and *Truth* to *righteouſneſſe*, and the *practiſe* of it; and *Righteouſneſſe* to *Peace*, and the waies of it, *Guides our feet* (firſt) *into the way of peace*. And, ſuch a way ſhall there alwayes be (do all the *Controverſies Writers* what they can:) a faire way agreed upon of all ſides, queſtioned by none, in which, who ſo orders his ſteps aright, *may ſee the ſalvation of our God*, Even the way here chalked out before us: To ſhew *mercy*, and ſpeake *truth*; do *righteouſneſſe*, and follow *peace*. And by this rule proceeding in the points whereto we are come already, even thoſe *truths*, wherein we are otherwiſe minded, would in due time be revealed unto us. Luk. 1. 79.

This is *Zacharies peace*; and this of his well followed, in the end will bring us *Simeons peace*, *Nunc dimittis in pace*; to be diſmiſſed, to *depart hence in peace*: and *Pax in noviſſimo*, *Peace at the latter end*, is worth all. *Peace*, in the end, is a bleſſed end; and the beginning of a *Peace*, which never ſhall have end. *Mercy* our *beginning*, and *Peace* our *end*. This for the *meeting*; as in CHRIST, ſo in *Chriſtianity*, or the courſe of a Chriſtian mans life. Luk. 2. 29.

The cohtinuance of this meeting.

Now a word, for the *continuance* of this *meeting*. For, I aske again: *Met* they to part? By no meanes; but, as they be together (now,) ſo to continue ſtill. We had much adoe to get them together thus: Now we have them ſo, let us keep them ſo in any wiſe. For, as this *meeting* made Chriſtianity firſt: So, there is nothing marres it, but the breaking it off againe: No greater bane, to it, than the parting of theſe.

Let me tell you this: S. *Auguſtine* is very earneſt upon the point, of the keeping of *righteouſneſſe* and *peace*, (upon this *Pſalme* and this *Verſe*;) and of *truth* and *mercy* together, (in the next,) upon *miſericors* and *verax*, againſt them that would lay hold on *mercy* and let goe *truth*. O (ſaith he) that will not be: they *met* together, they will not part now; Either, without either, will not be had. And ſo, of the two others. There be, that would have *Peace*, and paſſe by *Righteouſneſſe*: *Tu fortè unam habere vis, & alteram non vis* (ſaith he,) you would gladly have one (*Peace*;) and for *Righteouſneſſe*, you could be contented to ſpare it. Aske any, would you have *Peace*? With all my heart, he will anſwer. There is no having one without the other; *Oſculantur hæ, amant hæ*; why they *kiſſe*, they *love* together. *Si amicam pacis non amaveris, non amabit te pax*, if ye love not her friend (that is, *Righteouſneſſe*) ſhe will none of your *love*. Take that from S. *Auguſtine*.

Set this downe then; *Chriſtianity* is a *meeting*: One cannot *meet*: *Two* there muſt be, and they may. But it is not a *meeting* of *two*; but, of *two*, with *two*: ſo, no

leſſe

leſſe than *foure*. As CHRIST Himſelf was not one nature, So neither doth *Chriſtianity* conſiſt in any one *vertue*: Not under *foure*. There is a *quaternion in* CHTIST, His [1] *Eſſence*, and His [2] *Perſon*, (ἐσ α, and *hypoſtaſis*,) *in divinis*, His [3] *fleſh*, and His [4] *reaſonable ſoule*, *in humanis*. Anſwerable to theſe foure, are theſe here: theſe foure, to His foure.

And, as it is a *meeting*, ſo a *Croſſe meeting*, of foure Vertues, that ſeeme to be in a kind of *oppoſition* (as hath been noted.) No matter for that. They will make the better refraction; the *coole* of one, allay the *heat*; the *moiſt* of one, temper the *drought* of the other. The *ſoft vertues*, need to be *quickned*; the *more forward*, to be *kept from*. *Altum ſapere*. So are the *elements*, of which our *bodie*: So are the foure *winds*, of which our *breath* doth conſiſt, which gives us life. And theſe (in the Text) have an analogie, or correſpondence, with the elements, obſerved by the Ancients. [1] *Truth*, as the *earth*, which is *not moved at anytime*: [3] *Quaſi fluvius Pax* (ſaith *Eſay*) *Peace as a water-ſtreame, the quills* whereof *make glad the City of our* GOD. [3] *Mercy*, we breath and live by, no leſſe than we do by *aire*: and [4] *Righteouſneſſe*, the *ventura eſt judicare ſæculum per ignem*, in that element.

Pſal 93.1.
Eſay 66.12.
Pſal 46.4.
Eſay 66.16.

You may happen finde one of theſe, in Scripture, ſtood much upon, and of the other three nothing ſaid there, but all left out; Conceive of it, as a figure (*Synecdoche* they call it.) As, ye have (here) *man* called *earth*; yet is he not on *earth* alone, but all the other three *elements* as well. No more is *Chriſtianity* any one, but by *Synecdoche*: but in very deed, a *meeting* of them all *foure*.

Ioh. 17.3.

It deceived the *Gnoſtique*, this place: *This is eternall life to know thee. Knowledge* (ſaith he) is it; As if, it were all: and ſo, he bade care for nothing elſe, but to *know*, and *knowing*, *live as they liſt*. The *Encratite*, he was a far gone the other way; He lived ſtraightly, and his *tenet* was, *non eſt curandum quid quiſque credat, Id curandum modò quod quiſque faciat*: So that ye hold a ſtraight courſe of life, it skils not what ye hold in point of *faith*. No *meeting*, with theſe: Single vertues all.

Yes, it skils. For both theſe were wrong; both goe for *Hereticks*. *Chriſtianity* is a *meeting*; and to this *meeting*, there goe *Pia dogmata*, as well as, *Bona opera*; *Righteouſneſſe*, as well as *Truth*. Erre not this error then, to ſingle any out, (as it were) in diſgrace of the reſt; Say not, one will ſerve the turne, what ſhould we do with the reſt of the foure; Take not a figure, and make of it a plaine ſpeech; Seek not to be ſaved by *Synecdoche*. Each of theſe is a *quarter* of *Chriſtianity*, you ſhall never while you live make it ſerve for the whole.

The truth is, ſever them, and farwell all; take any one from the reſt, and it is as much as the whole is worth. For (as *Bernard* well obſerved) *non ſunt virtutes ſi ſeparentur*, upon their ſeparation they ceaſe to be vertues. For, how looſe a thing is *mercy*, if it be quite devoid of *Iuſtice*? We call it *fooliſh pity*. And how harſh a thing *Iuſtice*, if it be utterly without all temper of *mercy*? *Summa injuria* then (that is) *Injuſtice at the higheſt*. *Mercy*, take *truth* away, what hold is there of it, who will truſt it? *Truth*, take *Mercy* from it, it is *Severity*, rather than *verity*: Then *Righteouſneſſe*, without *Peace*; certainly wrong is much better; better than perpetuall *brabling*: And *Peace* without *righteouſneſſe*; better a ſword far. This, if you ſunder them. But, temper theſe together, and how bleſſed a mixture! Set a ſong of all *foure*, and how heavenly a melodie!

Entertain them then all foure; [1] *Hope* in *mercy*; [2] *Faith* in *truth*; [3] *Feare* of *righteouſneſſe*; [4] *Love* of *peace*: *O quàm præclara concordia*! O how loving a knot! how by all meanes to be maintained! how great pity to part it!

The time of his meeting.

A little of the *Time* (now,) when this *meeting* would be. No time amiſſe: no day in the yeare, but upon intreaty, they will be got to *meet*. Yet if any one day have a prerogative more than another, of all the dayes in the yeare, on this *day* moſt kindly; the *day* we hold *holy* to the memory of this *meeting*; the day of *orta eſt*, the *occaſion* of it.

In remembrance of the firſt *meeting*, then, they are apt and willing to *meet* upon it againe; forward (ever) to *meet*, this day, they firſt *met* of themſelves. But, CHRIST this *day* being *born*, this *day*, to *meet* of courſe. One ſpeciall end, that He was *born*, was that,

that, at His *birth*, this *meeting* might be. If to *day* then they ſhould not *meet*, that were in a ſort to evacuate CHRISTS *birth*: if there ſhould be a *Veritas orta*, without an *obviaverunt ſibi*: So that if we procure it not, we had as good keep no *Feaſt* at all.

What is then the proper work of this day, but ſtill to renew *this meeting* on it? For, CHRISTS *birth* we cannot entertaine, but all theſe we muſt too; Neceſſarie attendants upon it, every one. They be the *vertues* of His *Nativitie*, theſe. At His *birth*, CHRIST bethought Himſelfe of all the vertues, which He would have to attend on Him, then; and theſe He made choiſe of, then, and for ever, to be the vertues of this *Feaſt*.

The ſooner and the better to procure this *meeting*, the Church *meets* us (as *Melchiſedek* did *Abraham*) with *bread* and *wine*; but, of a higher nature than his, far: prepares (ever) this day a love-feaſt, whereat they may the rather meet. Where, *Truth* from the *earth*, may looke up to *heaven* and confeſſe; and *Righteouſneſſe from heaven*, may *looke down* to earth and pardon: where we may ſhew *Mercy*, in *giving* where need is; and offer *Peace*, in *forgiving* where cauſe is; that ſo, there may be an *obviaverunt*, a *meeting*, of all hands.

And even ſo then let there be. So, may our end be as the end of the *Firſt* Verſe in *peace*; and as the end of the *Second*, in *Heaven*. So, may all the *bleſsings* that came to mankind by this *meeting*, or by the *birth of* CHRIST (the cauſe of it) *meet* in us and remaine upon us: till, as we now *meet* together, at the *Birth*; So we may then *meet* in a perfect man, in the *meaſure of the fulneſſe of the age of* CHRIST: As *meet* (now) at the LAMBES *yeaning*; ſo *meet* then, at the LAMBES *marriage*: be *caught up in the cloudes* (then) to *meet Him* and there to *reigne* for ever with Him, in His *Kingdome of* GLORY. Eph. 4. 13. 1 Theſ. 4. 17.

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A SER-

A SERMON PREACHED BEFORE THE KINGS MAJESTIE AT VVHITE-HALL,

On Friday, the XXV. of December,
A. D. MDCXVIII. *being* CHRISTMAS *Day.*

LUK. Chap. II. Ver. XII. XIII.

Et hoc *erit* vobis Signum, &c.

And this ſhall be *a Signe unto you: ye ſhall finde the Childe ſwadled, and layed in a cratch.*
And ſtreightway there was, with the Angell, a multitude of heavenly ſouldiers, praiſing GOD, *and ſaying,*
Glory be to GOD *on high, &c.*

IF theſe *three verſes*, the points be two: [1] The *Shepheards Signe*: and [2] the *Angels Song*. The *Signe* is a remaine of *Angelus ad Paſtores*, the *Angels* ſpeech to the *Shepheards*: We called it, as the *Angell* himſelfe called it, a *Sermon*: *Evangelizo* (the word, he uſeth) is, to *preach*.

Of which Sermon there are two parts: [1] His *Birth* (the *Verſe* before,) [2] His *Finding* (in this.) For, this is a double *Feaſt*: not only, the *Feaſt* of His *Nativity*; but the Feaſt of His *Invention* alſo. Therefore the *Angell* makes not an end with [*unto you is borne*:] but tels them further; it is not enough, CHRIST *is borne*; but to take benefit by His *Birth*, we are to *find* Him. *Natus eſt*, His part; *Invenietis*, *ours*.

Of *Natus eſt* ſomewhat hath formerly been ſaid: *Invenietis* (now) followes: and followes well. For, what is *Natus eſt*, without *Invenietis*? Such a one there is *borne*; what ſhall we be the better, if we *find* Him not. As good, not *borne*, as, not *known*: To us, all one. *Nobis naſcitur, cùm a nobis noſcitur*. *Borne He* may be, before; but *nobis, natus, to us He* is *Borne*, when to us *He* is *knowne*, when we *finde Him*; and not before. CHRISTUS *inventus*, is more then CHRISTUS *natus*. Set down *invenietis* then firſt.

Invenietis leads us to *Hoc erit Signum*. For, how ſhall they *finde Him* without a *Signe*? So come we from CHRISTUS *natus*, to CHRISTUS *ſignatus*. *Natus*, *borne*

borne to be found; *Signatus*, ſigned or marked, that He may be found. *Borne* He is, that they know: And, *when*, they know; (*hodie*.) And, *where*, they know, in *Bethlehem*. To *Bethlehem* they will: but when they come there, how then? In ſuch reſort, the Town ſo full of ſtrangers, as no *roome in the Innes*, whither ſhould they turn them? What could they wiſh, but *O quod erit ſignum! Natus eſt*, ô that He were *Signatus!* O that we had a *ſigne* to find Him by!

Their wiſh is honeſt and good: And pity, any that ſeekes *Chriſt* ſhould want a *ſigne*, to find Him by: the *Angell* will not ſuffer that; But, before he end his ſpeech, he takes order for their *Signe*: and this it is. When ye come to *Bethlehem*, never ſearch in any houſe, or chamber; In a *ſtable*, there, ſhall you find a *Babe ſwadled* and *laid in a manger*; You would little thinke it, but that is He. And ſo, *Signo dato*, this *Sign given*, the Sermon ends. For, to finde CHRIST is all: All, in all. *The Diviſion* I.

A *Sermon* would have an *Antheme* of courſe; It hath ſo. And one ſuitable, if it might be: an *Angell* preached it, and no man: It would be a *Quiere of Angels*, and not of men, to ſing it. So it is *Gloria in excelſis*, all the *Fathers* call it *Hymnum Angelicum*, the *Angels Hymne*, or *Antheme*.

This is ſet down in the two latter verſes: the [1] *Quiere* that ſing it, in the former: the [2] *Song* it ſelfe (the *dittie* of it ſo) in the latter. 1. The *Quiere*: in it five. 1 Who? That there were certaine *heavenly Perſonages* firſt. 2. In what habit? that in the *habit of ſouldiers* to ſee to. 3. What number? that a great *multitude of them*. 4. What they did: that they tooke up this *Hymne* and fell on praiſing *God*. 5. And fifthly, When? That they did it inſtantly, upon the ſpeech ended. I 1 1

The *Song*: That conſiſts of three ſtreines. There are in it [1] God, [2] *Earth*, and [3] *Men*, theſe three firſt. And then, three to theſe three: [1] *Glory*, [2] *Peace*, [3] *Good-will*: Each ſorted to other: [1] *Glory*, to GOD; [2] *Peace*, to the *Earth*; [3] to *Men*, a *Good-Will*. 2

So have you the *ſign* and the *Song*: the one to ballance or counterpeize the other; the *Song to ſing* away the *Signe*; to make amends, for the *manger*. The *Signe*, very poore and meane; the Song, exceeding high and heavenly. *Paupertas in imis*, the Sign; povertie at the *loweſt*: *Gloria in excelſis*, the *Song*, *Glory* at the *higheſt*. That well might *Leo* aske, *Quis eſt iſte puer, tam parvus, tam magnus?* What *Child* is this ſo *little* and ſo *great* withall? *Tam parvus, ut in præſepi jaceat: Tam magnus, ut Ei concinant Angeli. So little, as He lies in a Cratch: So great though, as He hath Angels to ſing to Him*; the whole *Quiere* of heaven, to make Him melodie. It is a courſe (this) the HOLY GHOST began it (here,) at His *Birth*, and after obſerved it all along, *ſociare ima ſummis, & inſolita ſolitis temperare*; to couple *low*, and *high* together, and to temper things *meane* and *uſuall*, with others as *ſtrange* every way.

Out of theſe we ſhall learne, Firſt, what our dutie is, to *find* CHRIST. The *Angell* preſuppoſes this; that, being *borne* we will not leave, till we have *found* Him; till we can ſay, (it was the firſt word of the firſt *Apoſtle*) εὑρήκαμεν, *We have found, found the Meſſias. Invenietis*: by all meanes to finde *Chriſt*. [2] Then, how to find Him, at what *ſigne*. [3] And laſt, when we have *found* Him, how to *ſalute* Him, with what words to praiſe GOD, *for Him*. For *Him*: both for *His birth*; and for *His Invention*. All conſidered, His *Invention*, to us, no leſſe behoofefull, then His *Nativity*. And this day to be no leſſe ſolemnized, for *invenietis* His *finding*, then for *natus eſt* His very *Birth* it ſelfe. It is more often found, in the firſt *Fathers*, by the name of *Theophania*, His *appearance* or being *found*; then by the name *Genethlia*, of being borne into the world. The *Angels Evangelizo* reacheth to both: their *Gloria in excelſis* is ſung for both. 3 Ioh 1.41.

I. THe worke of the day, is *invenietis*, to *find Christ*. We ſhall not be the better for *natus eſt*, if we *find* Him not. *Find* Him we cannot, if (firſt) we find not a *Signe* to find Him by. *Erit vobis ſignum*, and *Hoc erit* (ſaith the *Angell*) a *Signe* ye ſhall have; and *this ſhall be it: Ye ſhall finde him ſwadled and laid in a Manger.*

I *The Signe.* *Signes* never come amiſſe; but, are (then) ſo neceſſary, as we cannot miſſe them, when we ſhould miſſe without them: when, no *Signe*, no *invenietis*: As, here. For, if a *Signe*; if this *Signe* had not beene given, no *invenietis*: *Christ* had not beene *found*. Not beene *found*; for, never had beene ſought, in ſuch a place. Had not the *Angell* thither directed the *Shepheards*; had not the *Star* thither pointed the *Magi*, neither tone, nor tother would ever, there have *ſought Him*. *A non eſt inventus* had beene returned by both.

And reaſon: For ſome kind of proportion there would be betweene *Signum*, and *Signatum*: And, if the *Signe* be a *place* (as here) between *Locus*, and *Locatus*. A *chiefe Perſon*, in a *chiefe Place*; a *Lord* and *Saviour*, ſomthing *Lord* and *Saviour*-like. To *Bethlehem* they will. Set the *Signe* by, let them alone, ſay nothin g to them: When they came thither, they would never goe to an *Inne*, or *Oſtrie*, but to the very beſt houſe in the Towne. Or, if to an *Inne*, to the *faireſt chamber* in it: Or, to a *Chamber* at the leaſt: Never, to the *Stable*; there to look in the *manger*, for *Chriſtus Dominus*. To the *ſtable* we go to look for an *horſe*; To the *Crib* for *bos cognovit & aſinus*; for one of them; Eſay 1.3. Never, thither, to ſeek for the *Saviour* of the world.

Nay, if in their ſearch, paſſing by, by hap, they had lighted upon ſuch a *Birth*; a *Child* ſo lying; it may be they would have pitied the poore *Babe* and the *Mother*: but have gone on their way, and ſought farther: Never (I dare ſay) taken Him, for CHRIST the *Lord*. And if one ſhould have bid them, Stay, for this is the *Child*, the *Angell* ſpake of; they would have ſhaken him off, and ſaid, with as great skorne as 1 Sam.16. 27. they, 1 *Sam.*10. *Nunquid poterit iſte ſalvare nos*, what ſhall this be our *Saviour* trow? For, *invenietis* is not all, to *find* Him: but *finding* Him, to apply the *Angels* words unto Him; to believe, of this *Child* thus, there lying, that He ſhould be *Chriſt* the *Saviour*, *Gaudium omni populo*, the joy of the whole earth. It goes hard, this.

We ſaid (when time was) this meſſage was ſo high, as no man meet to bring it, but an *Angell* of heaven. We ſay now, *ex alio capite*, this ſigne was ſo unlikely, no man was meet to give it but an *Angell* only. And it was well, it was an *Angell*: if it had been any elſe, His *Birth* would have ſeemd (as His *Reſurrection* did) λῆρος, a fained tale: No mans *Affidavit* would have beene taken for it.

What were the *Shepheards* like to think of this? Sure, thank him for *Natus eſt*, the newes of His *Birth*; but, not for His *Signe*, *Erit Signum*, they like well: but not, *Hoc erit*. If He had given them no *Signe*, it would have troubled them: Now, the *Signe* given troubles them worſ. For, this *Signe* they know not what to make of it; It is ſo poore a one, it is enough, to make them halfe in the minde to give over their journey, as not caring for *invenietis*, whether they *find* Him or no: If His *Signe* be no better, as good loſt, as *found*. Alwayes, this is out of the *Evangelizo vobis*; no part of it; for, no good newes, thus to *find* Him.

And we, if we admit a conference with *fleſh* and *blood*, when we lay together the *Signe*, and of whom it is the *Signe*; we find, to our thinking, a great diſparagement, and (I know not how) thoughts ariſe in our hearts, as if ſome better *Sign* would have done better. The meaning is, we would find CHRIST (faign;) but we would finde Him, in ſome better place. Half *Iewes* we are all in this point; we would have a *Meſſias* in *ſtate*. *Hoc erit*, this it ſhall be (ſaith the Angell.) *Shall be*: but ſhould it be this? No: how ſhould it be, let us ſee; Why, this ſhall be the *Signe*; Ye ſhall find the *Child*, not in theſe *clouts or cratch*, but in a *crimſon mantle*; in a *cradle* of *ivorie*: That (lo) were ſomewhat *Saviour*-like: *Hoc erit ſignum.*

But,

But, in vaine take we upon us, to teach the *Angell:* We would have we know not what. We forget S. *Auguſtines, diſtingue tempora:* as the time is, the *Angell is right*; and a fitter *Signe* could not be aſſigned. VVould we have had Him come in power, and great glorie? and ſo he will come; but not now. He, that commeth here in *clouts*, He will come in the *clouds*, one day: But (now) His comming was for another end; and ſo, to be in another manner. His comming (now) was, (as we ſay in the *Collect*) *to viſit us in great humility*: and ſo, His *Signe* to be according.

Nay then, I ſay: Firſt goe to the nature of a *Signe*, if CHRIST had come in His excellency, that had beene no *ſigne*, no more than the Sun in the Firmament ſhining in his full ſtrength: *Hoc non erit ſignum.* Contrary to the courſe of Nature it would be, elſe it is no *ſigne*. The Sun eclipſed; the Sun in ſackcloth: that is, *ſignum in ſole*, the *ſigne* indeed: And that is the *ſigne* here, the *Sun of righteouſneſſe* entring into his *eclipſe*, begins to be darkned, in his *firſt point*, the point of his *Nativity*. This is the *ſigne* (ſay I:) and, that had been none. 1

I ſay againe: It is not only *ſignum*; that is not all, it is *ſignum vobis*: We ſhall doe well to looke to *vobis*. There is a matter, in that: For whom, this *ſigne* was given: (Not the perſons ſo much, as the condition.) For, if He had been ſo gloriouſly born, ſuch as theſe ſhould never have beene ſuffered to come neare Him. But, this is a *ſigne, for you*: You, that keepe ſheep and ſuch other poore people; you have a *Saviour* too. He is not the *Saviour* of *Great ſtates* only; but even of poore *ſhepheards*. The pooreſt of the earth may repaire to Him, being no other place but this; and by this *ſigne* to find Him: And ſo, *hoc erit ſignum vobis*. 2

I ſay thirdly, *Vobis*, and take in our ſelves too. So, *Hoc erit ſignum*. For, what praiſe or thanks had is beene for us, to have believed in Him, borne in all glorious manner? But, being thus borne, with this *ſigne*, if now we doe it τῶτο χάρις παρὰ θεῷ (to ſpeake in S. *Peters* phraſe) *this hath thanks and praiſe with God:* And ſo, *Hoc erit ſignum*. 3 1 Pet. 2. 19. 20.

Fourthly, without regard of them, or of us, I ſay, that even in regard of *Himſelfe*, *Hoc erit ſignum*. Would there be a proportion betweene the *Signe* and the *Signatum*? There is ſo. This holds good proportion with the enſuing courſe of his life, and death. And, (all conſidered,) it is even *ſignum adæquatum*. We may well begin with CHRIST in the *Cratch*: We muſt end with CHRIST on the *Croſſe*. The *Cratch* is a *ſigne* of the *Croſſe*. They that write, *de re ruſticâ*, deſcribe the forme of making a *Cratch Croſſe-wiſe*. The *ſcandall* of the *Cratch* is a good preparative to the *ſcandall* of the *Croſſe*. To be *ſwadled* thus, as a *Child*, doth that offend? What then, when ye ſhall ſee Him *pinion'd* and *bound* as *a malefactor*? To lye in a *Manger*, is that ſo much? how then, when ye ſhall ſee Him *hang* on the *Croſſe*? But ſo, *-----primo ne diſcrepet imum*; that His beginning, and His end may ſuite well and not diſagree, *ſic oportuit Chriſtum naſci*. Thus ought *Chriſt* to be *borne*, and this behoved to be His *ſigne*. 4

But then to remove this *ſcandall*, I ſay fiftly: that the leſſe *glorious*, the more *glorious*; the leſſe *glorious* His *ſigne*, the more *glorious* He. And even in this reſpect of His glory, He was to be borne under this *ſigne*. Had He come in the power and great glory, we ſpake of, what great matter had it beene for him (then,) to have done things powerfull, and glorious? But comming in this ſort, theſe ſame *panni* and *præſepe* were an evident *ſigne*, of the power of His might, in nothing ſo manifeſt, as in this, that, from ſo poore a beginning, He was able to advance ſo glorious a worke. It was much, from the *babe* floting in the flagges of *Nilus*, in a *basket of bulruſhes* (*Moſes*) to gather himſelfe a people, even the Nation and Kingdome of the *Iewes*, and to deliver His *Law*. It was infinitely much more, from this *babe* (here) lying in the *Cratch*, to work the bringing in of the *Gentiles*, and the turning about of the whole world, and to publiſh His *Goſpell*, the *power of God to ſalvation*. Herein, is power: from His *Cratch*, to do this. There to lay Him; and, there lying, to make ſo many nations come, and adore Him, as ſince He hath. That if ever *in His humility, His judgement were exalted*; if His *power* were ever made *perfect in weakneſſe*; if ever He ſhewed, that *infirmum Dei fortius eſt hominibus, God* at the weakeſt, is ſtronger then men in all their ſtrength; *Hoc erit ſignum*, in this *ſigne* it was. 5 Exod. 2. 5. Act. 8. 33. 2 Cor. 12. 9. 1 Cor. 1. 25.

A ſigne, *cum externa rejicit quòd ſibi ſufficit*; in that, He caſts from Him all outward ſignes and meanes, that He is, of himſelfe, *all-ſufficient*; *& nulla indiget niſi ſe*, and needs no power but his owne. His *Cratch* and He will bring this worke to paſſe. His *gloria in excelſis* will be *hoc ipſo excelſior*; *His glory on high*, ſo much the *higher*, for this, Ever; But now, more than ever: And, in all His *ſignes*; but, in this, more glorious, then in any, nay, then in all of them. And ſo *Hoc erit ſignum, this ſhall be the ſigne*: ſhall be, and ſhould be, both.

6 But, I waive all theſe, and ſay ſixthly: Make of the *ſigne*, what ye will; It skils not what it be; never ſo meane: In the nature of a *ſigne*, there is nothing, but it may be ſuch; All is, in the thing *ſignified*. So it carrie us to a rich *ſignatum*, and worth the finding, what makes it a matter, how meane the *ſigne* be? We are ſent to a *Crib*; Not, to an empty *Crib*; CHRIST is in it: Be the *ſigne* never ſo ſimple, the *ſignatum* it carries us to, makes *amends*. Any *ſigne*, with ſuch a *Signatum*.

And I know not the man ſo ſquemiſh, but if, in His *ſtable*, and under his *manger*, there were a treaſure hid, and he were ſure of it; but thither he would, and pluck up the planks, and digge and rake for it, and be never a whit offended with the homelineſſe of the place. If then *Chriſt* be a treaſure (as, in Him are *all the treaſures of the wiſedome and bounty of God*) what skills it, what be His *ſigne*. With this, with any other, CHRIST is worth the *finding*. Though the *Cratch* be not worth the going to, CHRIST is worth the going for. He is not worthy of CHRIST, that will not goe any whither, to find *Chriſt*.

Coloſ. 2. 3.

7 Laſtly, I would faine know, why ſhould the *ſhepheards*, why ſhould any be aſhamed, of this *Signe*? the *Angels* are not: *Non erubeſcit quis quod prædicat*, No man proclaimes or *preaches* of that; makes a *Hymne* of that, he is *aſhamed* of. And (indeed,) why ſhould the *Angels* be aſhamed to report it, ſeeing *Chriſtus non eſt confuſus*, *Chriſt* is not aſhamed to weare it. And if He be not, ſo to be *found*, never let us be, ſo to *finde* Him.

I conclude then: they that will have a *Saviour* without ſuch a *ſigne*, beſt ſtay for the Jewes *Meſsias*, or get them, for their *ſigne*, to ſome body elſe. The *Angell* hath none; the *Goſpell* knowes none, but this: We muſt take *Chriſt* as we *finde* Him; *cratch* and all. The invention of the *cratch*, and the invention of *Chriſt* fall both upon one Feaſt; this day, both: No ſevering of them. All which (I truſt) by this, ſhew plainly, the *ſigne* was well aſſigned, by the *Angell*: and ſo (I hope) we will not let the *ſhepheards* go alone, but go along with them too, for company, to find *Chriſt*, *in hoc ſigno*, *by this Signe*.

But the *cratch* is gone, many yeares agoe: What is our *ſigne* now? Why, what was this *Signe* a *ſigne* of? There needs no ſtreining at all; of *humility* (cleere:) *Signum humile*, *Signum humilis*. Not alwaies ſo; not with us; where, the *higheſt minds* will uſe the *loweſt ſignes*: but, with *Chriſt*, with ſuch in whom is the minde of *Chriſt*, there is no odds at all. Ye may ſtrike a tally betweene the *ſigne* and the *Signatum*. *Humility*, then: We ſhall finde Him, by that *ſigne*, where we find *Humility*, and not faile: and where that is not, be ſure we ſhall never finde Him. This *day*, it is not poſſible to keepe of this theme: we cannot but we muſt fall upon it; it is ſo woven into every *Text*, there is no avoiding it: But, of all, into the *Signe*, moſt of all. Such a *Signe*, of ſuch *Humility*, as never was.

Mat. 12. 38. *Signes* are taken for wonders: (*Maſter we would faine ſee a ſigne*, that is, a *miracle*.) And, in this ſenſe, it is a *Signe*, to wonder at. Indeed, every word (here) is a wonder: Τὸ ἄρρητος *an Infant*, *Verbum Infans*, the *Word* without a *word*; the *eternall word* not able to ſpeak a *word*; [1] A wonder ſure. [2] And the σπαργανωθὸς, *Swadled*; and that a *wonder* too. *He*, that (as in the 38. of *Iob* he ſaith) *taketh the vaſt body of the maine ſea*, *turnes is too and fro*, *as a little childe*, and *rolls it about with the ſwadling bonds of darknes*; He, to come thus into *clouts*, Himſelfe! [3] But yet all is well; All children are ſo: But, *in præſepi*, that is it, there is the wonder. *Children* lye not there; He doth: There lieth He; the *Lord of Glory*, without all *glory*. Inſtead of a *Palace*, a *poore ſtable*; of a cradle of ſtate, a beaſts *cratch*; No pillow, but a locke of hay; No hangings, but duſt and

Iob 38 9.

and cobwebs; No attendants, but *in medio animalium* (as the Fathers reade the third of *Abakuk:*) For, if the *Inne* were full, the *ſtable* was not empty, we may be ſure. A *Signe* this, (nay three, in one,) able to amaze any. Abak. 3. 2.

And *it is true* (ſaith *Solomon*, and makes a wonder of it) *will God accept a place in earth to receive Him?* When he had built Him a ſtately ſumptuous *Temple*, and meant it by that.) And is that a wonder, if *in ſuch a Temple?* What is it then, if in a corner of a *ſtable*, in a *cratch* there? Will He accept of that trow? If He will, *Hoc erit ſignum*, indeed. O LORD, O LORD (ſaith King *David* (his Father) rapt with admiration) *how wonderfull!* What? why, *minoraſti Eum ab Angelis*, *Thou mad'ſt Him lower than the Angels* (for, to CHRIST, doth the *Apoſtle* apply that verſe *Heb.* 2.) *Lower than the Angels?* Nay lower yet (ſaith *Eſay* in his 53.) *Noviſſimus virorum* the *loweſt of men:* Nay, lower yet (ſaith the *Angell* here,) lower than the *loweſt of men.* For a *ſtable*, a *cratch*, is a place for beaſts not for men. So low. Well may this be ſaid a *Signe*, in this ſenſe, *to wonder at:* If it be well looked into, it is able to ſtrike any man into an extaſie. 1 Reg. 6. 27. Pſal. 8. 4. Heb. 2. 6. Eſay. 53. 3.

But if we ſtand but gazing and wondring at this ſigne, the *Angell* will blame us at the *Nativity*, As, they did the *Apoſtles*, for the like, at His *Aſcenſion.* What learne we by it. Acts 1. 11.

For, *loquitur ſignis*; *ſignes* have their ſpeech: and this is no dumb *ſigne.* VVhat ſaith it then to us? CHRIST (though as yet He cannot ſpeake, as a new borne *babe*, yet) by it He *ſpeakes*, and out of His *crib* (as a *Pulpit*) this day, preaches to us; and His theme is, *Diſcite à me*; *learne of me*, *for I am humble: Humble*, in my *birth*, ye all ſee. This is the *Præcipe* of the *Præſepe* (as I may call it;) the leſſon of CHRIST's *cratch.* 2 *Vobis*, To you. Mat. 11. 29.

A *ſigne* it is; but not a *ſigne* at large, indefinitely: Nothing, but *hoc erit ſignum.* But, *ſignum*, *Vobis* (for you:) limited, to ſome, not, to all. For not to ſome others; But, *to you*, and ſuch as you are, a *ſigne* it is: a *ſigne* it is, how to finde *Him.* A *ſigne* for whom He was *borne*, that thus was *borne:* To whom He, to whom His *birth* belongs. Sure, *humilis naſcitur*, *humilibus.* So He was borne; and, for them that are ſo, He was borne. Such He was *found*; and, of ſuch He will be found, and of none but ſuch.

But then (as S. *Auguſtine* ſaith well) *ſignum Vobis*, *ſi ſignum in Vobis: A ſigne for you*, *if a ſigne in you.* For in this ſenſe alſo, it is a *ſigne* to *ſigne* us with; a *ſignature*, to make a marke on us. Theirs, (in the *IX.* of *Ezechiel*) that *were ſaved*, they were *marked with the ſigne of Tau in their foreheads:* That, is this very *ſigne*, the marke of *Humility*, as being the laſt and loweſt letter of the whole *Alphabet.* Ezek. 9. 4.

And, *this ſigne ſhall follow them that believe*; and by this marke will Hee know them. By the *ſigne*, we *finde* Him; by the ſame will He *find* us: *Invenietis*, and *inveniemini*, by one and the ſame ſigne both. For, *nunquam erit aliud Servatoris ſignum*, *aliud ſervati*; *Never*, *He that ſaves*, *one Signe*; *they*, *that ſaved*, *another.* At leaſt, not a quite contrary, but the ſame ſigne, both. By the ſame, that CHRIST found, by the ſame a *Chriſtian:* Or, to ſpeake more neerely to the day, by the ſame that CHRIST's *Birth*, by the ſame, the *Chriſtians new birth*. For, as *faith* is the vertue appropriate to His *Conception* (by *faith* He was conceived, *Beata quæ credidit:*) So is *Humilitie*, as proper to His *Nativitie:* in great *Humilitie*, this Day, was He borne, and brought into the world. Then, if the *ſigne* of CHRIST's *Birth*, be the proper *ſigne* of a Chriſtians new *birth*, *wherein* CHRIST *is faſhioned in us anew*; *Hoc erit ſignum*, that they, who to *faith* have not joyned *Humility*, are not yet come ſo farre, as to be *babes in* CHRIST; not yet (as Saint *Baſil* ſpeakes) come to their σπάργανα σωτηρίας, their *ſwadling clouts*, *in the ſtate of ſalvation.* And what time (trow ye) will theſe be come to *the meaſure of the full age in* CHRIST, that yet are no further forward? Many a μειρακίσκος are there among us,, if this *Signe* hold. Mark. 16. 17. Luk. 1. 45. 2. 5. Gal. 4. 19. 2 Pet. 1. 5. 6. Mat. 18. 3. Epheſ. 4. 13.

But then, if it bee *Signum vobis*, to ſome; It is for ſome others, *ſignum contra vos:* and that is the *proud.* For, the VVord of *God* hath two edges: and, if it go one way thus for *Humility*; it cuts as deep the contrary, againſt *Pride.* And withall, under

one leads us to the cauſe ſtreight, and ſhewes us the malignity of the diſeaſe of *pride*. For the cure whereof, this ſo profound *humility* was requiſite in CHRIST. There was one; when time was, tooke the diſeaſe of *Ero ſimilis Altiſsimo:* And He breathed upon our firſt parents, with this *Eritis ſicut Dii*, and infected them with it. *To make themſelves equall with God*, is plaine *robberie* (ſaith the *Apoſtle*, *Phil.* 2.) For that robberie of theirs, was the *Son* of God robbed (as I may ſay) and quite *ſpoyled* of His *glory*. For their puffing up, ἐκένωσε, He was made empty: For their lifting up, ἐταπείνωσε, was He brought thus low: for their *comparing with* GOD, came He to be *compared to the beaſts that periſh:* lay in their *manger*, we ſee.

Eſay 14.14. Gen.3.5. Phil.2.6. Phil.2.7.8. Pſal.49.12.

Never blame the *Angell*, for giving this *ſigne*; hee had no other to give. As *Chriſt* was borne, ſo was he to tender Him. Aske CHRIST, why He would be ſo borne. Of any other *child*, this could not be asked: They are borne, they neither know where nor how. Of *Chriſt* it may: He knew both. For, as *oblatus eſt, quia voluit:* So, *natus eſt*, He was ſo *borne*, becauſe he would ſo be. And why would He ſo be? His *Ecce venio*, His *comming* was to recover man. Man was to be recovered by the contrary of that, by which he periſhed. By *pride* he periſhed, that is confeſſed. Then, by *Humilitie*, to be recovered, according to the rule, *Contraria curantur contrariis*. So, He to come, in *Humilitie*. The *pride* was high; *Eritis ſicut Dii:* the contrary, as low. *factus eſt ſicut jumenta*, as low as they; lie in their *cratch*.

Eſa. 53 7. Zach. 2.10. Gen. 3.5. Pſal. 49 12.

It is ſtrange, this point of *Chriſt* in the *cratch*, how tedious, how harſh it is to be ſtood on. Harſh; but to none more, nay none ſo much, as to the proud: And they, of all other, have leaſt cauſe to be offended with it: It is they, that were the cauſe of it. They ſhould not (one would thinke) be offended with their own doing: It is long of them, all this. If there they finde Him, It is they, and none but they, that there laid Him, If He be otherwiſe than He ſhould, their pride is too blame for it. But for it, we had found Him in a better place. And fie upon *pride* (ſay I,) if it were but for this only: Enough to make us loath this vice, that laid this ſo great a diſgrace (as we count it) upon the *Son of* GOD.

But marvaile not, if this be *ſignum contra*, to them a *ſigne againſt them*; they are *againſt* it. Well ſaid *Bernard: In ſignum poſitum eſt præſepe tuum Domine, ſed in ſignum cui à multis contradicitur*; *Thy cratch ô Lord is ſet for a ſigne*; *but, for a ſigne, which of many is ſpoken againſt* (done againſt I am ſure:) alluding to that of *Simeon* (at the 34. *Ver.* after) that *Chriſt ſhould be a ſigne* (and, if *Chriſt*, His *cratch* ſure) *to be ſpoken againſt*. By many, *Whoſe pride* (ſaith the Prophet) *teſtifies to their faces*; you may take up the *edges* of their garments, and ſhew it them; yea, that, even this day, come hither, to make a ſhew of it as it were to affront this *ſigne*, and the *Angell* that gave it: come to celebrate the *Feaſt* of *Humility*, in exceſſe of *pride*. Should the *Angell* ever have perſwaded one of theſe, to have gone into the *ſtable*, and have ſought their *Saviour* there? Never: Doe but looke upon them; you would thinke they had ſome other *Saviour* by themſelves, that lay in an *ivory Cradle*; and never looked to be *ſaved* by Him that this day lay in a *manger*.

Cap. 2. 34. Oſe 5.5.

Sure, it is no good *ſigne*, to be *ad oppoſitum* to this *Signe*. If *ſignum vobis*, to the one; *ſignum contra vos* to the other. For, if *humility* be the *ſigne* of *finding Chriſt*, *pride* muſt needs be the ſigne of looſing Him; and who ſo looſeth Him, is (himſelf) even the *child of perdition*: and therefore looke to this *ſigne*, well.

But, *humility* is not all, we find in this *ſigne*. The Philoſopher ſaith, Signes are either *indicant*, or *co-indicant*. *Indicant* it is, of *humility*: *Co-indicant* of that which, in Him, and on His part, (as *pride*, on ours) was the cauſe that made Him ſtoope to this *humility*, and that was His *Love*. He left *gloriam in excelſis*, for δοξολογία ἐν ἀνθρώποις; His *glory on high*, for His *good-will towards men*. It was a *ſigne* of Love too (this.) A *ſigne*, nay an *enſigne*, His very colours as (in the 2 of *Cant.*) He termes it, *love His banner*, or *enſigne* over us. *Signall love* indeed; that for our ſakes, refuſed not, firſt our nature, our mortality (that alone had beene love enough:) But, not the baſeſt eſtate of our nature, not *povertie*: Povertie, and ſuch povertie, as the like was never heard of, *uſque ad ſqualorem & fœtorem ſtabuli*, to be *found*, where He was found; there to lie.

Cant. 2.4.

Thou

Thou didſt not abhor the Virgins wombe (ſo we ſing:) Thou didſt not abhorre the *beaſts manger*, (ſo we may ſing too:) And is not this *Hoc erit ſignum*, a very *Enſigne* of love? Hymn. Ambroſ.

Two wayes take we meaſure of *Love*. 1 Of *quanti fecit nos* (firſt) *quanta fecit pro nobis*; how much He made of us, by how much He did for us, (the ordinary way of the worlds meaſuring.)

2 But there is another, and that is, *quanti fecit nos*, by *quantillus factus eſt pro nobis*, how much he made of us, by how little He was made for us. This later we hold to be the more, by how much it is eaſier for Him many times, to make *great*, then once to be made *little*.

3 But then, will ye take in (this in the Text) *nobis* (to make up a third) *For us*. *Vs* that, even at that time, when He ſhewed ſo great love to us, ſhewed ſo little to Him; that, if the *beaſts* had not beene better to Him, then we, He had found no place to bee borne in. *For us* He came, and we thruſt Him out from us, and from all place with us, into the place of *beaſts*. And if He had not borrowed their *ſtable*, *caruiſſet tecto*. He had had no roofe to cover him: if He had not borrowed their crib, *caruiſſet lecto*, He had lyen on the cold ground, at this time of the yeare. *Nobis* (ſure) is ſomewhat.

And now, to *quanta fecit pro nobis*. For, all this was not ſo much, to ſhew the love in Himſelfe, as to work in GOD εὐδοκίαν ἐν ἀνθρώποις, *Good-will toward men*, (the foot of the *Angels Song*;) to regaine His *Fathers love*: to make Him well pleaſed toward men, by his *Humility*, with whom, for their *pride*, He was juſtly diſpleaſed. Thus unlovely He became, to make us beloved; thus poore, to make us rich: rich in the grace and favour of God, more worth (when the time comes) then all the riches of the world.

This (lo) is the *co-indicant ſigne* of *love*, theſe the colours of it. The *cratch* is the *cradle* of His *love*, no leſſe than of His *humility*, and able to provoke our *love* againe, The leſſe He made for us, the more we to make of *Him*: and that, not ſo much, for that He was made; as for the love, by which he was made it. And, theſe two *Signatures* made in us, This ſigne *erit ſignum nobis*, and *nobis ſignum in bonum*: A *ſigne* it ſhall be, *to us*, and *to us for our good*. And this for the *Signe*.

II. The Song.

Will ye now, to this inglorious *Signe*, heare a glorious *Song*; to this *cratch* of *humility*, a *hymne* of celeſtiall harmonie? If the *ſigne* miſlike you, ye cannot but like the *ſong* and the *Quiere* that ſing it. The *ſong* I ſhall not be able to reach to, will ye but ſee the *Quiere*? and that ſhall ſerve for this time: For, by all meanes, before I end, I would deale with ſome-what, that might ballance this *ſigne* of His low eſtate.

This, the *Evangeliſts* never faile to doe; Ever, they looke to this point carefully: if they mention ought, that may offend, to wipe it away ſtreight, and the Scandall of it, by ſome other high regard. See you a ſort of poore *Shepheards*? Stay, and ye ſhall ſee a troope of *Gods Angels*. Heare ye one ſay, *laid in the cratch below*? abide, and ye ſhall heare many ſing, *Glory on high*, in honour of Him that lyeth in it.

Vidiſti vilia (ſaith S. *Ambroſe*) *audi mirifica*: Were the things meane, you have ſeene? Wonderfull ſhall they be, ye now ſhall heare, and ſee both. *Vileſcit præſepe, & ecce Angelicis cantibus honoratur*: is the *cratch* meane? Meane as it is, it is honoured with the muſick of *Angels*; it hath the whole *Quiere* of *Heaven* to ſing about it. This alſo will prove a *ſigne*, if it be well looked into; a *counter-ſigne* to the other: That, of His *humility*; this, of His *glory*.

Surely, ſeeing the other three *Evangeliſts* omitted this ſigne, one would wonder, why S. *Luke* did not ſo too. In diſcretion, ſmall credit there was in it; better have concealed it, (one would thinke:) a great deale better. But, Saint *Luke* knew what he did; Hee would never have mentioned the *ſigne*, but that ſure he was, when he had laid Him ſo low, hee was able to up with Him againe, and ſing away all the diſgrace of the *Signe* with a ſtrange *Carroll*, and as ſtrange a *Quiere* ſent from Heaven to ſing it.

1 The *Quiere*. 1 *Who?*

To the *Quiere* then, VVho were they? VVhere, the first I pitch on, is the word *Heavenly*. For, thence they came, and thither they went againe, (15. *Ver.*) *Quid præsepi & cælo?* VVhat hath Heaven or heavenly Personages to doe here; with the *Cratch?* It should seeme, some *cæleſtiall* thing there is in it: as low as it seemes, it reacheth high, as high as Heaven; heavenly things, and heavenly Personages both. About it here comes divers from Heaven: For it, there goes *Glory* up to heaven. So that the *ſigne is* also, *ſignum de cælo ſurſum*, from on high, by reason of the *Quiere*: as well as a *ſigne from the earth beneath*, in respect of the *Cratch* here.

Esay 7. 11.

2 In *what habit.*

How appeare they, These Personages were *Angels*. It is said expresly, (*v.* 15.) Yet are they here said to be *Souldiers*. VVhat shall we have warre then? (for they are in the habit of the warre:) True, of war; but, it is war (not, that now is, or hereafter should be, but of war) that had been before even to the day of this *birth*; but now, to cease (witnesse *Pax in terris.*) There had been no peace with heaven, but plaine hostility, between earth and it; No *good will toward men*, but *filii iræ*, *children of wrath all*. Ever since the *Cherubin* first drew upon *Adam*, and with a *ſhaken ſword* kept the entry of *Paradiſe*; Ever since, in armes, till this very day. Their *habit* shewes, what was before: their *ſong*, what now should be. By vertue of *Christs Nativitie*, *Peace to earth*; from *Heaven*; *Good-will, to men*, from *God*. So now, upon His *Birth*, they were to disarme: but, before they put their armour off, yet being in it, they would have a *Pæan*, and sing of the new world, that was now to ensue. A signe this, and a strange one, (this conjunction,) *ſpecies præliantium*, and *voces cantantium*, the *habit of war*, and the *ſong* of *peace*. *Souldiers* make a *campe*, come to fight: These make a *Quiere*, come to *ſing*. They are not, in the *habit* of *Quiere men*, yet they sing: They are, in the habit of men of *war*, yet *ſing* of *peace*.

Eph. 2. 3. Gen. 3. 24.

3 What *number?*

VVhat number? *A multitude* there was of them. First, for the more authority: that, in the mouths of many, this might be establisht: many, to witnesse it. Then, for the better musicke; if, a full *Quiere*, many to sound it out. It was a matter of great weight; so, diverse to testifie it: It was a matter of high praise; divers therefore to celebrate and set it forth.

VVhen we heare of a *multitude*, we feare a confusion. But (you will observe,) this multitude was *multitudo Militiæ*; No confused rout: No; but *acies ordinata*,, a well ordered armie. There is order, in an *armie*: there is order, in a *Quiere*: there is order among *Angels*: *coördinate* among themselves, *ſubordinate* to their *head* and *leader*. So, a *multitude without confuſion*.

And yet there is a further matter in this same *multitude*. For, that there were not some few of them, but a great *many*; that was a signe, it was no pettie *Saviour*, that was borne. To have *Angels* come, by one, and by *two*, as at the birth of *Sampſon*, or *Iſaac*, and others; But the grand *Saviour*, of all, by his troops of them; the *Lord of Hoſts Himſelfe*, as attended by the whole *Armie*.

Iud 13. 15. Gen. 18. 2.

Heb. 1. 6.

For, at His birth was fulfilled that, the *Apoſtle* speaks of (*Heb.* 1. 6.) *When he brings His only begotten Sonne into the world, He ſaith, Let all the Angels of* GOD *worſhip Him*, Let the whole *Hoſt* of *Heaven* do him honour: As, honour Him (here) they do. For, they that *offer up praiſe*, *honour Him*; and praise they offer Him, the (next word is *laudantium.*) And even now they do it: even, here, is this honour done; Even to Him, in his *cratch*, is it done. And Heaven it selfe, for a while, left emptie, that it may be done. All which is but a signe, to shew, what a shew He could have made, if He had listed: that he might have had the *Legions*, he speakes of at his Death, that had them in such a multitude, to day, at His *Birth*. A signe He was not weake (what ever He seemed) that had these military forces, if He would, to take armes for Him. That He was not to be despised how ever He appeared, that had these consorts of *Angels*, to *ſing* about His *cratch*, and to praise God for Him.

Pſal. 50. 23.

Mat. 26. 53.

VVhat

What did they? *Praiſed* GOD. For *Angels* to *praiſe* GOD, is no new thing. From the beginning, it was their occupation, ſo to do (*Iob* 38.7.) But, to praiſe Him for a *Child* in a *Cratch*, that (lo) is new; A new thing; A new ſong, and (if you will) a new *ſigne*, too. For, never the like ſeene before. Before (in *Iob*,) their praiſe was for the *creating*; they had that only, then, to praiſe Him for: now, for the *reſtoring* of all things. For the *birth* of the world then; for the new *birth* of it now, by the *birth* of *Him*, by whom the world at firſt was made, and now (*ne perderet quod condidit*,) made againe, created anew, and many a *new Creature* in it. To Him, ſitting in the throne, ſing they their *Sanctus*, *Eſay* 6. (For, to *Chriſt* was the *ſanctus* ſung, ſaith S. *Iohn* directly in his 12.41.) Now, to Him, here lying in the *manger*; which is great odds: But indeed, to both; *in imis*, *puero*; *in excelſis*, *Deo*: For, he was both. And His being both, was an *Ecce ſignum*, if ever there were any upon earth.

4 What they did
Iob 38.7.
Eſay 6.3.
Ioh. 12.11.

And laſtly all the Καιρος, that *inſtantly*: No pauſe between; between *Amen*, and *Hallelujah*. No ſooner the ſpeech ended, but ſtreight, as if the word *cratch* had bin their *reſt*, immediately tooke they up the *Hymne*, and begun it. A plaine *ſigne*, that one of theſe did depend on the other. This the *Antheme*, that properly belongs to that *Sermon*: And back againe, this the *Sermon*, that requireth this *Antheme*: and both to the *Child* in the *manger*. The *dittie* meant by Him, and none but Him. *For Him, this glory: By Him, this peace: Through Him, this good-will: Glory, Peace*, and *Good-will*, from Him all three. And marke, that the word *Cratch* is the laſt word, in the *Sermon*; and the word *glory* the firſt, in the *ſong*; and nothing comes betweene to part theſe two. Nothing, to part *Humility below*, from *glory on high*. Even as he drew *light out of darkneſſe*; ſo doth He *Glory on high*, from *Humility below*, by a ſequence. Which when we heare, and heare it from the mouths of *Angels*, ſure we are, all that before ſeemed to tend to His diſgrace, were but the *Auſpicia* of His *Glory*: All that beneath appeare *in Ignominia in imis*, is pronounced *gloria in excelſis*, and for ſuch celebrated by the whole *Quiere* of *Heaven*. And this for the *Quiere*, and for this time.

5 When.
2 Cor. 4.6.

But I aske; doe the *Angels* praiſe GOD for this *Birth*? *Vt quid illis concio, vel cantio*, What doe they *preaching* of Him, or *praiſing God for Him*? For them, all this is not; they put it not in the firſt, but in the ſecond *perſon*, *Vobis*. Here is now *Vobis*, the third time. 1 *Evangelizo Vobis* (ſaith the *Angell* firſt:) 2 *Natus eſt Vobis* (ſaith the ſecond:) And now *Erit vobis ſignum*, third. 1 *Vobis*, the newes: 2 *Vobis*, the *Birth*; 3 and *Vobis*, the *ſigne*; all three. And who are theſe *Vobis*? In the ſong it is expreſſly ſet downe, *In hominibus*, For *men*. What meane the *Angels* then, to make this adoe, with *laudantium*, and *dicentium*, and it concernes not them at all? What then; The bleſſed *Angels*, they rejoyce and ſing at the good of others, at the *converſion* but of *one* poore *ſinner*: *Hoc Angelicum eſt*. As, on the other ſide, the *Divels* manner is, to howle, and to grieve at others good; if *Chriſt* come to *ſave* men, to cry, He is come to *torment* them: *Hoc eſt diabolicum*.

Ver. 10. 11.
Luk. 16.7.
Mark. 1.24.

But well: from this yet, that the *Angels* thus ſing (whom in their owne particular it concernes not,) I riſe to make this inference; that they, whom it concerns, are to doe it with far greater reaſon: And that is, our ſelves, to whom ſolely and wholly this *Birth*, and the benefit of this *Birth* redounds. Shall they, for us, and not we for us, for our ſelves? Shall we be in at the other three, 1 at the *Newes*, 2 at the *Birth*, and 3 at the *Signe*; and be out at this of *laudantium Deum*? No, I truſt. The *Quier* of *heaven* did it but to ſet us in; We, to beare a part: and it ſhould be a chiefe part, ſince the beſt part of it is ours. They but tooke it up; we to keepe it up; and never to let it go down, or die on our hands, but from yeare to yeare, as we have occaſion, ſtill to renew it. The *Angels* began here; the *Shepheards* they follow, and *praiſe God for that they had heard and ſeene*; the *Sermon* they had heard, the *Signe* they had ſeene. We, to come in at our turne, and to doe the like.

Ver. 20.

You

You ſay well, for that we have *heard*, we may; but, not for any *ſigne*, (we.) Yes: For that too. The *Sacrament* we ſhall have beſides, and of the *Sacrament* we may well ſay, *Hoc erit ſignum.* For a *ſigne* it is; and by it, *invenietis puerum* ye ſhall finde this *Child*. For *finding* His *fleſh* and *blood*, ye cannot miſſe, but find Him too. And, a *ſigne* not much from this here. For, *Chriſt* in the *Sacrament*, is not altogether unlike *Chriſt* in the *cratch*. To the *cratch* we may well liken the *husk* or outward *ſymbols* of it. Outwardly, it ſeemes little worth; but is rich of contents; as was the *crib*, this day, with CHRIST in it. For, what are they, but *infirma & egena elementa*, weak and poor *elements* of themſelves: yet, in them finde we CHRIST. Even as they did, this day, *in præſepi jumentorum, panem Angelorum*, in the *beaſts crib, the food of Angels:* Which very food our ſignes both *repreſent*, and *preſent* unto us.

Let me ſay this further; It is the laſt word in the *Sacrament*, *This is a ſacrifice of praiſe and thankſgiving*: and the whole text reſolves into *laudantium Deum*, to *praiſe* God: And not to praiſe Him alone, but to praiſe Him with this *Hymne* of the *Angels*. Now being to praiſe Him with the Angels *Hymne*, it behoves, to be in or as neere the State of *Angels* as we can; of very congruity, to be in our beſt ſtate, when they and we to make but one *Quiere*. And when are we ſo? if at any time, at that time when we have newly taken the holy *Sacrament* of His *bleſſed body* and moſt *precious blood*; when we come freſh from it. And, as if there were ſome neere alliance between this *ſong* of the *Angels*, and theſe *ſignes*; to ſhew that the *ſignes* or *Sacrament* have a ſpeciall intereſt in this *Hymne*; therefore it is, that even then, upon the adminiſtration of it, hath the Church ordered this very *Hymne*, ever to be ſung or ſaid, what ever day it fall in the whole yeare. For then (ſure) of all other times, are wee on earth moſt neere to *Angelique* perfection; then, meeteſt to give *glory unto God*; then, at *peace with the whole earth*; then, a *good-will* and purpoſe in us, if ever.

But, as the time falleth out, we have more inducements than one. The day it ſelf is one moſt proper: For, it is the very day, this *Hymne* was firſt ſung on. And, the celebration of the *Sacrament*, that is another. But the *Sacrament* now falling on the day, a double. Either of theſe, of it ſelfe apart; but together much more. For, the *Sacrament*, that comes at other times; the *day*, but once a yeare, On this *Day*, they both meet; and never but on this: Not to ſlip it then; but then, when it is moſt proper, moſt kindly, then to do it. I would to God, we were as meet to do it, as the *Sacrament* is to do it at, and as the time is to do it on. But as we may; let us endeavour to do it. So enuring our ſelves to record it, as oft as we may (ſpecially when moſt meetly we may) here on *earth* among men; that in His good time we may be counted worthy to doe it *on high*, with the *Angels* in the *bliſſe* of *Heaven*.

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A SER-

A SERMON PREACHED BEFORE THE KINGS MAJESTIE AT VVHITE-HALL,

On Saturday, the XXV. of December,

A. D. MDCXIX. *being* CHRISTMAS *Day.*

LUK. Chap. II. Ver. XIIII.

Gloria in altiſsimis DEO, & in terra pax, hominibus bonæ voluntatis (vel,* *in homines bona voluntas.*)

*Glory be to God in the high Heavens, and peace upon earth, and * towards men good will.*

*Vel in hominibus.

*Or, in men

THE *Antheme* of the *Quiere* of *Heaven* for this day. For, having heard the *Angels Sermon* at twiſe; * Of the *Nativity*, * Of the *Invention* of CHRIST: and ſeene the *Quiere* of *Angels* ſet, with their nature and condition: there remains nothing but the *Antheme*, to make up a full ſervice for the *Day*.

This is it. S. *Luke*, beſides that he is an *Evangeliſt*, hath the honour further, that he is the *Pſalmiſt of the New Teſtament*: foure *Hymns* more hath he added to thoſe of the *Old*: Of which foure, this is ſo much the more excellent than the reſt, in that it is not of any mans ſetting, though never ſo skilfull: the Dittie and it are both *Angelicall*; from the *Angels* both. That, we praiſe God with the *tongue* of *Angels*, whenſoever we praiſe Him with this, with *Gloria in excelſis*.

The Summe of it is: that though, all *dayes* of the yeare, and for all benefits; yet, this *day*, and for this (now) above all, GOD is highly to be glorified: More highly then in others; Nay moſt highly then; for, it is *in altiſsimis*, the *higheſt of all*. The *Summe*.

That *Heaven* and *Earth*, and *men* are to joyne in one conſort: *Heaven* and *Earth* firſt; *Heaven* on high, *Earth* beneath to take up one *hymne*: both in honour of his *birth*, both are better by it; *Heaven* hath *glory*, *Earth peace*, by meanes of it. *Heaven* hath glory; *lætentur cœli*: *Earth*, *peace*; *exultet terra*, at thy *Nativity*, *O Lord*. Warranted by this Song; at thy *Nativity*, *O Lord*, let the *heavens rejoyce* for the *glory*: let the *Earth be glad* for the *peace*, that come to them by it. Pſal. 96. 11.

And men, *hominibus*, though they reſt, and come in laſt after both, yet they to doe it as much; Nay, much more than both, for *Gods good will* toward them, which brought

brought all this to paſſe in *Heaven* and *Earth* both: reſtoring men to *Gods* favour and grace, and all by meanes of this *Child*, their *Reconciler* to God that hath beene; their *Pacifier* on earth, that is; their *Glorifier* in *Heaven* that ſhall be. They therefore, if any: nay more than any: and now, if ever; nay more than ever, to beare their part in this glorious *hymne* at the *cratch* ſide.

Ita, canunt in Nativitate, quæ per Nativitatem: Thus ſing they at His *Nativity*, of thoſe things, that came by His *Nativity*. Came to *Heaven*, to *Earth*, to *Men*: *Glory* to *Heaven*, *Peace* to *Earth*; *Grace* and favour to *men*.

The Diviſion

To take a Song right, it behoveth to know the parts of it. And they are eaſily known: They divide themſelves into the number bleſſed above all numbers, becauſe it is the number of the *Bleſſed Trinity*; and the *myſteries* of the *Trinity* doe the *Fathers* find in the parts of it: [1] In God *on high*, [2] the *Father*: In *peace*, *Ipſa eſt pax noſtra*, the *Son*: Eph. 2. 14. [3] And in *Good-will*, the HOLY GHOST, the Eſſentiall *Love* and *Love-knot* of the *Godhead*; and this day, of the *Man-hood* and it.

Being *Ode natalitia*, if we conſider it as a *Nativity*, they that calculate or caſt *Nativities*, in their calculations ſtand much upon *Triplicities*, and *Trigons*, and *Trine aſpects* And here they be all: A *triplicity of things*: [1] *Glory*, [2] *Peace*, and [3] *Good-will*. A *Trigon* of *Parties*: [1] *God*, [2] *Earth*, and [3] *Men*. And a *Trine aſpect*, *referendo ſingula ſingulis*; [1] To God, *glory*; [2] to *Earth*, *peace*; [3] to *Men*, *favour*, grace, or *good-will*.

I
II
III. But if (as it is moſt proper) we conſider the parts, as in a Song the three will well agree with the *Scale* in *Muſique*: [1] *In excelſis*, on *high*, *Hypate*: [2] *On earth*, *Nete*. [3] And *men*, howſoever they come in laſt, they make *Meſe*, the *Meane*: Moſt fitly; for they (as in the midſt of both the other) partake of both: [1] Their *ſoule* from *on high*; [2] Their *body* from the *earth*. Not the heathen, but did confeſſe, the ſoule *divinæ particulam auræ*. And, for the body, there needs no proofe, that *earth* it is: *Earth to earth*, we heare, we ſee before our eyes every day.

1
2
3 Of theſe three parts then, aſunder. And after, (as the nature of a *Song* requireth) of their [1] *Conjunction*, [2] *Order*, and [3] *Diviſion*. [1] *Conjunction*, *Glory on high, and on earth peace*. Then, the *order*, or *Sequence*: But, firſt *glory*; then *Peace*. [3] And laſt, the *diviſion*, ſorting them *ſuum cuique*, each to his owne: [1] To *God*, *glory*; [2] *Peace*, to the *earth*; [3] *Δόξα* to men. [4] Laſt; of the ſinging of the *Hymne*, [1] *When*, the time: [2] and by *Whom*.

I
The ſeverall acception of the Text.

THere are in this *Hymne* (as the *Greekes* read, and we with them) three *Reſts*. The ground of which three, are three Parties. [1] *In excelſis Deo*, God *on high*, [2] *In terra*, earth; [3] and *Hominibus*, men. To theſe three, other three; [1] *Glory*, [2] *Peace*, [3] *Good-will*, as it were three ſtreames having their head or ſpring in CHRIST'S *cratch*, and ſpreading themſelves thence, three ſundry wayes, having their influence into the three former; One of theſe into ſome of them. *Glory, upward, in excelſis: Peace, downeward*, to the *earth: Good-will, to men*, in the middeſt betweene both, compound of both.

By the Greeks.

You will mark: The *Child* (here) is GOD and *Man*. GOD, from *on high*; *Man*, from the *earth*. To *heaven*, whence He is GOD, thither goeth *glory*: To *earth* whence *man*, thither *Peace*. Then, as *God* and *Man* is one CHRIST; and as the reaſonable *ſoule* and *fleſh* is one man: So, CHRIST conſiſting of theſe two brings *Δόξα* the fulneſſe of *Gods* favour, the true and reall cauſe of both; yeelding them *peace*, while here on *earth*, and aſſuring them of *Glory*, when there *on high*; as thither *on high*, wee truſt to be delivered, after our time here ſpent in procuring *Heaven glory*, and *earth peace*. Thus, *three Reſts*.

2
By the Latines.

But, let me not keepe from you, that the *Latine* hath but two *Reſts*, and of the *Greeke* ſome likewiſe: To two they reduce all, and well. The *Places* are but *two*; *On high*, and *in earth*: The *Perſons* but *two*: [1] GOD, [2] and *Men*: So, the *Parts* to be but two; [1] *Glory on high*, *to* GOD; [2] *Peace, on earth to Men*. But then what

ſhall

ſhall become of *good-will?* *Good-will* is a good word; would not be loſt or left out.

No more it ſhall. And indeed the diverſe reading of that one word makes the parts to be either two, or three. The *Greekes* read it in the *Nominative caſe*, εὐδοκία, which refers to men: then there muſt needs be *three*; there are *two* beſides. The *Latines* ſeem to have read it in the *Genitive*, εὐδοκίας; (but a Σ, but one letter more:) And ſo they make it of the nature of a limitation, *Peace on earth to men:* What, to *men promiſcuè*, good and bad, elect and reprobate? No: but to ſuch as pertaine to His εὐδοκία, *Gods Beneplacitum*, His *good-will and purpoſe:* to the children of it.

Εὐδοκία or εὐδοκίας, *Nominative* or *Genitive*, let it not trouble you: *To men, a goodwill*; or, *To men of goodwill*; no great matter, whether; ſo long as εὐδοκία referres to GOD, and to His *good pleaſure*; Not, to *Men*, or any will of theirs. And that ſo it is to be referred, I will uſe no other witneſſe but *Cardinall Tolet* himſelfe; who, in his *Readings* at *Rome*, and in the *Popes* own Chappell, and upon this very place confeſſeth as much, that ſo is the native ſignification of the word; and ſo, and no otherwiſe to be taken here, but in that ſenſe.

And in that ſenſe being taken, it goes well. *Glory* from *us*, to *Him*: *Peace*, from *Him*, to *us*: From *men on earth*, to *God on high*, *glory*; From *God on high*, to *men on earth*, *Peace*. Men, I ſay, toward whom He is now appeaſed, and with whom (now) he is well pleaſed; and both, for this *Childs* ſake here in the *cratch*, ἐν ᾧ εὐδόκησα, in whom He is ſo abſolutely well pleaſed, as, *of the fulneſſe of his favour we all receive.* GOD ſpake it once, and twiſe: [1] Once at His *Baptiſme*, [2] and againe in the *Holy Mount*. Mat 3.17 17.5

And *Hoc erit ſignum.* This may be a ſure *ſigne*, that he is well pleaſed with our Nature, that he hath in this *Childe* taken it, and united it to His owne; which, if He had not beene highly well pleaſed, he would never have done. What greater *goodwill* can there be than this? It paſſeth the greateſt, (even that of *Marriage*,) *union of nature, unity of perſon.*

Then riſeth there another doubt, what *Verbe* to put to here? For, never a *Verbe* there is at all. Whether ſome *Indicative*, *Glory is*, or *ſhall be*: and then, it is an *Hymne* of *Gratulation*, and agreeth well with *laudantium*, a praiſe to GOD, that theſe (now) are. Now, hath *God glory*: Now, *earth peace*: *Men* are now received to *favour* and *grace*. Thus: Or whether *ſit* or *eſto*, in the *Optative*: and then, it is *Votum benè ominatum*, a *Vow* or *wiſh*, that *Glory may be to God*; and ſo to the reſt.

I ſay againe here (as before I ſaid: it skil'd not then, whether *Nominative* or *Genitive*;) it skils not now, whether *Indicative* or *Optative*. *Tehilla* (a *Praiſe*, *it is*) and *Tephilla* (a *Wiſh* it *may be*) do commence. Either is well; But, both are beſt; For, both are moſt true.

By way of *Gratulation*: *Glory* now is, or ſhall be to GOD, for this *Birth*. Before it was not: at leaſt, not ſo, as after. Before it was *Gloria in excelſis*, but *Deo* was left out. All Nations (in a manner) *worſhipping the hoſt of Heaven*, the ſuperiour bodies; *deifying* the *creature*, paſſing by the CREATOR quite: *Excelſa*, they did; but *Deum in excelſis* they did not. But, by this *Birth* now, downe ſhould all Idolatrie go; as, down it went, whereſoever *Chriſtian Religion* tooke place. From the *Creature* there, all to the CREATOR. To none *on high*, but GOD *on high*. The point of *Glory* much mended; GOD more *glory*, than before. 1 By way of *Gratulation*. *Glory is to God.*

And the *Earth* more at peace, if you take *peace* in things ſpirituall, matters concerning the ſoule. One only I will mention. There was (as out of *Varro*, S. *Auguſtine* reckons them) no leſſe than two hundred ſixty and odde ſeverall Opinions, and that of the wiſeſt then on the earth, touching mans *Soveraigne good*, or *chiefe end*. The very higheſt point, and that did moſt concerne them; and leaſt *peace*, moſt variance in it. This miſt alſo was ſcattered, and that point well cleared, by Him that was the *Way and the Truth*: That this δόξα here is it; the favour of GOD it is, and the aſſurance of it, and nothing but it makes a man truly happy, when all is done. 2 *Peace is in earth.* Ioh. 14 6.

As for the point of GOD's *goodwill*, and favour, that was never in kind, till this Day. Many favours, much *good will*, before; Never ſo, as when GOD and *Man*, the 3 And *Good-will toward men.*

God-head and *Man-hood* meete both in one. GOD never ſo pleaſed, as when He was pleaſed to aſſume it, into one *Perſon* with Himſelfe, uniting both with the ſtreighteſt union that can be. Never that, till this day, when, for εὐδοκία ἐν ἀνθρώποις, *good-will toward* men, He forſooke *gloriam in excelſis*, to come into the *cratch* for them. So that, for GODS favour, the *gratulation* is moſt juſt; more than both the reſt.

Biſhop *Bradwardine* did joyn a good iſſue: Let that be the Religion, let that prevaile, as beſt, and moſt true of all other; that is *Deo honorabilior*, brings more honour to GOD; *Paci amicabilior*, beſt friend to the earths peace; and *Homini favorabilior*, moſt favourable to man, as, ſhewing GOD better affected to him, and making men better affected to God, better one to another. That Religion is *Chriſtian Religion*: None ſings this *Hymne* in *time*, in true *note*, but it; all other are out. So that, we have a *compendium* of true *Religion*, and three notes of it, out of the three *notes* of the *Song* in this *Antheme*. And this, if it be the Indicative; or by way of *Gratulation*.

II
By way of *wiſh*.

But I confeſſe, it is more uſuall, *per modum voti*, by way of *wiſh*; by *ſit*, than by *eſt*. (*Sit* doth better become the *Church Militant*: *Eſt* is more fit for the *Church triumphant*.) *Glory be to* GOD, *Peace be to the earth*, &c. *Exoptando* that theſe may be ſo, and, ſo being, continue ſtill, and be daily more and more: And ſo taking it, to the *triplicity* againe.

Glory be to God on high.

Firſt, *glory* we wiſh to GOD. *On high* ſtands in the midſt, you may either caſt it to the firſt word *Glory*, *Glory on high*, and then the point, (that is, *high glory*:) Or, (with the point, after *glory*,) and caſt [*on high*] to GOD. A third variety, (but eaſily reconciled) if we take in both: *Glory on high*, to GOD *on high*. One [*On high*] may ſerve for the reaſon, why we wiſh *glory to* GOD: for GOD being *Altiſſimus*, *the moſt High* (as *Melchiſedek* firſt ſtiled Him;) and *glory* being the altitude, or higheſt pitch, we can fly or performe; by good reaſon, we *wiſh* Him that is *Higheſt*, the higheſt thing we have.

Gen. 14. 18.

But, not every *glory* doe we *wiſh*, but wiſh it Him at the *higheſt*. All *glory* is *high*: yet is there one *glory higher* than another. If any be ſo, that, they wiſh to GOD, the very *height* of it, even glory *in altiſſimis*, as *high* as it can goe.

1 Cor. 15. 41.

Now, the more He is glorified, the higher His *glory*: *Higher*, if, by *Heaven* and *Earth*, on high and below, by *Men* and *Angels*; than by either alone.

Pſal. 148.

This then they wiſh, when they ſay, *glory be in the higheſt*; that *high* and *low*, *Heaven* and *Earth*, *Men* and *Angels* would doe their parts, to make His praiſe *glorious*, *glorious at the higheſt*. On earth, ſound it out far and wide, all the world over, to *the ends of the earth*; and lift up our *voices*, and helpe them with inſtruments of all kinds, and make them to be heard up to the very *Heavens*, that ſo it may bee *in altiſſimis*, indeed. Yea, that all creatures, in both, raviſhed with the conſideration of the great favour and *good-will* of GOD, in this dayes *birth* teſtified, would take occaſion to fill their mouths with the praiſe of His *goodneſſe*, in *reſolving*; His *wiſdome*, in *contriving*; His *mercy* in promiſing; His *truth* in performing the work of this *day*, the *bleſſed birth* of his *Sonne*.

Pſal. 150. 4. 5.

For the worke of the *Day*, to make the day of the *worke a glorious day*: cauſing it to be attended with a number of *dayes* according to the number of the *moneths* of the yeare; as no Feaſt elſe. *Glorious* in all places, as well at home with *Carolls*, as in the Church with *Anthemes*. *Glorious* in all *Ages*; even this *day*, this *yeare*, as on the very day on which He was borne. *Glorious* in habit, in fare: But ſpecially, (as we ſee the Angels here doe) with the ſervice of GOD, the moſt ſolemne *ſervice*, the *higheſt*, the moſt melodious *Hymnes*, we have: and namely, with this here of the *Quier* of *Heaven*. In a word: all the wayes we can; all the wayes, GOD can have any glory from us, to let Him have it; and have it even at the height, *in altiſſimis*.

And good reaſon, we ſhould ſo wiſh: CHRIST loſt His *glory*, by being thus in the *cratch*. We tooke ſome from *Him*: to wiſh Him ſome for it againe. That was *ignominia in infimis*: to wiſh Him *gloria in altiſſimis*, in liew of it.

Againe,

Againe, we get *glory* by It; our Nature, ſo. For the *glory*, we get by GOD here below; to returne ſome *glory* to GOD *there on high*. This is *votum gloriæ*; this wiſh we, when we wiſh *gloria in altiſsimis*.

The next is *votum pacis*; they wiſh, *Peace* may be upon *earth*. [1] Even *Auguſtus* his *peace*, firſt, (that is the firſt, commeth to our minds when we heare that word;) the ſhutting of *Ianus*: for, that alſo was a bleſſed fruit of this *Birth*. *Eſay* fore-told it; There ſhould then be a *bridge* from *Aſſur* to *Egypt*, and from *Canaan* to them both, that is, from every nation to other, to traffique, and to trade together. 2 *Peace in earth.* Eſay 19.23.

That: but not only that, but the taking downe alſo of the *partition wall*, which formerly *Moſes* had ſet up, betweene the *Iew* and the *Gentile*; the making of them both one in the body of His *fleſh*: S. *Pauls peace*. Eph. 2.14.

And yet further. For both theſe are *Peace upon earth*, of *earth* with *earth*. *Auguſtus* can, the *World* can give that peace, though many times they will not. But he ſpeaks in a Place of the *peace* which the *world cannot give*, that is peace with *heaven*. That there ſhould not be *Eſay's* bridge only, but *Iacob's ladder* ſet up from *Bethel* to *Heaven*, a peaceable entercourſe with that place, by the *Angels deſcending and aſcending* betweene us and them. Gen. 28.16.

And further yet, *peace* at home with our *ſelves*, and with our owne *conſciences*. *Turne againe to thy reſt O my ſoule*; for, *in finding him we ſhall finde reſt to our ſoules*. Pſal. 116.7

And laſt, (to anſwer *Gloria in altiſsimis*) *Pax in noviſsimis*, peace at the parting, which is worth all; *Simeon's* peace, a good *Nunc dimittis in pace*, a departing hence in peace. And all, by meanes of *viderunt oculi*, the ſight of the ſalvation of this day. All theſe are *in voto pacis*. Ver. 29.

The third is, there may be, in GOD, *a good-will toward men*. And, *good-will* is a kinde of *peace*, but, ſomewhat more, with an extent or prorogation; a kinde of peace *peculiar to men*, which the other parts of the earth are not capable of. So, a further matter to men, than beare *peace*: Even δοκεῖν δ', to *thinke well*, to *beare Good-will*, to be *well pleaſed* with men. And, what greater wiſh can there be than *In quo complacitum eſt?* CHRIST hath no more, than ἐν ᾧ εὐδόκησα. It is His high glory, that for His (and this *His births* ſake, which we now celebrate) that which is verified of His *Perſon*, is verified of both His *Natures*: of Him, not only as *Son of* GOD, but even as *Son of Man* too. And, what is verified of Him, as *Son of man*, may be verified alſo of the *Sons of men*, of all *Mankinde*. This *wiſh* is at the *higheſt*, and more cannot be wiſhed, than that this favour to day begun, may ſtill and ever continue to us all. So have you now the three parts of the *Angels* wiſh, *Summa votorum, Glory be to God.* &c. 3 *Good-will toward men.* Mat. 3.17.

What is now to be done? Three things more: To ſee the [1] *Connexion copulative*, [2] the *Sequence*, [3] and the *Diviſion*. [1] The *Connexion copulative*, (a bleſſed couple) *Glory and peace*. [2] The *Sequence*: but, firſt *Glory*, and then *Peace*. [3] The *Diviſion*, which to which: [1] One, to *God*; [2] The other, to *earth*: [3] The third, to *man*. 1 The *Connexion copulative*, *Glory and Peace.*

Glory and *Peace* are coupled together with an [*and*:] *And* in earth peace: That, *Glory* would not be ſung alone, but *Peace* together with it. We will not, we may not skip the *Copulative*: that couples together *high* and *low*, *heaven* and *earth*; and in them GOD and *Man*: But, (that which I reſpect ſpecially,) *Glory* and *Peace* muſt be ſung together. If we ſing *Glory* without *Peace*, we ſing but to *halves*. No *Glory on high* will be admitted, without *Peace upon earth*. No *gift* on His *altar* (which is a ſpeciall part of His *glory*,) but *lay downe your gift*, and there leave it, and firſt *goe your way and make peace on earth*, and that done come againe, and you ſhall then be accepted, to give *glory* to *Heaven*; and not before. And ô, that we would goe and do the like, have like regard of His *glory*, that He hath of our *peace*. But, this knot of *Gloria & Pax*, is againſt thoſe, that are ſtill (ever wrangling with one thing or other; and all for the Mat. 5.24.

Glory of GOD (forsooth,) as if these two could not joyne; GOD could not have His *glory*, if the *Church* were at *peace*: as if (no remedie) the *Angells Et* must out.

2 The *Sequence* *Glory* before *Peace*.

Glory, and *Peace*: but, *Glory* first, and then *Peace*; There is much in the order. *Glory* to be first, else you change the *Cleff*; the cleff is in *Glory*; that, the *key* of the *Song*. That is to be first, and before all: *Peace* to give place to *her*; *Glory* is the *elder Sister*: And, no *Pax in terris*, unlesse it be first considered, how it will stand with *gloria in excelsis*. To set *Peace* before *Glory*, is to set *earth* above *heaven*. Keepe the order then; each in her place. So goeth the Song: The *Child* borne is GOD and *Man*; GOD, from *on high*; *Man*, from the earth; *Cœlestem primo, dein & terrestrem celebrant*: They keepe the right order in singing of Him; we to do the like: *Heavens* part ever to be first.

Psal. 34. 15. But then, next after His *glory*, nothing more deare, more precious; nay nothing so deare, so precious to us then, as *peace*. Set *glory* safe, and then by all meanes *Inquire pacem* (saith the *Psalmist*,) *Seeke Peace*; (if she *hide* her selfe, *seek* her out;) *Et persequere eam*, and pursue her,; (if she *flye* away, *follow* her hard.) *Peace* is not *sought*; No man followes her, to make any *pursuit*; they know not the vallue of peace, that loose her so easily, and follow her so faintly. Nay, in stead of pursuit, persecute her, and drive her away, and make the chasing her away, the seeking of GOD's *glory*. The second thing in the world is *Peace*: Only one, One only before it, the *glory of God*.

3 *The Division.* of the Song.

But, the Aire of the song is in the *Division*, wherein each is sorted to his owne: GOD, to *His*; the *Earth*, to *hers*; *Men*, to *theirs*. *Iustices* division (which makes *peace in Heaven and Earth*) skored here out so plainly, as it is easily seene, which pertaines to which. And we by all meanes so to distribute and deale them; and by all meanes to preserve and hold up this division. Else, we change the note, which is as much as the whole *Harmony* is worth.

1 *Glory* to *God*. Now, in this *partition*, *glory* goes whither? Up *on high*. To whom there? To *God*, and to none but God. The *Place* and the *Person* are both set forth. *On high*, there is the *Place*: *To God*, there is the *Person*. *Earth* is not the place of *glory*: It is *in excelsis*, *on high*. *Earth* is not *on high*. Here below it is, as it were the celler or vault of the world: Where though there be *Excelsa* and *Excelsi*, *high places*, and *high persons* both, yet the word is ἐν ὑψίστοις *in altissimis*; and *Altissimi* they be not; *there be higher than they*.

Eccles. 5. 7. And, as *Earth* is not the *place*; So *Man* is not the *person*: For, *man* is upon earth, and is *earth*. No *glory* to man then; Especially, none this *day*, of all *dayes*. *Glory* to Him; for what? For *entertaining* CHRIST, and *lodging* Him in a *stable*? *Confusion* rather, somewhat to be ashamed of, nothing to glory of. Had men deserved it, some to them: Now, let GOD above have the *glory* of this *day*.

Yet, conceive it aright: we wish it, as our *dutie*; not as any longing of His. It were a silly conceit to imagine of GOD, as if He were *avidiōr gloriæ*, did hunger or thirst for our *glory*. What is He the better for it? Only, nothing we have but that; and so, either that or nothing: for nothing but that can He receive from us. But we have,

1 Tim. 1. 17. Iude 25. Psal. 115. 1. Act. 14. 14. nothing to render Him for all His *goodnesse*, for his εὐδοκία, but δόξα. Give it Him then; but, give it entirely; give it none but Him. *Soli Deo* (saith S. *Paul*:) *Soli* (saith S. *Iude*) *Soli*, let us all say. *Not unto us O Lord, not unto us*: (It is *David*, as if he were afraid to touch any part of it:) No: But, as *Paul* and *Barnabas*, rend our cloaths, if any *Divine honour* be forced upon us.

Yet, *glory* we may, (I grant;) but not this, here: *gloria in altissimis*, if we sing to any but Him, we sing a false note. Men doe so now and then; but the Angels are never out: And thus sing they, and set out *Glory* for GOD's part.

2 On *Earth*, *Peace*. Let, *earth* be content with *peace*: *Peace* is her *portion*; and a *blessed portion*, if she may well hold it; a *faire portion*; a *rich wish*. For, I would faine know, what could be said more, to the praise of this portion, than is here in this song? First, that in generall it reacheth to the *whole world*: (Not, to men alone, though they have their share too,

too, in whatſoever good commeth to the *earth*, but) it reacheth to all on *earth* : *omni animantium* or *vegetantium generi*, to all the beaſts, all the greene things on the earth; All are the better for it.

Secondly, what more for the credit of *peace*, than that it is *votum militare*, it comes from the mouths of *Souldiers* that were there in their military habit. Even they ſing of *peace*, and *praiſe* it, and *wiſh* it, where they wiſh any good ; and know not what better thing to wiſh to the *earth*, than it. It is the *earths happineſſe*, *Peace* ; it flouriſheth by it. *Before, was the earth as the Garden of Paradiſe*, (ſaith the *Prophet*) *behinde, it was a waſte and barren wilderneſſe, all ſpoiled and burnt up.* 2 Ioel 2.3.

Thirdly, that it is *Votum Angelicum*, *An Angels wiſh*, *Peace*. They being heavenly Spirits, wiſh not any thing at any time, but *heavenly* : So that a *heavenly thing* is *Peace* : And ſo it is, as *Nazianzene* here well obſerved, *Pugnas & diſſidia neſcire Deum & Angelos* ; No *broiles*, no *brabbles* in heaven : nothing but, *peace* there. And, a kind of *heaven* there is upon *earth*, when there is *peace* upon *earth* : and juſtly are they *bleſſed*, and rightly are they called *the children* of GOD, the moſt *bleſſed* that are, or ſhall be at any time, that are the procurers of it. This (lo) is the *Angels diviſion*, they ſing. 3

But here we are like to have no little adoe to maintaine this : As we ſaid before, *Huic ſigno à multis contradicitur* ; as the *ſigne*, ſo the *ſong is gain-ſaid of many*. The Divell doth all he can, to marre the *Angels muſicke*, to bring in his, his own *black Sanctus* ; to procure contempt to GODS *glory on high*, to bring GODS *glory* as low as he can, to make *garboiles* upon earth, to worke men all *evill-will*, *miſchiefe*, and *malice* that he can. Ver. 34.

And firſt, to make a *confuſion* in this *diviſion*, perſwades *earth* not to ſtand content with the *Angels* partition, but earth (forſooth) muſt have *glory*, muſt be dealing with *heavens* part. It is well ſaid, *to God on high* : There be certaine *Gods*, here below, aſpire to *glory*. And *glory* we would allow, but no *glory* will ſerve, unleſſe *gloria in altiſsimis* be ſung to it. *Sicut Dii* cannot be gotten out of us. We cannot yet get *Dominus Deus noſter Papa* out of the gloſſe, no, not now, after it is reformed. And King *Herod* would be content to be made more than a *man*, and to heare ----*Nec vox hominem ſonat*. And we beneath are too ready to ſing it, otherwhile ; to deifie thoſe, that are on high, and to give that belongs to GOD *on high*, to *Gods* below. Now, that *earth* is thus willing to entitle her ſelfe to *Heavens* part, this brings all out of tune. Gen. 3.5. Acts. 12.22.

But, in tune, or out of tune, to die for it, have it we will. What the *Apoſtles rent their cloaths* to put from them, we would rend our skins to pluck to us. So greedy are we, to be held for *Gods* upon earth. Nay, *earth* is content to thruſt from her, her owne part, (that is, *peace*) to invade GOD's part (that is, *glory* ;) *Et dum gloriam uſurpant, pacem turbant*, to uſurpe *glory*, they looſe *peace* : we can diſpenſe with that (ſhift GODS *glory* how it can) rather than our owne ſhould ſuffer the leaſt diſgrace, away with *peace, moveatur terra*, let all the world be on a welter. Acts 14.14.

What comes of this ? *Pacem contemnentes & gloriam appetentes, & gloriam perdunt & pacem* : Even this *peace* (their owne part) they ſet light by *Glory* (GODS part) they gape after, and looſe *glory* and *peace* (both) by the meanes ; and when they have brought all to confuſion, ſet downe by their loſſes. For firſt, by ſeeking *glory*, glory is loſt. The Heathen man well obſerved ; *Glory* is one of thoſe things, that to ſeeke them, is the very next way to looſe ; and to neglect them, the way to gaine them : *Quærendo amittitur*, No readier way to miſſe it, than eagerly to ſeeke it. And againe, by ſeeking *glory*, *Peace* is loſt cleare. Yeelding *glory* to GOD, doth bring with it *pacem in terris* ; diverting it from Him, doth take *pacem de terris*. In very deed, *Peace upon earth*, as it ſtands after it, ſo it hath a dependance upon GODS *glory* ; comes (as it were) in exchange for it. *Da gloriam & accipe pacem* (ſaith GOD :) Let men on earth ſend *glory* up to GOD *on high*, and GOD *on high* will ſend downe *peace* to *men on earth*, and will not faile : *Heavens peace, for earths glory*. Whereby we ſee, if we miſſe *peace on earth* at any time, what it is long of. It is that, which makes the *Angels* here keepe on their armour ſtill : upon *glory* detained from GOD or transferred

whither it ſhould not, they are up in *armes* ſtraight, have power to take *peace* from the earth, till the point of *glory* be ſet right againe. The ſetting right of which point is the way to recover it. Let *Heaven*, let GOD be well ſerved with their *part*, *peace* will not long be away. It is coupled to it (you ſee,) it followeth cloſe, *Et pax in terris*. So much for that *Diviſion*.

Goodwill toward men.

To men a good will. For, beſides *Earths peace*, wherein they entercommon, *Men* have a part by themſelves, which is their *prerogative*. And firſt, I would have you

1 to note; that here it is entred firſt into the *Muſicke of Heaven*. In the *Angels Hymne*, in *Eſay*, in the *Old Teſtament*, *Men* are out there: No mention at all, not a word of

Eſay 6 3. them, in that. *Heaven* is in, and *Earth*; but, no *Men*, there. In the *Angels Hymne*, here, in the New *Teſtament*, here, *Men* are in; that, all may know, that for this *Childs* ſake now made *man*, *Men* are now come into the *Angels ſong*; to be a part, and a principall part there, who before were left out.

2 A principall part (I ſay:) for, mark againe: They have never an *Et*, they ſtand by themſelves. For both thoſe former reſolve into this of *Men*; They, the *Epitome* of *heaven* and *earth*; The parties, from whom this *glory*, to whom this *peace* is principally intended to come. *Glory to God, Glory and Peace:* Why both? For, GOD hath received *men* to *grace*: *Men* are now in favour againe.

But *heaven*, and *earth*, and *men*, and all reſolve into the free *grace and good-will* to GOD. How ſhall they performe either *peace* or *glory*, but if there be *toward* them firſt; and ſecondly, but if there be *in them* this third of *good-will*. Thence iſſues *Gods glory*; thence the *Earths peace*. The fountaine of both, that: Nay, of CHRIST and all. For Him, this glory; for CHRIST: Through Him, this peace; through CHRIST: But, CHRIST Himſelfe whence? Whence, but from the *good-will of God toward men*? From whence alſo, the *good-will* in men, to GOD, and one to another, if any be in them. That if we goe higher yet, even of this *Birth*, *Gods good-will* was the cauſe, and becauſe His *will* was, men ſhould be reſtored, therefore His *will* was, CHRIST ſhould be *incarnate* and *borne*. Can we goe any higher? are we not *in altiſsimis*? Verily, as we ſaid, the *humility* of the *Signe* was ſo deepe, we could not ſound it: ſo may we now, that the *ſublimitie* of this point is ſo high we cannot reach it. There is a part of *Divinitie* that dazels: if we looke too long on it, we may well looſe our ſight.

Toward men. and in men.

Then to ἐν ἀνθρώποις, laſt. It may be turned two wayes, it will beare both: (and, for my part I wiſh no word ever narrowed by a tranſlation, but as much as might be, left in the latitude of the Originall tongue.) [1] Ἐν ἀνθρώποις will beare εἰς ἀνθρώπους *in homines*, to, or *toward men*. So we turne it, and we turne it well. [2] But ἐν ἀνθρώποις, is alſo *in hominibus*, *in*, or *among men*; ἐν ἀνθρώποις, as well as ἐν ὑψίστοις, and no leſſe properly. And no hurt, if we turne it ſo, *in hominibus*; provided, *in*, or *erga homines* goe firſt, be ſung before it. *In hominibus* ſo ever, as comming from *in homines*. For then *Donum magnum bonæ voluntatis Dei, bona voluntas in hominibus*; it is *Auguſtine*: Of the *good-will* of GOD *towards men*, a ſpeciall gift it is: this *good-will in men*, to GOD and man both. The beſt way is, where there are two, to take in both: So we ſhall be ſure, to leave out neither.

1 But *Toward men*, firſt.

Yet in their ſequence. *To*, or *toward men* then firſt: But, *to*, or *toward them* for this *Childs* ſake. In whom He is *ſo well pleaſed*, as, for His ſake, He is pleaſed, firſt, to receive men to pardon, though *grievous ſinners*, and ſo utterly unworthy of it.

Secondly, He is pleaſed to reward their workes alſo, otherwiſe (but for this *good-will* in GOD, in accepting them) that might juſtly be accepted too, for their many imperfections: to take them well in worth, though they want worth: and to vouchſafe them a reward, and that a high reward; for, *it is your heavenly Fathers good pleaſure to give you a kingdome*.

Chap. 12. 32.

Thirdly, beyond both theſe, He is further pleaſed, in ſome caſe to accept even of this εὐδοκία at our hands; and though *skill* and *power* both faile, and be wanting; yet a *willing minde* if there be, if there be but that, a *man is accepted according to that, he hath, not according to that, he hath not*. *Mary Magdalens quod potuit fecit*; the poore *widowes*

2 Cor. 8. 12. Mark 14. 8. Mark 12. 44.

quod

quod habuit dedit (and God wot, it was but two *mites*) yet well taken though: One εὐδοκία by an other. That He placeth not acceptance, neither in εὐγνωσία deep capacity of *wit*; nor in εὐδυναμία, great ability of *power*; but in εὐδοκία, readineſſe of *good-will*, an honeſt true meaning, an unfeined hearty deſire: *Vt ſi ſit actionis infirmitas, at ſi ſit voluntatis integritas*, though there be *weakneſſe* in the *act*, yet if there be *ſoundneſſe* in the *will*, out of His *good-will toward men*, He will accept this *good-will in men*. [a] *Nehemiah's deſire* to feare Him. [b] *Ezechias ſetting his heart to ſeeke*; The [c] Servants but preparing to doe his *Maſters will*: And even in *Davids ſecundùm cor meum*, his honeſt true heart was the faireſt flower in his garland.

[a] Neh. 1. 11.
[b] 2 Reg 20. 3.
[c] Luk. 11. 42. 47
1 Sam. 13. 14.

And this, if it were well weighed and digeſted aright; If CHRIST, if all that comes by CHRIST (and that is *all in all*) be by His *free grace* and *favour*: If men were but rightly conceited in this point, it would ſoon bring them out of conceit with their own I wot not what; It would make them truly humble: And it is the humble man that gives GOD the true glory, that ſings this ſong right, when all is done. The *glory* that comes to GOD, is ὄξια δι' εὐδοκίαν, the firſt word, for the laſt. With *glory* it begins, with *good-will* it ends; and with *good-will* it begins, and with *glory* it ends: As the *firſt ſhall be laſt, and the laſt firſt*.

Mat. 19. 30.

But, when we have fixed *bona voluntas in homines*, what hurt will it doe, to wiſh *bona voluntas in hominibus*? Sure, none. *Bona voluntas in homines* is to work this *bonam voluntatem in hominibus*, and that by very courſe of kinde. For *Suum Simile*, grace to beget his owne like, is moſt naturall: *Bene placitum Dei*, to beget *Bene placitum Deo*; Who, out of His good pleaſure *worketh in us both to will and to doe*; and whoſe only work it is, *Vt reſpondeat bonæ voluntati Dei, bona voluntas hominis*.

2 Then in men.

Phil. 2. 13.

What harme then, if the *Angell* ſhould *wiſh* it or commend it to men, in whom if it be, it comes from that of GOD meerely, and from no other. Verily, what is praiſe-worthy in GOD, cannot but be ſo in men too. *Summa Religionis eſt, aſſimiliari Ei quem colis*, To become like to Him, we worſhip, is the pitch of all Religion.

Rom. 15. 26. 10. 1. Phil. 1. 15.

Now, an εὐδοκία at the ſecond hand there is in men. The word it ſelfe is aſcribed to them of *Achaia*, towards the poore Saints at *Ieruſalem*, To S. *Paul*, towards the *Iews*: to the *Philippians*, towards S. *Paul*: and in other places.

1 In men *towards* GOD.

To wiſh then in men this εὐδοκία toward GOD; which, where it is, makes men to δοκεῖν, have a good conceit or opinion of GOD; which will bring forth a good affection to GOD. It is well obſerved, it is not ἀγαθθέλησις (which is properly *Greeke* for *good-will*) but εὐδοκία, which is rather a *good thinking*, if we go to the very nature of the word: But, it will come all to one. Only, the *affection* that begins in the *opinion*, is noted for good; and the *opinion*, that is bred in the *affection*, not ſo.

From that good conceit of *God*, accepting well whatſoever it pleaſeth Him to ſend: If good, receiving it thankfully; if otherwiſe, taking it patiently; ever praiſing GOD for all. But, no waies entertaining, of Him, that opinion, for which they cannot but love Him the worſe, if, as of a *Tyrant* ſentencing men to death, only for His *pleaſure*, before they have offended him at all. That would prove no εὐδοκία, as it may be handled. And the *Apoſtle* tels us, the εὐδοκία, that is in *God*, is εὐδοκία ἀγαθωσύνης; it is not, but regulate by His *goodneſſe* (2 *Theſ.* 1.) for which ever may there be glory aſcribed to Him.

2 Theſſ. 1. 11.

Then, to wiſh it in *men* towards *men*: An εὐδοκία, alſo, which, where it is, breeds an inclination to δοκεῖν, to take all in the better part; and if poſſibly we can, and *as much as in us lyeth to have peace with all men*. which if it were on *earth*, would make *heaven* on *earth*. *Peace* is not ſaid (as *glory*) to be ἐν, but ἐπὶ; and ἐπὶ is *over*: For, (indeed) it doth but hover aloft over the *earth*, would *light*, but cannot otherwhile. The *Raven* can, but the *Dove* cannot, for want of this *Bona voluntas in hominibus*, or theſe *homines bonæ voluntatis*. It finds them not well willing to *peace*, while every one ſtands more for his owne reputation, or other ends, than either for *Churches* or *Countries peace*. Baniſh the oppoſites of εὐδοκία, *Envie* (*Ro.* 10.) *Malice* (*Phil.* 1.) and *peace* will be no ſtranger upon earth. It would then be ἐν γῇ where it is ἐπὶ γῆς, the ſame *Prepoſition* in both. All depends upon the *cadence* εὐδοκία: perform that well, and it will be *Muſick* for an *Angel*.

2 In men *towards* MEN.

Rom. 12. 18.

Rom. 10. 2. Phil. 1. 15.

And, now ye have heard all parts, what ſhall we doe with this *Song?* Sing it. But we have no *Angels* to ſing it, and it will be *muſicke* for an *Angell*. *Angels* it would be, as at firſt it was: But, when it is not, it will pleaſe them well, that *men* ſing it, whom it moſt concernes. But, if by *men*, of very congruity, an *Angels* ſong would be, by men, when in ſome degree they drew ſome thing near to the *Angels* eſtate. At leaſt, when nearer than at other times.

And when is that, that men on earth come ſo? at what time? Sure, if ever men doe riſe above themſelves, and approach in any ſort neare to thoſe *bleſſed Spirits*; if ever they be in ſtate with *Angels* and *Arch-angels* to *laud* and magnifie His glorious name; if in all their lives they be in *peace* and *charity*, the bond of perfection, the *bona voluntas* we ſpeake of; if at any time it be in men, and they *homines bonæ voluntatis*; upon the taking of the *Sacrament* it is: At that time, then, or never, they lift up their hearts in true devotion. So, then in beſt caſe, that in all our lives to ſing it: if CHRIST *dwell in our hearts* by faith, if we be *temples of the Holy Ghoſt*.

And that we might be in that caſe, and to ſing it, the Church is never unprovided, this day, of this meanes of elevating our minds: And it is *operæ pretium*, worth the while, if it were but for that; and there may be joy among the *Angels* in *heaven*, to heare their *Hymne* kept ſtill alive. Though, there is another congruity for the *Sacrament*; that the great *Myſtery of Godlineſſe*, which is GOD *manifeſted in the fleſh*, might not be celebrated without the *Myſtery* of His *fleſh*: that, the day, Hee came among us to be partaker of *fleſh* and *blood*, we alſo might be *partakers* of the *fleſh* and *blood* which he tooke from us, to give them us againe.

1 Tim. 3. 16.

But otherwiſe, this *Day*, in this *Hymne*, and this *Hymne* in this *Day* continually have a ſpeciall intereſt. *Time* in *Muſick* is much. And if we will keepe *time* with the *Angels*, do it when they do it, this *day* they did it: And what fitter time to ſing it, than the day, it was firſt ſung, the day of the firſt ſinging of it, *Canticum diei, in die cantici?* When ſhould the *Hymn* of CHRIST *s birth* be better ſung, than on CHRISTS *Birth-day?*

But, becauſe it is not *Vox*, but *Votum*; the voice is not all, but the hearts deſire and wiſh it is that GOD chiefly reſpecteth; to adde that. And, what ſhould we wiſh from our hearts, but, that the *Angels* may have their wiſh; Every one may have his due, as it is here ſet out.

And, for that *Nihil æquius eſt, quàm ut pro quo quis oret, pro eo laboret*, what we wiſh for, we ſhould not ſtand *wiſhing* only, but endeavour withall, it may come to paſſe, that it be our labour too, with all our endeavours, to procure the *glory* of *heaven*, and the *peace* of the *earth*: To finde *peace* in the *good-will* of GOD, and to give Him all *glory* for it, who hath appointed *peace* our portion here, and *glory* our *hope* laid up there. Aſſuring our ſelves that the ſame εὐδοκία that was able to bring the *Son of* GOD from *heaven* into *earth*, ſhall have the like power to lift up the *Sons* of *men* from *earth* to the *glory of heaven*: There with the *bleſſed Angels* to ſing this *glorious Hymn* eternally. No more, of *wiſh* then, but of *fruition*, and ſo of everlaſting *Gratulation*.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAJESTIE AT VVHITE-HALL,

On Munday, the XXV. of December,

A.D. MDCXX. *being* CHRISTMAS *Day.*

MATT. Chap. II. Ver. I, II.

Cum ergo natus eſſet *Jeſus* in Bethlehem Judæ, in diebus Herodis Regis, Ecce Magi ab Oriente venerunt Jeroſolyman, dicentes.

Vbi eſt qui natus eſt Rex Judæorum? Vidimus enim ſtellam Ejus in Oriente, & venimus adorare Eum.

When Jeſus *then was borne at Bethlehem in Judea, in the dayes of Herod the King, behold there came Wiſemen from the Eaſt to Jernſalem, ſaying.*

Where is the King of the Jewes that is borne? For we have ſeene His Star in the Eaſt, and are come to worſhip Him.

WE paſſe now this yeare, from the *Shepheards*, and the *Angels*, to the *Wiſemen*, and their *Star*. This *Star*, and their comming no leſſe proper to this *day*, then thoſe other were. For, though they came not to *Hieruſalem*, this *day*; yet, this *day*, *venerunt ab Oriente*, *from the Eaſt they came*: They ſet forth, this very day. For, they came when JESUS *was born*; And, this day, was He *borne*. Howſoever the *Starre* brought them not to their journeyes end, till *twelve dayes* hence; yet this *day* it firſt ſhewd it ſelf: how ſoone JESUS was *born*, *vidimus ſtellam*, it appeared ſtraight. For which very appearing you ſhall find, the *Fathers* of the *Eaſt-Church* do call this *firſt day* τὴ ἐπιφάνια, as well as the laſt. This firſt, wherein *His Starre* appeared, and they began their journey. That laſt, wherein He appeared Himſelfe, and their journey was at an end. Firſt, and laſt, *an appearing* there was. One begins, the other ends the *Feaſt*.

We paſſe from one of them, to the other; but, from the leſſe to the greater:

For

For, of the twaine this is the *greater*. Greater, in it ſelfe: Greater, to us. Two wayes greater, in it ſelfe. Th'other (of the *Shepheards*) a *poore* one: *poore* and meane. This (of the *Wiſe men*) a *Signe* of ſome *State*: high and heavenly.

Eſay 7.11. GOD bade *Ahaz ask* a *Signe*; *Aske one from here below, or one from the height above:* He would ask neither, but GOD gave both. From below, *Hoc erit ſignum, you ſhall finde the Babe in a manger*: Low enough: (That we have done withall.) Now, from Luk. 2.12. *above, Ecce vidimus ſtellam*, the *Signe from Heaven*: *His new ſtar.*

Beſides, (to ſpeake uprightly) one might in ſome ſort complaine, of the priuateneſſe of the *Angels* appearing: Somewhat obſcure it was,; few privie to it: paſſed over in the night betweene the *Angels* and them. And, upon it, three or foure *Shepheards* got them into the *ſtable*; and, what there they did, no man could take notice of.

More famous, and more *Manifeſtation-like* was this here. A new Light kindled in heaven, A *Star*, never ſeene before. The world could not but looke up at it, and aske what it meant. Nothing appeareth there, but, the *Sound of it goeth out into all Lands*, Pſal. 19.4. and the *newes of it to the utmoſt parts of the earth.*

This made another manner *venerunt*: upon this came there to *Hieruſalem* (not a rout of *Shepheards*, but) a troope of *Great perſons*. And not from a heath, or Sheepcommon hard by; but, from a far, *from the Eaſt*, twelve dayes journey off. All *Hieruſalem* rang of it. The *King*, *Prieſts*, and *People* buſied with it. To this day, remembred in all Stories. It cannot be forgotten: For *this was not done in a corner*. This was (in deed) a *Manifeſtation*. Better, in it ſelfe, thus.

And, for us, Better: For us all. For we (all) hold by this. It was a bracke in the former; The *Sermon* was made, and the *Antheme* ſung, and none at it but the Iames 4.6. *Shepheards*. And what were they? *Iewes*: What is that to us? *This Scripture offereth more grace*. Theſe (here) that *come from the Eaſt*, firſt, they were *Gentiles*. *Gentiles*; that concernes us, for ſo are we. We may then looke out, if we can ſee this *Star*. It is ours, it is the *Gentiles Star*. We may ſet our courſe by it, to *ſeek*, and *find*, and *worſhip Him*, as well as they.

This is for us all. But there is yet more *grace offered* to ſome in particular. The *Shepheards* were a ſort of poore ſimple men altogether unlearned; But, here come a troope of men of *great Place*, high account in their countrey: And withall, of great *learned men* (their name gives them for no leſſe.) This (lo) falls ſomwhat proper to this Place and Preſence, that will be glad to heare it. It is *fauſtum & ſalutare ſydus* to ſuch; that *wealth*, *worth*, or *wiſdome* ſhall hinder none, but they may have their parts in CHRIST's *Birth*, as well as thoſe of low degree. It is not only *Stella Gentium*, but *Stella Magorum*: The *Great mens*, the *Wiſe mens Star*, this.

Eſay. 21.1. 2 Pet. 1.19. Pſal. 110.3. * Zach. 6.12. * Luk. 1.78. So, *quoad nos*, for us, it fitteth well. And, *quoad ſe*, of it ſelfe, it is fit every way. This *Star* leads us to another *Star*, even the *Root and Generation of David*, the *bright morning ſtarre*. He of whom * *Zachary* ſaith, in the old Teſtament, *Ecce Vir, Oriens nomen ejus*: Yea, *Oriens ab alto* (ſaith * *Zachary*, in the New:) Viſits thoſe of the *Eaſt*, whence the day ſpringeth; takes them that are neereſt Him; and His riſing works upon the place firſt, that beares His name. The *Wiſdome of* GOD the *beginning of all his wayes* is found by *Wiſe men*, of all other (becauſe they be *Wiſe*) moſt fit to finde Him. Prov. 8.22

The Diviſion I Two verſes I have read. In the former, after the *Matter* of the *Feaſt* firſt remembred, (*When Ieſus was borne*,) accompanied with the two circumſtances of *Place* and *Time*, (the *place* where, *Bethlehem Iuda*; the *Time* when, the *dayes of Herod the King*:) there is a memorable accident (that then happened) ſet downe: A *Venerunt*, A *Comming* or arrivall at *Hieruſalem*. And they, that ſo came, were a company of *Magi, from the Eaſt*. And this (lo) hath the *Ecce* on the head of it, *Ecce, venerunt Magi ab Oriente, Behold, there came*, &c. As the ſpeciall point, in the Text: and ſo, we to make it.

II. In the later, is ſet downe their *Errand*. Both the [1] *Occaſion*, and the [2] *End*: beſt expreſſed by themſelves, out of their own *dicentes*. 1. The *Occaſion*: *Vidimus ſtellam*,

plam; They had *ſeene His ſtarre*. 2. The *End*, *Venimus adorare*, They are *come to worſhip Him*. *Viderunt*, *Venerunt*, *Adoraverunt*.

That they may come to their *finis ultimus*, they muſt have a *medius finis*: That is, to *worſhip*, they muſt *finde* Him where *He* is.

So they aske, *Vbi eſt?* Not, *whether* He be *borne*; but, *where He is borne*. For, *borne He is*, they are ſure, by the ſame token they have ſeene *His Starre*: *His Starre* is up; that is *riſen*; therefore He is *riſen* too.

So the *Starre* in Heaven kindled another *Starre* in earth, (S. *Peter* cals it the *Day-ſtar which riſeth in the heart*, that is, *faith*) which ſhined and manifeſted it ſelfe, by their labour in *comming*, diligence in *enquiring*, duty in *worſhipping*. 2 Pet. 1. 19.

CHRISTS *birth* made manifeſt, to them, by the *Star* in Heaven: Their *faith* (*the ſtar in their hearts*) made manifeſt to CHRIST, and to all, by the travell of it, which ſhewed it manifeſtly.

That (upon the matter) there fals a three-fold *Manifeſtation*, (you may call them three *ſtars*, if you pleaſe:) 1 The *ſtar* in Heaven: 2 the *day-ſtar*, *in their hearts*: 3 and, CHRIST Himſelfe, the bright *morning-ſtar*, whom both the other guide us to: the *Star* of this morning, which makes the *Day*, the greateſt *Day* in the yeare.

The ſumme of all riſeth to this: That GOD hath *opened the doore of faith to the Gentiles*: And, among them, to *Wiſemen*, and *Great men*, as well as to the ſimpler ſort. But with this condition; that they ſay with them, *venite adoremus*: And ſo, *come*, and *ſeeke*, and *find*, and *worſhip Him*; that is, do as they did. Act. 14. 27.

WHen JESUS *was borne*: That (*when*) is now. His *Birth* is the ground of the *Feaſt*, and the cauſe of our *Venimus*, our comming together. Where this we note firſt; It is the very firſt time, the firſt (*was borne*) in the *Bible*: was *borne*, never till now. Here, the tide turnes; the ſenſe changes, from *ſhall be*, to *was*. A bleſſed change; and, the day is bleſſed, on which it happened. The *Matter*.

Before He was *borne*, it was ſo ſure He ſhould be *borne*, as *Eſay* ſaid, *Puer natus eſt nobis*. But for all that, there is ſome odds between *Eſays natus eſt*, and S. *Matthews*. That was but *vertually*; as good as borne: This, *actually borne* indeed. Eſay. 9. 6.

JESUS CHRIST *yeſterday*, *and to day*, *and the ſame for ever*. The *ſame*, yet not altogether after the *ſame manner*. There is as much betweene JESUS CHRIST, *yeſterday*, not come; and JESUS CHRIST, *to day*, *cùm natus eſſet*; as is betweene a ſtate in reverſion, and one in being. Heb. 13. 8.

The Fathers aptly reſemble their caſe, that were the *ante-nati* before CHRIST, and ours that came after, to the *two men* (Numb. 13.) *that carried the great cluſter of grapes*, *upon a ſtaffe betweene them*. Both carried; but, he that came behind ſaw that he carried: So did not he that went before. The *poſt-nati* (ſure) are of the ſurer hand: And ſo, for *cùm natus eſſet* (the day and time) to hold a Feaſt: for *When* JESUS *was borne*. Numb. 13. 24.

Weighty circumſtances are ever matter of moment; in a *ſtory* ſpecially. Three there are in the firſt *Verſe*: 1 The *Place*: 2 the *Time*: 3 the *Perſons*. 4 I adde a fourth (out of the *Second verſe*) the *Occaſion*. The place (*Vbi*,) *Bethlehem Iuda*. The *time* (*Quando*,) *the dayes of Herod the King*. The *Perſons* (*Quibus*,) *Wiſe men from the Eaſt*. The *Occaſion*, (*whereupon*) *A new Starre appearing*; every one of the foure having a ſeverall *Prophecy* running of it: and every *Prophecy*, a filling of it, in theſe words. The *Circumſtances*.

The *Place*: He was borne, in *Bethlehem Iuda*: *And thou Bethlehem Iuda* (ſaith the *Prophet Mica*,) *out of thee ſhall He come*. And now, *come* He is. Mica. 5. 2.

The *time*: the *dayes of Herod the King*. *The Scepter ſhall not quite depart from Iuda*, *till* SHILO *come* (ſaid old Father *Iacob* in his *Prophecy*:) SHILO then is (now) come. For, the *Scepter* is in *Herods* hand: His Father, an *Edomite*; His mother, an *Iſmaelite*: *Iuda* cleane gone. Gen. 49. 10.

The

Pſal 72.10. Eſay.60.6. The *Perſons: Magi ab Oriente, Kings from the Eaſt.* The *Kings of Arabia and Saba, ſhall come and bring gifts* (ſaith *David:*) And *Eſay* ſpecifies them, *Gold, Mirh, Incenſe.* Theſe *Kings* are come: Here they are, they, and their *gifts*, both.

Numb. 24.17. The *Occaſion*; whereupon: *A ſtar riſen: A ſtar ſhall riſe of Iacob* (ſaith *Balaam*, no very good man, yet a true *Prophet* in this; and his prophecy true, and for ſuch recorded in the *Book* of *Moſes.*) This *ſtar* is, this morning, up to be ſeene. *Prophecies of all* foure: and, all foure accompliſhed.

1 Chriſts *Vbi.* Of the *Place* of *Bethlehem* (*out of Mica*) it hath formerly beene treated: I but touch it and paſſe it, now. It was the place, where *David* himſelfe was *borne.* And what place more meet for the *Son of David*, to be borne in? It was the place, where

Ioh.6.53. was heard the firſt newes of the *Temple*: And, where could the *Lord of the Temple*, more fitly be heard of? It is interpreted *Domus panis*, the *Houſe of Bread*: what place more proper for Him, who is *the living bread, that came downe from heaven*, to give

Mica.5.2. life to the world? It was the *leaſt*, and the loweſt, of all the *thouſands* of *Iuda*: What *little* and *low* is, in things naturall; that *lowlineſſe* and *humility* is, in ſpirituall. This naturall *birth-place*, of His, ſheweth His *ſpirituall. Humility* is His *place*; *Humility* (as I may call it) the *Bethlehem* of *vertues*: where you find it, *Loe, there is He borne.* So *born in us*, as *borne for us.* Paſſe we *Chriſts ubi*; and now, to His *Quando.*

2 Chriſts *Quando.* Of the time: the *Dayes of Herod the King.* And thoſe were evill dayes; Dayes of great affliction, to that land. *Iuda's Scepter* cleane broken: not a *Law-giver left between his feet. Edom* (that is, *Herod* the *Edomite*) *cryed, downe with them, downe to the ground.*

Pſal.137.7. Not ſo much as a ſort of ſilly *babes*, but barbarouſly ſlaine in their mothers armes: enough, to make *Rachel mourne, as ſhe lay in her grave.* Diſmall dayes, certainly: why,

Ier.31.15. then comes SHILO: *When mans helpe furtheſt off, then* GODS *neareſt*: When it is *dark*; then riſes the *Star.*

What one prophecy of Him, but came even ſo; even, at ſuch a time, when they

Gen.49.10. Num.24.17. were moſt out of heart, and needed comfort moſt. *Iacobs*, when they were in *Egypt, the houſe of bondage. Balaam's*, when in the waſts and barren wilderneſſe, *among fiery Serpents. Eſay's*, when they were ready *to be over-runne with the two Kings of Syria and Iſrael. Daniel's*, when in *Babylon, the Land of their captivity. Agge's* when *they built the wall*

Dan 9.25. Agg 2.9,10. 2 Pet.1 19. *with the trowell in one hand, and the ſword in the other.* As His *Prophecies* came (ſtill) So came He: His *Prophecies* (ſaith *Peter*,) as a *candle: Himſelfe*, as a *ſtar: in the darke*, both. For all the world, like the time of the yeare His *birth* fell in; in the ſharpeſt ſeaſon, in the deepe of *Winter*. As *Humility*, His *place*, ſo *affliction*, His *time.* The *time* and *place* fit well. For, the time of *affliction*, makes the place; makes *humility*: Which place CHRIST is borne in. I paſſe this alſo, and come to the third; of the *Perſons.*

3 Chriſts *Quibus* For, there ſtands the *Ecce*; upon it. Which *Ecce* points us to it, as to the chiefe point of all; As (indeed) it is. And our chiefe endevour, to include our ſelves, to have our parts in this *Venerunt*, *in comming to Chriſt.*

Here is a *Comming*, *Venerunt*: And they that come, *Magi.* In which *Commers* we conſider foure points: they ſuſtaine foure perſons: [1] Of *Gentiles*; [2] *Gentiles, from the Eaſt*; [3] *Great Perſons*, Great *Princes*, (for, ſo we may be bold to call them, as the *Prophecy* cals them, *Kings:*) [4] Of great *Learning and wiſedome*; So [*Magi*] their name gives them.

3 Gentiles. Act.14.27. To *Bethlehem came the ſhepheards.* Nothing to us, they were *Iews.* But, thither came theſe too, and they were *Gentiles*: and, in this *Gentiles*, we; So come we in. *Then hath* GOD *alſo, to the Gentiles ſet open a doore of faith.* At which doore we enter; We with them, and they with us: For, they and we *Gentiles* both. The *ſtarre* is *ſtella gentium*, the *Gentiles ſtarre*: And ſo ours; and we to direct our courſe by it. All, that ever write, call them *Primitias Gentium*, the *firſt fruits*; *Anteſignanos*, the *ſtandard-bearers.*

bearers, to all the *Gentiles*, that came in after. Upon this, I beg leave to ſtand a little, becauſe it is our tenure, we hold by.

And, that GOD would thus do, call the *Gentiles in*, there was ſome little *Ecce* (ſtill) ſome ſmall *Star-light* from the beginning.

By way of *Promiſe*. So much promiſed, by the *Patriarchs*. *Noe*; that *Iaphet ſhould at the laſt dwell in the Tents of Sem*. *Abraham*; that *in his Seed* (not any one Nation, but) *all the nations of the earth be bleſſed*. *Iacob*; that *Shilo's comming ſhould be expectatio* (ſay, ſome, and ſome *aggregatio*) *Gentium*: *All Nations looke for Him*; *all be gathered to Him*. 1 Gen. 9. 27. 28. 49. 10.

By way of *Figure*. Aſmuch was ſhadowed in the *Law*, the *Tabernacle*, and the *Temple*; all, *figures of things to come*. The *Law*; Where was it given? Was it not in *Sinai*; *a Mountaine in Arabia* (ſaith the *Apoſtle*,) and ſo upon *heathen ground*? I truſt, we may have leave to come upon our owne ground. And by whom? Was it not by *Moſes*? And we claime to him by alliance: His wife was the daughter of the *Prieſt* of *Madian*: So, of a heathen woman; and his children, *heathen of halfe-blood*. 2 Heb. 10. 1. Gal. 4. 25. Exod. 2. 18.

The *Tabernacle*; was not the *ſilke*, and *gold*, and *riches* it was made of, the *ſpoiles* of *Egypt*, and ſo heathen ſtuffe? Exod. 12. 36. 25. 2. &c.

The *Temple*: was it not founded upon the *threſhing floore of Ornan the Iebuſite*, a heathen man? So, on heathen ſoile; and, *ædificium cedit ſolo*. The Timber and materials of it, came they not from *Hirams* countrey, A heathen King? And, the chiefe workman, in it (*the Son of a man of Tyre*) heathen alſo. So, the heathen were never wholly out. *Venerunt*, they came, they made their proffers. Some *Ecce*, ſome little *ſtar* ſtill. 1 Chr. 21. 18. 1 Reg. 5. 10. 7. 13. &c.

Now the *Prophets*, when they came, had we not hold there, too? At the ſame time, that GOD gave *Moſes* to the *Iewes*, who wrote of CHRIST, did he not likewiſe give *Balaam* to the *Gentiles*, who, *in the mountaines of the Eaſt*, *propheſied of* CHRISTS *Starre*, here? Great odds (I know) betweene the men; None betweene their *Prophecies*: Both, alike true: both their places alike, in the *Library* of the *Holy Ghoſt*. After that, *Ionas*: howſoever his booke ſtand in the volumne of the *Prophets*, yet, (when time was) it was ſhewed, that in time, he was the firſt of the ſixteen *Prophets*; before, and ancient to them all. And this was a faire *ſtarre*, that His firſt *Prophet* of all GOD ſent to *Ninive*, the great Citie of the *Gentiles*, then: And ſent him, before He ſent any of the other fifteene to his owne people (then) in ſhew, the *People of the Iewes*. 3 Num. 24. 17. Ioh. 1. 21.

But, even of them He ſent to the Jewes, ſaith not *Eſay* directly, the *Root of Ieſſe ſhould be as a ſtandard*, *all the Nations gather unto Him*? Saith not GOD there, *It was too poore a ſervice for* CHRIST *to doe to Him*, *to draw to Him a ſort of ſilly Shepheards*; *He would give Him*, *as a light to lighten the Gentiles*, *to bring them*, even the very beſt of them, *from the ends of the earth*. That *light to lighten the Gentiles* was this *Star* (here;) *Simeon* had it revealed to him, whereto this *Star* referred, and what it meant; For, it *lightned* them indeed. And this, ſtanding the *firſt Temple*. And ſaith not *Aggee*, (ſtanding in the ſecond Temple) *The deſire of all Nations ſhould come*, (meaning *Chriſt*;) the deſire, not of one Nation alone, but even of all. So, the *Prophets* will not be againſt this *venerunt*: they are (all) for it, Eſay 11. 10. Eſay 42. 6. 43. 5. Luk. 2. 32. Agg. 2. 8.

And was not alſo this *Venerunt* daily ſung in their *Quier*? The *Pſalme of the Nativity*: *I will thinke upon Rahab* (that is, *Egypt*) *and Babylon*, *among ſuch as ſhall know me*. *Behold ye the Philiſtims alſo*, *and them of Tyre*, *with the Morians*, *Loe*, *there was He borne*. *Borne*, in all thoſe places; that is, His *birth* concernes them all: all, their intereſt in it. In the Pſalme of His *Paſsion*: *All the ends of the earth ſhall remember themſelves*, *and ſhall turne unto the* LORD, *And all the kindreds of Nations ſhall worſhip before Him*. In the Pſalme of the *Reſurrection*: That, Hee ſhould then become the *Head-ſtone of the corner*, *and joyne both Iewes and Gentiles in one coine*, *or angle* And in the Pſalme of His *Aſcenſion*: That the *Princes of the Nations ſhould be joyned to the People of the* GOD *of Abraham*. And in the Pſalme 4 Pſal. 47. 4. 5. Pſal. 22. 27. Pſal. 118. 22. Pſal. 47. 10.

Psal 72.11. of His *Exaltation: That all Kings ſhould kneele before Him, all Nations doe Him ſervice.*

That which (than) was thus promiſed, to, and by the *Patriarchs*; ſhadowed forth, in the *figures* of the *Law*, the *Temple* and the *Tabernacle*; That which was foreſaid by the *Prophets*, and foreſuing of in the *Pſalmes*; that, was this day fulfilled: *Venerunt*, here they are come: And *Venimus*, *We*, in them, and with them. Who, not only in their own names, but in ours, make here their entry; *came*, and *ſought after* and *found and worſhipped their* SAVIOUR, *and ours*, the SAVIOUR *of the whole world.*

A little wicket there was left open before, whereat divers *Gentiles* did come in. Many, a *Venit* there was: *Venit* [a] *Iob*, in the *Patriarchs* dayes. [b] *Venit Iethro*, in *Moſes*: [c] *Rahab*, in *Ioſua's*: [d] *Ruth*, in the *Iudges* time: [e] *Ittai* (the King of *Gaths* ſon,) in *Davids*: [f] The *Queene of Saba*, in *Solomons*: The [g] *Widow of Sarepta*, in *Elias*: [h] *Naaman* (*the Syrian*) in *Eliſa's time*. Each of theſe, in their times, had the favour to be let in. This was but a *Venit*: a little *wicket*, for one or two. Now, a *venerunt*; the great *Gate* ſet wide open, this day, for all: For theſe here, with their Camels and Dromedaries, to enter, and all their carriage.

a Iob 1.1.
b Exod. 18.5.
c Ioſ. 2.
d Ruth. 1.4.
e 2 Sam. 18.2.
f 1 King 10.1.
g 1 King. 17.9.
h 2 King 5.15.

In the ſetting downe His *Genealogie*, (the *Chapter* before) That *Salmon eſpouſed* Mat 1.5. *Rahab* the *Canaanite*; that *Booz* likewiſe, *Ruth* the *Moabite*; it is plaine, that CHRIST deſcended (according to the fleſh) of *Heathen*. Deſcending of *Heathen*, He will never *diſdaine* them, of whom He is deſcended; never ſhut them out, but invite them to His *Child-houſe*; As (we ſee) this day by His *ſtar*, He did.

And (if you marke it) of His firſt *Sermon* the *VVidow of Sarepta*, and *Naaman* the Luk. 24.25.27. *Syrian* were the Theme; which made His Sermon was not liked. Yet, that Theme Mat. 12.42.41. He choſe purpoſely. And the *Queene of the South*, and *the men of Ninive* much in his mouth: He mentioned them willingly. And (to end this point;) He that, at His Iob 12.20. *birth* (now) received theſe of the *Eaſt*; a little before His *death*, in like ſort, *received Græcians* from the *weſt*, to *ſee and to ſalute Him:* And ſtraight upon it (upon the receiving them) brake out and ſaid, *The houre is come now, that the Son of man is glorified*; when 23. *Eaſt* and *VVeſt* are come in, both.

I have a little ſtood on this, becauſe it is the *Ecce* point. I conclude; The *Place*, Luk 27.2. He was born in, (*an Inne*, which is for all paſſengers of what country ſoever;) the time, Luk 2.1. He was born in, (of the *taxe*, when *all the world came up to be taxed*;) the very *ſtar*, which as the nature of *ſtars* is) is common to all Coaſts and Climats, peculiar to none: All ſhew, that from all coaſts they may now come; that, the *Gentiles* are now to be (as Epheſ 3.6. the *Apoſtle* in three pregnant termes delivers it) σύσσωμα, συμμέτοχα, συγκληρόνομα, *fellow-members*, *fellow-partners*, and *fellow-heires* of one body; *Co-partners* and *Co-heires* of CHRIST, and His *birth*. This for *Stella Gentium*, the *Gentiles Star*; So both theirs and ours.

2 *Gentiles from the East.*

There came *Gentiles*: And they came from the *Eaſt*. This may ſeeme to ſet us backe againe; for, we are of the *VVeſt*, the contrary Climate. That is no matter. For, in that they came from the *Eaſt*, there lyeth yet further hope for us; even from that Gal. 2 15. point of the compaſſe. For, that is not only *Gentiles*, but *ſinners of the Gentiles*: Sinners, and that *chiefe ſinners*. For, ſo were they of the *Eaſt*; greater, far greater ſinners than the reſt. For tell me, what ſin was there that came not from thence? There was Gen. 11.2. the *Tower ſet in hand*, *that ſhould have confronted* GOD: and of it came *Babel*, and from it *confuſion*. [2] Thence came all tyranny and oppreſſion among men, from *Nim-* Gen 10.9. *rod*, that *hunted and ranged over men, as over beaſts in a forreſt*. [3] Thence, all Idolatry, and worſhip of falſe gods; both in earth, from *Belus* tombe, firſt: And in Heaven, from the *Star of their god Remphan* (which S. *Stephen* ſpeakes of.) [4] Thence (*from the Mountaines of the Eaſt*) the poſterity of *Balaam*, *falſe Prophets*, *that loves the wages* Act. 7.33. *of unrighteouſneſſe*; and, from them, all that naught is. And, if in all theſe it did, It Num. 23.7. cannot be denied, but that the whole World received their infection that way, *from* 2 Pet. 2.15. *the Eaſt*.

And

And herein *appeared the grace of God, which bringeth Salvation to all men, and to all ſinners*, as faire and cleare, as the *Star* it ſelfe; that, thence (*out of the mountaines of the Eaſt*) GOD calleth theſe to ſeeke, and guided them to find CHRIST: that, whence the poyſon firſt came, thence might come the *Triacle*: and that as they were the firſt that went out, ſo they ſhould be the firſt that came in. Tit. 2. 11.

So the *Eaſt* ſets us no further backe, but brings us nearer. For if the *Eaſt* may come, which are the greater; much more may the *VVeſt*, which are the leſſe: if the *Seducers*, the *Seduced*. From the *Eaſt* to the *Weſt*, is *à majore ad minus*. That, if *venerunt ab Oriente, venient ab Occidente*: if the greater, much rather the leſſer. This, for the *Star* of the *Gentiles*, firſt: And now, the *Star* of *Sinners*, and chiefe ſinners of the *Gentiles*, even *Orientall ſinners*. Mat 8. 11.

3 *Great Perſons.*

But, they ſuſtaine yet a third perſon, theſe: (to come neare, and to make it come nearer us, even to this place.) For *Great men* they were in their Countries, of the higheſt place and account there, as all Stories teſtifie. The *Pſalme* cals them *Kings of Sheba and Seba*: and, ſo may we. It may appeare by *Herods* reſpect to them: His *calling a Synod to reſolve them*; *his privie conference, with them*. So may it by their *treaſures they opened*, and by their *preſents* they offered (preſents, for a *King*,) which give them for no leſſe. So, this is (now) thirdly, *Stella Magnatum*, the *Star* of *Princes* and *Nobles* alſo. Yea, *Stella Regia*, the *Star Royall*, *Kings* themſelves have their hold and claime by it. Pſal. 72. 10. Ver. 3. 4. 11.

CHRIST is not only for ruſſet cloakes, Shepheards and ſuch; ſhewes Himſelf to none but ſuch. But even the *Grandez*, Great States, ſuch as theſe; *venerunt*, they *came* too: and when they came, were welcome to *Him*. For they were ſent for, and invited by this *Star* (their *Star* properly.)

Theſe, at *His Birth*, at His welcome into the world; and others ſuch as theſe, at his *death*, at his going out of it. Then *Ioſeph of Arimathea*; *an honourable Counſellor, beſtowed on him a faire new Tombe*: and others came, with their *hundred pound of ſweet odors*. So that comming and going, He was beholden to ſuch. The Tribe, CHRIST came of, was the *Royall Tribe*, to whom the *Scepter* belonged; And, in the *Prophecy* it followes, *A ſtar ſhall riſe out of Iacob, and a Scepter out of Iſrael*. To *Kings*, to *Scepters* CHRIST cannot but be well inclined. Mat. 27. 60. Ioh. 19. 39. Num. 24. 17.

Among his *Prophets*, I find *Amos*, an *heardman*: True: but, I find *Eſay*, and *Daniel*, (both) *nobly deſcended*, and of the *blood Royall*. Amos 1. 1. Dan. 1. 6.

In His deſcent, there are *Booz*, and *Ieſſe*, plaine country men; But there are *David*, and *Salomon* too, and a *liſt of Kings* withall: that ſo, there may be a mixture of both. It is true, S. *Paul* ſaith: *You ſee your calling*; *not many mighty, not many noble after the fleſh*: *Not many*, he ſaith: *Not any*, he ſaith not: he ſhould (then) have ſpoken contrary to his owne knowledge. Some partained to this *Star*, went by it. The [a] *Lord Deputie* of *Cyprus*; the great [b] *Iudge* in *Areopago*, divers of the [c] *nobler ſort at Berœa*; And divers of [d] *Cæſars houſhould* came in, and had all their calling, by and from Him. Mat. 2. 6. 1 Cor. 1. 26. [a] Act. 13. 7. [b] Act. 17. 34. [c] 11. [d] Phil. 5. 22.

As likewiſe the great [e] *Lord Treaſurer*, by S. *Philip*; and the [f] *Elect Lady* by S. *Iohn*. Thoſe (all) were of this troope here: Under this *Star*, all of them, *Stella Magnatum*. To conclude, from our Saviour CHRISTS owne mouth: As there is in *Heaven*, *roome* for poore *Lazarus*; So, that roome was *in the boſome* of one that was *rich* (that is) of *Abraham*, a *great Man*, yea, a great *Prince* in his time. [e] Act. 8. 27. [f] 2 Ioh. 1.

4 *Wiſe-men.*

[1] *Stella Gentium*; [2] *Stella Peccatorum de Gentibus*; [3] *Stella Magnatum*. But yet all this while, we have not touched *Stella Magorum*: Not yet deale with *Magi*, the very word of the Text, and the chiefe perſon they repreſent. For, beſide that they were great *States*, they were alſo great *Learned Men*; And (being both) they are ſtiled rather by the name of their skill and *Learning*, than by that

of their *Greatneſſe*; to point us, to the qualitie in them, we are principally to regard.

You ſhall not need ſtartle, when you heare the word *Magi*, as if they were ſuch as *Simon Magus* was. Of later times it ſounds not well (this name) Of old, it was a name of great honour, as was the name of *Tyrannus*, and *Sophiſtes*; all, in the like caſe. Evill and unworthy men tooke them up after, and ſo, they loſt their firſt reputation. But, originally, *Magus* was a title of *high knowledg*.

I adde, of Heathen knowledge, and comprehend in it this very knowledge, that they were well ſeene in the courſe of *heaven*, in the *ſtars* and bodies celeſtiall. Their *Vidimus Stellam* ſhewes as much. *The ſtars God hath given, for ſignes* (ſaith the book of *Geneſis:*) Even, the ordinary. And, if them, the extraordinary (ſuch as this) much more. For, *Signes* they are, open the *Signature* who can. Gen. 1. 14.

This learning of theirs made them never the further from CHRIST (we ſee;) It did them no hurt, in their comming to CHRIST: No more than it did *Moſes*, that *he was well learned in all the wiſdome of the Egyptians* (ſaith S. *Stephen*, *Act.* 7. 22.) Nor no more than it did *Salomon*, that *he paſſed all the children of the Eaſt, in their own learning*, (*1 Reg. IIII. XXX.*) No more than it did *Daniel*, that *he was brought up, and well ſeene, in the cunning of the Chaldeans* (*Dan. I. IV.*) No more theſe; than the *gold* and *ſpoiles* of *Egypt*, did the *Tabernacle* hurt, that was hung all over with them.

They, that are ſeene in theſe learnings of *Egypt*, of *Chaldea*, of the *Eaſt*, are not thereby barred at all. This is their *Starre*, their guide; a guide apt and proper for them, that knew the *Starres*; for them that were learned. CHRIST applyeth Himſelfe to all; diſpoſes all things: what every one is given to, even by that, CHRIST calleth them. Saint *Peter*, *Andrew*, *Iames*, and *Iohn*, *Fiſhermen*, by a *draught of Fiſh*. Theſe, that were ſtudious in the *Starres*, by a *Star* for the purpoſe.

And note that the apparition to the Shepheards was no ſooner over, but this *Starre* appeared preſently, if not the very ſame houre: (that is) both at once. In like manner, Chriſt, at firſt (to ſhew the glory of His greatneſſe) tooke and imployed *Fiſhermen*, ſuch as had no bringing up in Schooles. But it was not long after, but *Learned* men came in apace: *Learned men* of all ſorts; [a] *Zenas*, in *Law*; [b] *Luke*, in *Phyſicke*; [c] *Apollo*, with his *Eloquence*; [d] *Dionyſe*, with his *Philoſophy*; [e] S. *Paul*, with his πολλὰ γράμματα *much learning*, (which he had at *Tharſus*, as famous an Vniverſity for *Aſia* as *Athens* was for *Greece*.) Which *Learning* (for all *Feſtus* phanſie) *turned not his braines*, nor did them any hurt at all.

[a] Tit. 3. 13.
[b] 1 Tim. 4. 11
[c] Act. 18. 24.
[d] Act. 17. 34.
[e] Act. 26. 24.

There is no *ſtarre*, or beame of it; There is no truth at all, in humane learning or *Philoſophy*, that thwarteth any truth in *Divinitie*; but ſorteth well with it, and ſerveth it, and all to honour Him, who ſaith of Himſelfe, *Ego ſum veritas, I am the truth*. None, that will hinder this *Venerunt*, keepe back any wiſe man, or make him leſſe fit for comming to CHRIST. Ioh. 14. 6.

So, you ſee your calling; all foure. [1] *Gentiles* may come, [2] *Sinners* of the *Gentiles* may come, (yea, though they be *peccatorum primi*, of the primer ſort:) [3] Men of place; [4] Men of Gifts, learned and *Wiſe* may come. *In Magis inſunt omnes hii*, all are in *Venerunt Magi*: The *Star* goes before them, guides them (all) to *Chriſt*.

The Application. It remaineth, that, what we may do, we will do; that is, *come*. (For, further than *Venerunt*, we are not like to come, at this time.) And though we go no further, it skils not, ſo we do but that; *come*; Even that will ſerve. For, it is all in all. We ſhall go in the company of *Wiſe-men*, that is once. And if the *Shepheards* were too homely to ſort with, theſe are company for the beſt; they were company for *Cyrus*, and *Darius*, and all the great *Monarchs* of *Perſia*.

Ecce

Ecce Venerunt it is, in the Text: And (indeed,) not only the *Perſons*, (*Ecce Magi*,) but their very *comming* deſerved an *Ecce*. It is an *Ecce venerunt*, theirs (indeed) if we weigh it well, *Whence* they came, and whither. *Whence*; *from the Eaſt*, their owne countrey: *Whither*, *to Hieruſalem*, that was to them a ſtrange Land: That was ſomewhat. [2] They came a long journey, no leſſe than *Twelve dayes together*. [3] They came an uneaſie journey, for their way lay through *Arabia Petræa*, and the craggy rockes of it. [4] And they came a dangerous journey, through *Arabia Deſerta* (too,) and the *black Tents of Kedar* there then famous for their robberies, and even to this day. [5] And they came, now, at the worſt ſeaſon of the yeare. And all, but to *doe worſhip at Chriſts birth*. So great account they made; So highly did they eſteem their being at it, as they tooke all this great travell, and came all this long journey, and came it, at this time. Stayed not their comming, till the openning of the yeare, till they might have better weather and way, and have longer dayes, and ſo more ſeaſonable and fit to travell in. So deſirous were they to come with the firſt, and to be there, as ſoone as poſſible they might: broke through all theſe difficulties. *Et ecce venerunt*, *And, behold, come they did.* Pſal.120.5.

And we, what excuſe ſhall we have, if we come not? If ſo ſhort and ſo eaſie a way we come not, as from our *chambers* hither, not to be called a *way* indeed? Shall not our owne *venerunt* have an *Ecce*, Behold, it was but ſtepping over the threſhold, and yet they came not?

And theſe were *Wiſe men*; and never a whit the leſſe *Wiſe*, for ſo *comming*: Nay, never ſo truly *wiſe*, in any thing they did, as in ſo *comming*. The HOLY GHOST recordeth them for *wiſe*, *in capite libri*, even in the beginning of the New Teſtament. Of CHRIST, when He came into the world (that is, when He was borne) the *Pſalme* ſaith, *In the beginning of the Booke it was written of Him, He ſaid, Ecce venio, Lo, I come*: Of theſe, in the ſame words, when they came to meet Him (ſo borne) it is ſaid here, in the beginning of the *Goſpell*, *Ecce venerunt*, *Behold they came*. Pſal.40.7.

And wee, if wee believe this, that this was their *wiſdome*; if they and wee bee *Wiſe* by one Spirit, by the ſame principles; we will follow the ſame *Starre*, tread the ſame way, and ſo come (at laſt) whither they are happily gone before us.

Nay, not only that [*come*;] but this withall; to thinke and ſet downe with our ſelves, that, to *come to Chriſt*, is one of the wiſeſt parts, that ever theſe *VViſe-men* did; or we, (or any elſe) can do in all our lives.

And how ſhall we that doe? I know not any more proper way left us, than to come to that, which himſelfe by expreſſe order hath left us, as the moſt ſpeciall *Remembrance* of Himſelfe, to bee come to. When Hee came into the world (ſaith the *Pſalme*) that is, at His *Birth* (now) Hee ſaid, *Ecce venio*, *Lo I come*: What then? *Sacrifice and burnt offertngs thou wouldeſt not have, but a body haſt thou ordained me*: Marke (ſaith the *Apoſtle*,) *Hee takes away the firſt, to eſtabliſh the ſecond*, (that is) to eſtabliſh His *bodie*, and the *comming* to it. By the *offering*, *-breaking*, and *partaking*, of which *body*; *we are all ſanctified*, ſo many as ſhall come to it. *For given it is for the taking away of our ſinnes*. Nothing more fit, than at the time, His *body* was ordained Him (and that is, to day,) to come to the *body* ſo ordained. *Ibid.* ver. 8. Heb.10.9. Heb.10.10 Mat.26.28.

And in the *Old Rituall* of the Church we finde, that the cover of the *Caniſter* (wherein was the *Sacrament* of His *body*,) there was a *Star* ingraven; to ſhew us that (now) the *Star* leades us thither; to His *body*, there. Apoc.22.17.

And what ſhall I ſay now, but (according, as Saint *Iohn* ſaith) and the *Star*, and the *Wiſemen* ſay, *Come*. And He, whoſe *ſtar* is, and to whom the *VViſe-men came*, ſaith *Come*. And let them, that are diſpoſed, *Come*. And let, whoſoever will take of the *Bread of Life*, which *came downe from Heaven*, *this day*, *into Bethlehem the* Ioh.6.35.

house of bread. Of which *bread*, the Church is this (day) the *House*; and the true *Bethlehem*, and all the *Bethlehem*, we have now left to come to, for the *bread of life*; of that *life*, which we hope for in heaven. And this, our neareſt *comming* that (here) we can come, till we ſhall (by another *Venite*) come, unto *Him* in *His heavenly Kingdome*. To which, He grant we may *come*, that (this day) *came* to us in *earth*, that we thereby might come to Him, and remain with Him,

JESUS CHRIST *the Righteous.*

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A SER-

A SERMON PREACHED BEFORE THE KINGS MAJESTIE AT VVHITE-HALL,

On VVedneſday, the XXV. of December,
A. D. MDCXXII. *being* CHRISTMAS *Day.*

MATT. Chap. II. Ver. I, II.

Behold there came VViſe Men, from the Eaſt to Hieruſalem;
Saying, where is the King of the Jewes that is borne? For we have ſeene His Star in the Eaſt, and are come to worſhip Him.

THere be, in theſe two *Verſes*, two principall points, (as was obſerved, when time was,) [1] The *Perſons*, that arrived at *Hieruſalem*: [2] And their *Errand*. The *Perſons* in the former *Verſe*: whereof hath beene treated heretofore. their *Errand*, in the latter; wherewith we are now to deale.

Their *Errand* we may beſt learne from themſelves, out of their *Dicentes*, &c. Which (in a word is, *To worſhip Him.*) Their *Errand*, our *Errand*, and the *Errand* of this *Day*.

This *Text* may ſeeme to come a little too ſoone, before the time; and ſhould have ſtayed till the day, it was ſpoken on, rather than on this day. But, if you marke them well, there are (in the *Verſe*) foure *Words*, that be *Verba Diei hujus*, proper and peculiar to this very day. [1] For firſt, *Natus eſt* is moſt proper to this Day of all dayes, the Day of His *Nativity*. [2] Secondly, *Vidimus ſtellam*: For, this Day, it was firſt ſeene; appeared firſt. [3] Thirdly, *Venimus*: For; this day, they ſet forth, began their journey. [4] And laſt, *Adorare eum*: For when *He brought His only begotten Son into the World, He gave in charge, Let all the Angels of God worſhip Him*: And when the *Angels* to doe it, no time more proper for Us to doe it, as then. So theſe foure appropriate it to this day, and none but this. Heb. 1. 6

The maine heads of their *Errand* are [1] *Vidimus ſtellam*: the *Occaſion*: [2] And *Venimus adorare*, the *End* of their *comming*. But for the better conceiving it, I will take another courſe, to ſet forth theſe points to be handled. *The Diviſion*

I Their *Faith* firſt: *Faith* in that they never aske, *Whether* He be; but, *Where* He is borne: For, that *Borne He is*, that they ſtedfaſtly believe.

II. Then the *work*, or *ſervice* of this Faith, (as S. *Paul* calleth it;) the *Touch*, or *triall*, δοκίμιον (as S. *Peter*;) the *Oſtende mihi*, as (S. *Iames*) of this their faith in theſe five:
Phil. 2.17. 2 Pet. 1.7. Iam. 2.18.
1 [1] Their *Confeſsing* of it, in *venerunt dicentes*. *Venerunt*, they were no ſooner come, but
2 *dicentes*, they tell it out: Confeſſe Him, and His *birth* to be the cauſe of their comming. [2] Secondly, As confeſſe their *Faith*, So, the *Ground* of their *Faith*; *Vidimus enim*, *For*, they had *ſeene His ſtar*: And, *His ſtar* being *riſen*, by it they knew, He muſt be *riſen* too. [3] Thirdly, (as S. *Paul* cals them, in *Abraham's Veſtigia fidei*, the *ſteps* of their
3 *faith*, in *venimus*, their *comming*; *Comming*, *ſuch a journey*, at ſuch a *time*. with ſuch
Rom. 4.12. *ſpeed*. [4] Fourthly, When they were come, their *Diligent inquiring Him out* by *Vbi eſt?*
4 (For, here, is the place of it:) asking after Him, to finde where He was. [5] And laſt,
5 when they had found Him, the *End* of their *ſeeing*, *comming*, *ſeeking*; and all for no other end, but to *Worſhip Him*. Here, they ſay it: At the XI. *Verſe*, they do it, in theſe two acts, [1] *Procidentes*, their *Falling downe*: [2] And, *Obtulerunt*, their *offering* to Him. *Worſhip* Him with their *bodies*; *Worſhip* Him with their *Goods*: Their *Worſhip*, and ours; the true *Worſhip* of *Chriſt*.

The Text is of a *ſtar*: And we may make all run on a *ſtar*; that ſo, the *Text* and
2 Pet. 1.9. *day* may be ſuitable, and Heaven and Earth hold a correſpondence. S. *Peter* cals faith, *the Day-ſtar riſing in our hearts*: Which ſorts well with the *ſtar*, in the Text, riſing in the *Skie*. That, in the skie manifeſting it ſelfe from above, to them: This, in their hearts, manifeſting it ſelfe from below, to Him, to CHRIST. Manifeſting it ſelfe, by
a Rom. 10.10. b Heb 11.1. c Rom 4.12. theſe five: [1] By [a] *Ore fit Confeſsio*, the Confeſſing of it: [2] By [b] *Fides eſt ſubſtantia*, the Ground of it: [3] By [c] *Veſtigia fidei*, the ſteps of it, in their painfull comming: [4] By their *Vbi eſt?* Carefull Enquiring: [5] And laſt, by *Adorare Eum*, their devout Worſhipping. Theſe five, as ſo many *beames* of *faith*, the *day-ſtar* riſen in their hearts. To take notice of them. For, every one of them is of the nature of a *Condition*; So as, if we faile in them, *non lucet nobis ſtella hæc*, we have no part in the light, or conduct of this *Star*. Neither, in *Stellam*, the *Star* it ſelfe; Nor, in *Ejus*, in *Him* whoſe the *Star* is; that is not in CHRIST neither.

We have now got us a *ſtar* on *earth*, for that in *Heaven*: And theſe (both) lead us to a third. So as, upon the matter, three *ſtars* we have; and each his proper manife-
1 ſtation. 1. The firſt, in the *firmament*: That appeared unto them, and in them, to us:
Tit. 2.11. (A figure of S. *Pauls* Ἐπιφάνειαι, the *Grace of God appearing, and bringing ſalvation to*
2 *all men*; *Iewes*, and *Gentiles* and all. 2. The ſecond, here on *earth*, is S. *Peters Lucifer in*
2 Pet. 1.9. *cordibus*: And, this appeared in them, and ſo muſt, in us. Appeared, [1] In their Eyes, *Vidimus*: [2] in their Feet, *Venimus*: [3] in their Lips, *Dicentes*: *ubi eſt*: [4] In their knees,
3 *Procidentes*, falling downe: [5] In their Hands, *Obtulerunt*, by Offering. Theſe five, every one a *beame* of this *ſtar*. 3. The third in CHRIST Himſelfe (S. *Iohn's Star*,) *The generation and Root of David, the bright morning ſtarre* CHRIST. And He, His double appearing. [1] One, at this time, now, when He appeared in great *humility*; and we ſee,
Tit. 2.13. and come to Him, by *faith*. [2] The other which we waite for; even, *the bleſſed hope, and appearing of the great God, and our Saviour, in the Majeſtie of His Glory*.

Theſe three: [1] The firſt, that manifeſted CHRIST to them: [2] The ſecond, that manifeſted them to CHRIST: [3] The third, CHRIST Himſelfe, in whom, both theſe were (as it were) in *conjunction*. CHRIST the bright *Morning ſtar* of that *Day*, which ſhall have no night; the *Beatifica viſio*, the bleſſed ſight of which *Day*, is the *conſummatum eſt* of our Hope, and happineſſe for ever.

Of theſe three *ſtars*, the firſt is *gone*; the third *yet to come*; the ſecond only is *preſent*. We, to looke to that; and to the five beames of it. That is it, muſt do us all the good, and bring us to the third.

Saint

SAint *Luke* calleth *Faith*, the * *Doore of Faith*: At this Doore let us enter. Here is a *comming*: And, *He that commeth to God* (and ſo, He that, to CHRIST) *muſt believe that Chriſt is*: ſo do theſe. They never ask, *An ſit*, but *ubi ſit*: Not, *Whether*, but, *Where He is borne*. They that ask *Vbi, qui natus?* take *natus* for granted: preſuppoſe, that *borne* He is. Herein is *faith*: Faith, of CHRIST's being *borne*, the third *Article* of the *Chriſtian Creed*. I

Their *Faith*.
* Act. 14. 27.

And what believe they of Him? Out of their owne words here: [1] Firſt, that *Natus*, that *borne* He is; and ſo, *Man* He is: His *Humane Nature*. [2] And as His *Nature*, ſo His *Office*, in *Natus eſt Rex*, borne a *King*: They believe that too. [3] But, *Iudæorum* may ſeeme to be a barre: For then what have they to doe with the *King of the Iewes*? They be *Gentiles*, none of *His Lieges*; No relation to Him, at all; What doe they *ſeeking*, or *worſhipping* Him? But, weigh it well, and it is no *bar*. For, this they ſeeme to believe: He is ſo *Rex Iudæorum*, *King* of the *Iewes*, as He is *adorandus a Gentibus*, the *Gentiles* to *adore* Him. And, though *borne* in *Iewry*, yet, whoſe *Birth* concerned them, though *Gentiles*, though borne far off in the *Mountaines of the Eaſt*: They, to have ſome benefit by Him and His birth; and for that to do Him *worſhip*, ſeeing *Officium fundatur in beneficio*. [4] As thus borne in earth, ſo a *ſtarre* He hath in heaven of His owne: *ſtellam Ejus*, *His ſtar*; He the owner of it. Now we know, the *ſtars* are the *ſtars* of *Heaven*; and He, that *Lord* of *them*, *Lord* of *Heaven* too; and ſo, to be adored of them, of us, and of all. S. *Iohn* puts them together: *The Root and Generation of David*, His *Earthly*; and, *The bright Morning-ſtarre*, His *Heavenly* or *Divine generation*. *Hæc eſt fides Magorum*, this is the Myſtery of their *faith*. In *Natus eſt*, Man; In *ſtellam Ejus*, GOD: In *Rex*, a *King*, (though of the *Iewes*, yet) the good of whoſe Kingdome ſhould extend and ſtretch it ſelfe far and wide, to *Gentiles* and all; and He of all to be *adored*. This, for *corde creditur*, the *day-ſtar* it ſelfe in their *hearts*. Now, to the *Beames* of this *ſtar*.

Rev. 22. 16.

II.

The *Worke* of their *Faith*.
1 Their *Confeſſion*, *dicentes*.

Next to *Corde creditur* is *Ore fit confeſsio*, the *Confeſsion* of this *Faith*. It is in *venerunt dicentes*, they came with it in their mouths. *Venerunt*, they were no ſooner come, but they ſpake of it ſo freely, to ſo many, as it came to *Herod's* eare, and troubled him not a little, that any *King of the Iewes* ſhould be *worſhipped*, beſide himſelfe. So then, their faith is no *boſome-faith*, kept to themſelves, without ever a *dicentes*, without ſaying any thing of it to any body. No, *Credidi, propter quod locutus ſum*; They *believe*, and *therefore they ſpake*. The *ſtar* in their *hearts* caſt one beame out at their *mouths*. And though *Herod*, who was but *Rex factus*, could evill brooke to heare of *Rex natus*, muſt needs be offended at it; yet they were not affraid to ſay it. And, though they came from the *Eaſt* (thoſe parts, to whom and their *King* the *Iewes* had long time beene captives and underlings,) they were not aſhamed neither to tell, that, One of the *Iewes* Race they came to ſeeke: and to ſeeke Him to the end to *worſhip Him*. So, neither afraid of *Herod*, nor aſhamed of CHRIST: but profeſſed their *Errand*, and cared not who knew it. This for their *confeſsing* Him boldly.

Pſal. 116. 10.

2

Their *Ground*: *Vidimus enim*:
* Heb. 11. 1.
Pro. 14. 15.

But, Faith is ſaid (by the * *Apoſtle*) to be ὑπόστασις, and ſo there is a good *Ground*, and ἔλεγχος, and ſo, hath a good *Reaſon* for it. This, puts the difference betweene *Fidelis*, and *Credulus*, or, (as *Salomon* termes him) *fatuus, qui credit omni verbo*: betweene *Faith*, and *lightneſſe of beliefe*: *Faith* hath (ever) a *Ground*: *Vidimus enim*, an *Enim* a *Reaſon* for it; and is ready to render it. How came you to believe? *Audivimus enim*; For, we have *heard* an *Angell* (ſay the Shepheards:) *Vidimus enim*, for we have *ſeene* a *ſtar*, (ſay the *Magi*:) And this is a *well-grounded faith*. We came not of our own heads; We came not, before we *ſaw* ſome reaſon for it; *ſaw* that which ſet us on comming; *Vidimus enim ſtellam Ejus*.

Luk. 2. 20.

Vidimus

Stellam Ejus. *Vidimus ſtellam*: We can well conceive that: Any, that will but looke up, may ſee a *ſtar*. But, how could they ſee the [*Ejus*] of it, that it was His? Either, that it belonged to any; Or that, He it was, it belonged to. This paſſeth all *Perſpectivè*: No *Aſtronomie* could ſhew them this. What by courſe of Nature the ſtars can produce, that they, by courſe of *Art* or *Obſervation*, may diſcover. But, this *Birth* was above *Nature*. No *Trigon*, *Triplicity*, *Exaltation* could bring it forth. They are but idle, that ſet figures for it. The *ſtar* ſhould not have beene His, but He, the *ſtars*, if it had gone that way. Some other light then, they ſaw this [*Ejus*] by.

Now (with us in Divinitie) there be but two in all: *Veſpertina*, and *Matutina lux*. *Veſpertina*, the *Owle-light* of our *Reaſon*, or *skill*, is too dimme to ſee it by. Mo remedie then, but it muſt be (as *Eſay* cals it) *Matutina lux*: The *Morning light*, the Light of *Gods Law* muſt certifie them of the *Ejus* of it. There, or not at all, to be had, whom this *ſtar* did portend.

Num. 24. 17. And in the *Law*, there we find it (in the XXIV. of *Numbers*.) One of their owne Prophets, that came (from whence they came) *from the Mountains of the Eaſt*) was raviſhed in ſpirit, fell in a trance; had *his eyes opened*, and ſaw the *Ejus* of it many an hundred yeares, before it roſe. Saw *Orietur in Iacob*, that there it ſhould *riſe*; Which *Ibid.* is as much as *Natus eſt*, here. Saw *ſtella* that he ſhould be the *bright Morning-ſtarre*; *Ibid.* and ſo, might well have a *ſtar* to repreſent Him. Saw *Sceptrum in Iſrael* (which is juſt as much as *Rex Iudæorum*,) that it ſhould portend a *King* there: Such a *King*, as ſhould not only *ſmite the corners of Moab* (that is) *Balac* their enemie, for the preſent; but ſhould reduce and bring *under Him all the ſons of Seth* (that is) all the World: For, all are now *Seth's ſons*, *Cain's* were all drowned in the *Flood*. Here now is the *Ejus* of it cleare. A *Prophets* eye might diſcerne this: Never a *Chaldean* of them all could take it with his *Aſtrolabe*. *Balaams* eyes were opened to ſee it; and he helped to open their eyes, by leaving behinde him this *Prophecy*, to direct them how to apply it (when it ſhould ariſe) to the right *Ejus* of it.

But, theſe had not the *Law*: It is hard to ſay that the *Chaldee Paraphraſe* was extant long before this. They might have had it. Say, they had it not: If *Moſes* were ſo carefull to record this *Prophecy* in his booke, it may well be thought, that ſome memory of this ſo memorable a *Prediction* was left remaining among them of the *Eaſt*, his own Countrey where he was born and brought up. And ſome help they might have from *Daniel* too, who lived all his time in *Chaldæa* and *Perſia*, and propheſied among them of ſuch a King, and ſet a juſt time of it.

And this, (as it is conceived) put the difference betweene the *Eaſt* and *Weſt*. For I ask, What is *vidimus in Oriente* with them; Was it not *vidimus in Occidente*? In the *Weſt*, ſuch a *ſtar*, it or the fellow of it was ſeene, nigh about that time, or the *Romane Stories deceive* us. Toward the end of *Auguſtus* Reigne, ſuch a *ſtarre* was ſeene, and much ſcanning there was about it. *Plinie* ſaith, it was generally holden, that *ſtar* to be *Fauſtum ſydus*, a Lucky Comet; and portended good to the world, which, few or no Comets doe. And *Virgil* (who lived then) would needs take upon him to ſet downe the *Ejus* of it,------*Ecce Dionæi*, *&c.* Entitled *Cæſar* to it. And verily, there is no man, that can (without admiration) reade his *ſixth Eglogue*, of a *Birth*, that time expected, that ſhould be the *Ofspring of the Gods*, and that ſhould *take away their ſinnes*. Where-upon it hath gone for current, the *Eaſt* and *Weſt*, *Vidimus*, both.

But, by the light of their *Prophecy*, the *Eaſt*, they went ſtraight to the right *Ejus*. And, for want of this *Light*, the *Weſt* wandred and gave it a wrong *Ejus*: As *Virgil*, applying it to little *Saloninè*; and (as evill hap was) while he was making his Verſes, the poore Child died; and ſo, his *ſtar* ſhot, vaniſhed, and came to nothing. Their *vidimus* never came to a *venimus*: they neither went, nor *worſhipped* him, as theſe (here) did.

But, by this we ſee, when all is done, hither we muſt come, for our *Morning-light*; to this *booke*, to the *Word of Prophecy*. All our *vidimus ſtellam* is as good as nothing, without it. That *Star* is paſt and gone, long ſince: *Heaven and earth ſhall paſſe*, *but this*

this word ſhall not paſſe. Here, on this, we to fix our eye, and to ground our faith. Having this, though we never heare *Angell*, nor ſee *ſtar*, we may (by the Grace of GOD) doe full well. For, even they, that have had both thoſe, have beene faine to reſolve into this, as their laſt, beſt, and chiefeſt point of all. Witneſſe S. *Peter*: He ſaith he, (and they with him) *ſaw Chriſts Glory, and heard the voyce from Heaven, in the holy Mount*: What then? After both theſe, *Audivimus* and *vidimus* (both ſenſes) he comes to this, *Habemus autem firmiorem, &c. We have a more ſure word of Prophecy* than both theſe. *Firmiorem, a more ſure, a more cleare*, than them both. And *Si hic legimus* (for, *legimus* is *vidimus*,) If here we read it written, it is enough to ground our faith, and let the *ſtar* goe. 2 Pet. 1.17. Verſ. 19.

And yet (to end this point;) Both theſe, the *ſtar*, and the *Prophecy*, they are but *circumfuſa Lux*: Without, both. Beſides theſe, there muſt be a *light within*, in the eye: Elſe, (we know) for all them, nothing will be ſeene. And, that muſt come from Him, and the enlightning of His *Spirit*. Take this for a *Rule*: No knowing of *Ejus, abſque Eo*; of His, without Him, whoſe it is. Neither, of the *ſtarre*, without Him, that *created* it; Nor, of the *Prophecy*, without Him, that *inſpired* it. But, this third comming too; He ſending the light of His *Spirit* within, into their minds; they then ſaw cleerely, This, the *ſtar*; now the Time; He the Child, that this day was *borne*.

He, that ſent theſe two *without*, ſent alſo this third *within*: and then, it was *Vidimus* indeed. The *light* of the *ſtar*, in their *eyes*, the *word of prophecy* in their *eares*, the *Beame* of His *Spirit* in their hearts; theſe three made up a full *vidimus*. And, ſo much for *vidimus ſtellam Ejus*, the Occaſion of their *comming*.

Now, for *venimus*, their *comming* it ſelfe. And it followes well. For, it is not a *ſtar* only, but a *Load-ſtar*: And, whither ſhould *ſtella Ejus ducere*, but *ad Eum*? whither lead us, but to *Him*, whoſe the *ſtar* is? to the *Stars Maſter*. 3 Their *comming* *Venimus*.

All this while we have beene at *dicentes*, ſaying and ſeeing: Now we ſhall come to *Facientes*, ſee them doe ſomewhat upon it. It is not *ſaying* nor *ſeeing* will ſerve S. *Iames*: He will call, and be ſtill calling for *Oſtende mihi, ſhew me* thy Faith by ſome Worke. And, well may he be allowed to call for it, this *Day*: It is the day of *Vidimus*, Appearing, Being ſeene. You have ſeene His ſtar: Let Him now ſee your ſtar, another while. And, ſo they do. Make your faith to bee ſeene: So it is: Their *Faith*, in the *ſteps* of their *Faith*. And, ſo was *Abrahams'*, firſt, by *comming* forth of his countrey; As, theſe here doe, and ſo *walk in the ſteps of the faith of Abraham*; doe his firſt worke. Iam. 2.18. Rom. 4.12.

It is not commanded, to ſtand *gazing up into heaven* too long, Not *on* CHRIST *Himſelfe aſcending*: much leſſe on His *ſtar*. For, they ſate not ſtill gazing on the *ſtar*. Their *Vidimus* begat *Venimus*; their *ſeeing* made them *come*; come a great journey. *Venimus* is ſoone ſaid; but a *ſhort word*: But, many a wide and weary ſtep they made before they could come to ſay *Venimus*, Lo, here *we are come*; *Come*, and at our journeyes end. To look a little on it. In this their *Comming*, we conſider, 1. Firſt, the *diſtance* of the Place they came from. It was not hard by, as the *ſhepheards* (but a ſtep to *Bethlehem* over the fields:) This was riding many hundred miles, and coſt them many a dayes journey. 2. Secondly, we conſider the *way*, that they came: if it be *pleaſant*, or plaine and *eaſie*: For, if it be, it is ſo much the better. [1] This was nothing *pleaſant*; for, through *deſarts*: all the way waſte and deſolate. [2] Nor (ſecondly) *eaſie* neither, For, over the rocks and crags of both *Arabies* (ſpecially *Petraa*) their journy lay. 3. Yet if *ſafe*: But it was not; but exceeding dangerous, a lying through the middeſt of the *Black Tents of Kedar*, a Nation of *Theeves* and cut-throates; to paſſe over the *hils* of *Robbers*; Infamous then, and infamous to this day. No paſſing without great troop, or convoy. 4. Laſt we conſider the *time* of their *comming*, the ſeaſon of the yeare. It was no *ſummer progreſſe*. A cold *comming* they had of it, at this time of the yeare; juſt the worſt time of the yeare, to take a journey, and ſpecially a long journey, in. The wayes deep, the weather ſharp, the dayes ſhort, the ſun fartheſt off *in ſolſtitio brumali*, the very Cant. 1.4.

dead

dead of *Winter*. *Venimus*, We are come, if that be one; *Venimus*, We are (now) come, come at this time, that (ſure) is another.

And theſe difficulties they overcame, *of a weari-ſome, irkeſome, troubleſome, dangerous, unſeaſonable* journey: And for all this, they came. And, came it cherefully, and quickly; As appeareth, by the ſpeed they made. It was but *vidimus*, *venimus* with them; They *ſaw*, and they *came*: No ſooner *ſaw*, but they ſet out preſently. So, as upon the firſt appearing of the *ſtar* (as it might be, laſt night) they knew it was *Balaam's ſtar*; it called them away, they made ready ſtraight to begin their journey this morning. A ſure ſigne they were highly conceited of His birth, believed ſome great matter of it, that they tooke all theſe paines, made all this haſte, that they might be there to *worſhip Him*, with all the poſſible ſpeed they could. Sorry for nothing ſo much, but that they could not be there ſoone enough, with the very firſt to doe it even this *day*, the *day* of His *birth*. All conſidered, there is more in *venimus* than ſhews at the firſt ſight. It was not for nothing, it was ſaid (in the firſt verſe) *Ecce venerunt*; their *comming* hath an *Ecce* on it: it well deſerves it.

And we, what ſhould we have done? Sure, theſe men of the *Eaſt*, ſhall *riſe in judgment againſt the men of the Weſt*, that is, us: and their *faith*, againſt ours, in this point. With them it was but *vidimus, venimus*: With us, it would have been but *veniemus* at moſt. Our faſhion is, to ſee and ſee againe, before we ſtirre a foot: Specially, if it be to the worſhip of CHRIST. Come ſuch a Journey, at ſuch a time? No: but fairely have put it off till the ſpring of the yeare, till the dayes longer, and the wayes fairer, and the weather warmer: till better travelling to CHRIST. Our *Epiphany* would ſure have fallen in *Eaſter-weeke* at the ſooneſt.

Mat. 8. 11.

But then, for the *diſtance, deſolateneſſe, teadiouſneſſe*, and the reſt, any of them were enough to mar our *venimus* quite. It muſt be no great way (firſt) we muſt come: we love not that. Well fare the *Shepheards* yet, they came but hard by: Rather like them than the *Magi*. Nay, not like them neither. For, with us, the *nearer* (lightly) *the furtheſt off*: Our Proverbe is (you know) *The nearer the Church the further from God.*

Nor, it muſt not be through a *Deſart*, over no *Petræa*. If rugged, or uneven the way; if the weather ill diſpoſed; If any never ſo little danger, it is enough to ſtay us. To *Chriſt* we cannot travell, but weather and way and all muſt be faire. If not, no journey but ſit ſtill and ſee further. As indeed, all our Religion is rather *vidimus*, a *Contemplation*, than *Venimus*, a *Motion*, or ſtirring to be ought.

But when we doe it, we muſt be allowed leaſure. Ever, *veniemus*; never *venimus*: Ever *comming*; never, come. We love to make no very great haſte. To other things perhaps: Not to *Adorare*, the Place of the worſhip of GOD. Why ſhould we, *Chriſt*, is no wild-Cat. What talke you of *twelve* dayes? And if it be *forty dayes* hence, ye ſhall be ſure to finde His *Mother* and Him; She cannot be Churched till then: What needs ſuch haſte? The truth is, we conceit Him and His *Birth* but ſlenderly, and our haſte is even thereafter. But, if we be at that point, we muſt be out of this *Venimus*: they like enough to leave us behind. Beſt, get us a new *Chriſt-maſſe* in *September*: we are not like to come to *Chriſt* at this *Feaſt*. Enough, for *venimus*.

4 Their *Enquiry Vbi eſt.*

But, what is *Venimus* without *Invenimus*? And, when they come, they hit not on Him, at firſt. No more muſt we thinke, as ſoone as ever we be come, to find Him ſtraight. They are faigne to come to their *Vbi eſt?* We muſt now looke backe to that. For, though it ſtand before in the *Verſe*, here is the right place of it. They *ſaw* before they *came*; and *came*, before they *asked*: Asked, before they *found*; and *found*, before they *worſhipped*. Betweene *venimus* (their *comming*) and *Adorare* (their *worſhipping*) there, is the true place of [*Dicentes, ubi eſt?*]

Where (firſt) we note a double uſe of their *Dicentes*, theſe *Wiſe men* had: [1] As to manifeſt what they knew, *Natus eſt*, that He is borne; ſo, to confeſſe and aske what they knew not, the Place, *Where*. We, to have the like.

[2] Secondly, ſet down this: That, to finde where He is, we muſt learne of theſe,

to

to aske *Where* He is: Which we full little ſet our ſelves to do. If we ſtumble on Him, ſo it is, But for any asking we trouble not our ſelves: but ſit ſtill (as we ſay) and let *Nature worke*; And ſo let *Grace* too; and ſo, for us, it ſhall. I wot well, it is ſaid (in a place of *Eſay*) He was found *à non quærentibus*, of ſome that *ſought Him not*, never asked *Vbi eſt?* But it is no good holding by that place. It was their good hap that ſo did. But, truſt not to it: it is not every bodies caſe, that. It is better advice, you ſhall read in the *Pſalm*, *Hæc eſt generatio quærentium*: There is a *Generation* of them that *ſeek Him*. Of which, theſe were: And, of that *Generation* let us be. Regularly, there is no promiſe of *Invenietis*, but to *quærite*; of *Finding*, but to ſuch as *ſeeke*. It is not ſafe, to preſume, to find Him otherwiſe.

Eſay. 65. 1.

Pſal. 20. 6.

I thought there had been ſmall uſe (now) of [*Vbi eſt?*] Yet there is: Except we hold the *ubiquitie*, That CHRIST is *ubi non?* any where. But, He is not ſo. CHRIST hath His *ubi*, His proper *Place*, where He is to be found: And if you miſſe of that, you miſſe of Him. And well may we miſſe (ſaith CHRIST Himſelf) there are ſo *many* will take upon them, to tell us *Where*: and tell us of ſo many *ubi's*: *Ecce hîc*, Look you *here He is*, *Ecce illîc*, Nay then, *there*. *In deſerto*, in the *deſart*: Nay, *In penetralibus*, in ſuch a *privie Conventicle*, you ſhall be ſure of Him. And yet, He (ſaith He Himſelfe) in none of them all. There is then (yet) place for [*Vbi eſt?*] I ſpeak not of His *Naturall* body, but of His *Myſticall*: That, is CHRIST too.

Mat. 24. 23.

How ſhall we then do? Where ſhall we get this [*Where*] reſolved? Where theſe did. They ſaid it to many and oft, but gat no anſwer, till they had got together a *Convocation* of *Scribes*; and they reſolved them of CHRIST's *ubi*. For, they (in the *Eaſt*) were nothing ſo wiſe or well ſeen, as we (in the *Weſt*) are now grown. We need call no *Scribes* together, and get them tell us, *where*: Every *Artiſan* hath a whole *Synode* of *Scribes* in his braine, and can tell where CHRIST is, better than any learned man of them all. Yet, theſe were *Wiſe men*: Beſt, learn, where they did.

And how did the *Scribes* reſolve it them? Out of *Mica*. As before, to the *ſtar* they joyne *Balaam's Prophecy*: So now againe, to His *Orietur* (that ſuch an one ſhould be born) they had put *Mica's* [*& tu Bethlehem*] the *Place* of His Birth. Still helping, and giving *light* (as it were) to the *light* of Heaven, by a more cleare *light*, the *light* of the *Sanctuary*.

Thus then, to do. And, to do it our ſelves: and not ſeeke CHRIST, *per alium*; Set others about it (as *Herod* did theſe) and ſit ſtill our ſelves. For ſo, we may hap never find Him, no more than he did.

5
Their *End*, *Adorare Eum.*

And now we have found *where*, what then? It is neither in ſeeking or finding, *Venimus* nor *Invenimus*: the *End* of all, the *Cauſe* of all is, in the laſt words *Adorare Eum*, to *Worſhip Him*. That, is all in all: And without it, all our *ſeeing*, *comming*, *ſeeking*, and *finding* is to no purpoſe. The *Scribes* they could tell, and did tell, *where* He was; but, were never the nearer for it: For, they *worſhipped* Him not. For this *End* to ſeeke Him.

This is acknowledged: *Herod* (in effect) ſaid as much. He would know, where He were (fain) and, if they will bring him word *where*, he will come too and worſhip Him, that he will. None of that *worſhip*. If we find Him, his *Worſhipping* will prove *Worrying*: As it did appeare by a ſort of ſilly poore Lambs, that he worried when he could not have his will on CHRIST. Thus he, at his *Birth*.

Ver. 16.

And at His *death*, the other *Herod* he fought him too: but it was, that he and his Souldiers might *make themſelves ſport* with Him. Such *ſeeking* there is other while. And ſuch *worſhipping*; as they, in the *Iudgement Hall*, worſhipped Him, with *Ave Rex*, and then gave Him a *bob blind-fold*. The Worlds *worſhip* of Him, for the moſt part.

Luk. 23. 11.

Ioh. 19. 3.

But we may be bold to ſay, *Herod* was a *fox*. Theſe meane as they ſay: to *worſhip Him* they come, and worſhip Him they will. Will they ſo? be they well adviſed, what they promiſe, before they know, whether they ſhall find Him in a *worſhipfull* taking, or no? For, full little know they, Where, and in what caſe, they ſhall find Him. What if in a *ſtable*, laid there in a *manger*, and the reſt ſuitable to it; in as poore

Luk. 13. 32.

and pitifull a plight as ever was any: More like to be *abhorred* than *adored* of ſuch Perſons? Will they be as good as their word (trow?) Will they not ſtep back at the ſight, repent themſelves of their journey, and wiſh themſelves at home againe? But, ſo find Him, and ſo finding Him, *worſhip* Him for all that? If they will, verily then, *great is their faith*. This, is the cleareſt *beame* of all.

Mat.12.42. The *Queene of the South*, (who was a figure of theſe *Kings of the Eaſt*) ſhe came as great a journey, as theſe. But when ſhe came, ſhe found a *King* indeed, *King Salomon* in all his Royaltie. *Saw* a *glorious King*, and a *glorious Court* about him. *Saw* him, and *heard* him: Tryed him, with many hard queſtions, received ſatisfaction of them all. This, was worth her comming. Weigh, what ſhe found, and what theſe here: As poore and unlikely a *birth*, as could be, ever to prove a *King*, or any great matter. No *ſight*, to comfort them; Nor a *word*, for which they any whit the wiſer: Nothing worth their travell. Weigh theſe together, and great odds will be found between her *faith*, and theirs. Theirs, the greater far.

Well, they will take Him, as they find Him: And, all this notwithſtanding, *worſhip Him* for all that. The *ſtar* will make amends for the *Manger*: And, for *ſtella Ejus*, they will diſpenſe with *Eum*.

And, what is it to *worſhip*? Some greater matter (ſure,) it is, that *heaven* and *earth*, the *ſtars* and the *Prophets* (thus) doe but ſerve to lead them, and conduct us to. For, all we (ſee) ends in *Adorare*: *Scripturæ & Mundus ad hoc ſunt, ut colatur qui creavit, & adoretur qui inſpiravit*; The *Scripture* and *World* are but *to this end*, that He, that *created* the one, and *inſpired* the other, might be but *worſhipped*. Such reckoning did theſe
Act 8,27. ſeeme to make of it, here. And ſuch, the Great *Treaſurer* of the *Queene Candace*. Theſe came from the *Mountaines of the Eaſt*; He, from the uttermoſt part of *Æthiopia* came, and came for no other but only this, *To worſhip*: and, when they had done, than home againe. *Tanti eſt Adorare*. Worth the while, worth our comming, if (comming) we doe but that; but *worſhip*, and nothing elſe. And ſo I would have men accompt of it.

To tell you, what it is in particular. I muſt put you over to the 11. *Verſe*, where it is ſet down, what they did, when they *worſhipped*. It is ſet downe in two acts προσκυνῆν, and προσφέρειν; *Falling downe* and *offering*. Thus did they; thus we to doe: We to doe the like, when we will *worſhip*. Theſe two are all: and more than theſe, we find not.

We can worſhip GOD but three wayes: we have but three *things*, to *worſhip him* withall: [1] The *ſoule* He hath inſpired; [2] The *Body*, He hath ordained us; [3] And, the *Worldly goods*, He hath vouchſafed to bleſſe us withall. We, to worſhip Him, with all, ſeeing there is but one reaſon for all.

If He breathed into us our *Soule*, but framed not our *body* (but ſome other did that) Neither *bow* your *knee*, nor *uncover* your *head*, but keepe on your hats, and ſit even as you do hardly. But, if he have framed that *body* of yours, and every member of it, let him have the honour both of *head*, and *knee*, and every *member* elſe.

Againe, if it be not He, that gave us our *worldly goods*, but ſome body elſe; what He gave not, that with-hold from Him, and ſpare not. But, if all come from Him, all to return to Him: If He ſend all, to be worſhipped with all. And this (in good ſooth) is
Rom.12.1. but *Rationabile obſequium* (as the Apoſtle calleth it.) No more, than Reaſon would, we ſhould worſhip Him withall.

Elſe, if all our *worſhip* be *inward* onely; with our *hearts*, and not our *batts*, (as ſome fondly imagine) we give Him but *one* of *three*. We put Him to His *Thirds*; Bid Him, be content with that, He gets no more but *inward worſhip*. That is out of the *Text*, quite. For, though (I doubt not, but) theſe here performed that alſo; yet, here it is not: Saint *Matthew* mentions it not: It is not to be ſeene: No *Vidimus* on it. And the Text is a *Vidimus*; and, of a *Starre*; that is, of an Outward *viſible worſhip*, to be ſeene of all. There is a *Vidimus* upon the *worſhip* of the *Body*, it may be ſeene: *Procidentes*. Let us ſee you *fall downe*. So is there, upon the *worſhip* with our *worldly goods*, that may be ſeene and felt: *Offerentes*. Let us ſee, whether, and what you *offer*,

with

With both which (no leſſe, then with the ſoule) GOD is to be *worſhipped*. *Glorifie* GOD *with your bodies*, for *they are* GODS (ſaith the *Apoſtle*.) *Honour* GOD *with your ſubſtance, for He hath bleſſed your ſtore* (ſaith SALOMON.) It is the *precept* of a *wiſe King*; of one, there: It is the *Practiſe* of more than one, of theſe *three*, here. Specially, now: For, CHRIST hath now a body; for which, to do Him *worſhip* with our *bodies*. And, now, He was made *poore*, to make us *rich*: and ſo, *offerentes* will do well, comes very fit. 1 Cor. 6. 20. Prov. 3. 9.

To enter further into theſe two, would be too long; (and indeed, they be not in our *Verſe* here;) And ſo, for ſome other treatiſe, at ſome other time.

There now remaines nothing, but to include our ſelves, and beare our part with them, and with the *Angels*, and all who this day *adored* Him.

The *Application*. Luk. 10. 37.

This was the *Load-ſtar* of the *Magi*: And, what were they? *Gentiles*: So are we. But, it muſt be ours, then we are to goe with them: *Vade, & fac ſimiliter*, Goe, and doe likewiſe. It is *Stella Gentium*; but *idem agentium*: The *Gentiles ſtarre*, but ſuch *Gentiles*, as overtake theſe and keepe company with them. In their [*Dicentes*,] *Confeſſing* their *faith freely*: In their [*Vidimus*] *Grounding it throughly*: in their [*Venimus*,] *Haſting* to come to Him *ſpeedily*. In their [*Vbi eſt*] *Enquiring* Him out *diligently*: And in their [*Adorare Eum*] *worſhipping Him devoutly*. *Per omnia* doing as theſe did: *Worſhipping*, and *thus* worſhipping; *Celebrating*, and *thus* celebrating the *Feaſt* of His BIRTH.

We cannot ſay, *Vidimus ſtellam*: The *ſtarre* is gone long ſince; Not (now) to be ſeene. Yet (I hope) for all that, that *Venimus Adorare*, we be *come* thither *to worſhip*. It will be the more acceptable, if not ſeeing it, we worſhip (though.) It is enough, we read of it in the Text; we ſee it, there. And indeed (as I ſaid;) It skils not for the *ſtar* in the *firmament*, if the ſame *day-ſtar* be riſen in our *hearts*, that was in theirs; and the ſame *beames* of it to be ſeene, all five. For then, we have our part in it, no leſſe; nay, full as much as they: And, it will bring us whither it brought them, to CHRIST. Who, at His ſecond appearing in *glory*, ſhall call forth theſe *Wiſe men*, and all that have enſued the ſteppes of their *Faith*; and that upon the reaſon ſpecified in the *Text*: *For*, *I have ſeene* their *Starre* ſhining and ſhewing forth it ſelfe by the like *beames*: And, as they *came* to *worſhip* me, ſo am I come to doe them *worſhip*. A *Venite* then; for a *Venimus*, now; *Their ſtar I have ſeene*, and give them a place above among the *ſtarres*. They *fell downe*: I will *lift them up*, and exalt them. And, as they offered to me; ſo am I come to *beſtow* on them, and to *reward* them, with endleſſe joy, and bliſſe, and of my *Heavenly Kingdome*.

To which, &c.

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A SERMON PREACHED BEFORE THE KINGS MAJESTIE AT VVHITE-HALL,

On Thurſday, the XXV. of December,
A.D. MDCXXIII. *being* CHRISTMAS *Day.*

EPHES. Chap. I. Ver. X.

In diſpenſatione plenitudinis temporum, inſtaurare omnia, in CHRISTO, quæ in cœlis, & quæ in terra ſunt, in Ipſo.

That in the diſpenſation of the fulneſſe of the times, He might gather together into one all things, both which are in heaven, and which are in earth, even *in* CHRIST.

SEeing the Text is of *Seaſons*, it would not be out of ſeaſon it ſelfe. And though it be never out of ſeaſon to ſpeake of CHRIST, yet even CHRIST hath His ſeaſons. *Your time is alwaies* (ſaith He, *Ioh. VII.*) So is not mine; I have my ſeaſons. One of which ſeaſons is this; the ſeaſon of His *Birth*, whereby all were *recapitulate in Heaven and earth*: Which is the ſeaſon of the Text. And ſo, this, a Text of the ſeaſon.

Ioh. 7. 6.

There is (for the moſt part) in each Text ſome one Predominant word. That word (in this) is the word ἀνακεφαλαιώσασθαι, here turned *gathering together into one againe*. To know the nature and full force of it, we may conſider it three wayes: [1] As it is properly taken: [2] As it is extended: [3] As it is derived.

1. As it is taken properly. So, it ſignifies to *make the foot of an account*. We call it *the foot*, becauſe we write it below at the foot: They of old writ theirs above over the head, and ſo called it κεφάλαιον: *In Capite libri Scriptum eſt de me*: the Summe in the top.

Pſal. 40. 8.

2. As it is extended. So, it is the ſhort *recapitulation* of a long Chapter; the *compendium* of a booke, or of ſome diſcourſe. Theſe are all like the foot of an Account, and are uſually called, the *Summe* of all that hath beene ſaid.

3. As

3. As it is derived: So ſhall we have the native ſenſe of it. It comes of κεφαλαίωσις, and that of κεφαλή (*Greek* for a *head*.) Beſt expreſſed in the word *recapitulate*; that is, to reduce all to a *head*. Each of theſe is a *gathering together into one* (as, we read.) Which of the three, you take; nay, take them all three, you cannot doe amiſſe. They be all true: all tend to edifie. CHRIST is the [1] *Summe of our account*; [2] The *Shutting up of our diſcourſe*; [3] The *Head of the body myſticall*, whereto this *gathering* (here) is. We ſhall make no good *audit* without Him: no nor good *Apologie*. Whatſoever be the premiſſes, with CHRIST we muſt conclude: As we do the yeare with *Chriſtmaſſe*, ſo conclude with *in* CHRISTO. Col. 1. 18. Eph. 4. 15. 16.

The old Diviſion is---*Vt res, ita tempora rerum*. Here it holds: Here are both *Seaſons*, and *Things*: *Things* for *ſeaſons*; and *ſeaſons* for *things*. *The Diviſion*

Two parts here be: [1] *Seaſons*, firſt; *Seaſons*, more than one. [2] Here is a *fulneſſe* of them; [3] Here is a' *diſpenſation* of that *fulneſſe*: [4] And that by GOD, *That He* (that is, GOD) *That in the diſpenſation of the fulneſſe of times, He might*. This is the firſt part. I

The *Things*. For firſt, here are *all things*: *Things in heaven, Things on earth*; *All*, in both. 2. Of theſe, a *Collection* or *gathering* them all together: or rather a *Recollection* or *gathering them together again*. 3. A gathering them all *into one*: All into one κεφαλαίωσις, one *Summe*; Or all to one κεφαλή one *head*: And theſe two are one; and that one is CHRIST. II.

You obſerve, that as the *things* anſwer the *ſeaſons*, and the *ſeaſons* them; So doth the *fulneſſe* anſwer the *gathering*, and the *gathering*, it. To *fill* the *ſeaſons*, to make a *fulneſſe* of them, here is a *gathering*. 2. A *gathering*, whereof? Of *all* in *heaven*, and *all* on *earth* (a great *gathering* ſure, and able to fill the *ſeaſons* up to the brim.) 3. But, this is not a *gathering* at the firſt hand, but a *gathering againe*; that is, a new, at ſecond hand, 4. A *gathering*, whereto? to *one*: One, either one *ſumme*, or one *head* (both are in the body of the word:) and theſe two are one, and that one is CHRIST. 5. A *gathering*, how? (that is in the word too:) By way of *contracting* or *recapitulation*. 6. And when? When GOD *diſpenſed* it; and that is at CHRISTS *Birth*. 7. Now laſt, what are we the better by this *gathering*, what fruit we *gather* by or from it, what our ſhare is in this *Summe*, which is *Summa dividenda*. 8. And then how we may be the better for it: if we divide, as GOD; and *when* GOD did it. 9. *As* GOD, gather things in *heaven*, firſt: 10. *When* GOD; and that is, this ſeaſon of the yeare, the *gathering* time, with GOD, and with us. So ſhall we *diſpenſe* the *ſeaſon* well.

Find the *things*, they will bring you to the *ſeaſon*: find the *fulneſſe of things*, you ſhall find the *fulneſſe of ſeaſons*. Find the *gathering*, you ſhall find the *fulneſſe*: find CHRIST, and you ſhall find the *gathering* (for the *gathering* is full and whole, in CHRIST.) So, upon the point find CHRIST, and find all. And this is the firſt *day*, we can find Him; for this day, was He *borne*, and ſo firſt to be found by us.

WE have heretofore dealt with the * *fulneſſe of time*: and now are we to deale with the *fulneſſe of ſeaſon*. *Time* and *Seaſon* are two, and have in all tongues two different words to ſhew, they differ. In *Hebrew* זְמַן and עֵת, In *Greeke*, χρόνος and καιρός: in *Latine*, *Tempus* and *tempeſtivum*. I

And, differ they do as much, as a *time*, and a good *time*. It is *time* alway, all the yeare long: So is it not *ſeaſon*, but when the *good time is*. *Time* is taken at large, any time: *Seaſon*, not ſo; but is applyed to that with which it ſuits, or for which it ſerves beſt. Here, it is applyed to *gathering*: the *Seaſon* of *gathering*.

Theſe *ſeaſons* be καιρῶν in the plurall: for,---*Vt res, ita tempora rerum*; as the *things* to be *gathered* are many, ſo are the *Seaſons*, wherein they are to be gathered, many likewiſe. Each, his *ſeverall ſeaſon*, to be *gathered* in.

1 *Tempora*, the *Seaſons*.
* At Chriſtmaſſe. *A. D.* 1609.

2 *Their fulneſſe.*

Now, as the *things* (*Res*) have their *Autumne* of *maturity*: So (*tempora*) the *Seaſons* have their *fulneſſe*: And, when the *things* are *ripe*, and ready to be *gathered*, then is the *Seaſon full.*

3 *The diſpenſation.*

Now, of theſe *ſeaſons* and their *fulneſſe*, there is a *diſpenſation*, an *Oeconomia* (the word in the text) which is a word of *Husbandrie*; a great part whereof conſiſteth in the *skill* of *Seaſons*; of taking them, when they come, allotting the thing to the *ſeaſon*, and the *ſeaſon* to it.

4 *The Diſpenſer* GOD.
Pſa. 104. 27. 28
Pſal. 145. 15. 16

Which *diſpenſation* is here aſcribed to GOD: *That He*, (that is) that GOD *in whoſe hands our times are* (ſaith the *Pſalme*) and *our ſeaſons*, both. He that can make them, full, by giving us kindly *ſeaſons*; or *empty*, by making them *unſeaſonable*: and having made them full, is to diſpoſe of them of very right. There is none of theſe but is ſenſible in the courſe of the yeare, in things upon earth.

But are there *ſeaſons* for the *things* on *earth* and their *fulneſſe*, and are there not alſo *ſeaſons* for the *things* in *heaven*, and for the *filling* of them? All, for reliefe of the *bodily* wants here below; none for the ſupply of *Spirituall* neceſſities above? All, for the body, and never a ſeaſon for the *ſoule*? If we allow them to the *World*, ſhall we not to the *Church*, the ἀνακεφαλαίωσις or *abridgment* of the world? If it be ſenſible in the naturall things; (though not ſo eaſily diſcerned, yet) it is as certaine in the main revolution of *Annus Magnus*, the great *periodicall* yeare of the worlds endurance.

Eccle. 3. 1.

It can never enter into any man, to thinke, that the great *Oeconomus* or *Steward* of this great houſhould (the world) ſhould ſo farre forget Himſelf, but, if for all matters *He had appointed a ſeaſon*, then for the greateſt matter: if for *every purpoſe* under heaven; then, for the *higheſt purpoſe* of all, that (as we ſee) concerneth all the things in *heaven*, and *earth*, both. Above *Salus populi* (this) *Salus mundi*, the ſaving the whole world. Shall not theſe have their *ſeaſons*, and the *ſeaſons* their *fulneſſe* there, and that *fulneſſe* the due *diſpenſation* (of all other) moſt worthy of GOD, the *greateſt worke*, of the *greateſt perſon*? Set this downe then (to begin with:) There are *ſeaſons*; as in our common yeare (of twelve moneths:) So, in the great yeare, whereof, every *day* is a *yeare* (by *Daniels*) nay, *a thouſand yeare*, (by S. *Peters* calculation.)

2 Pet. 3. 8.

Mat 4. 28.

And which be the *ſeaſons*, and when, in the common yeare? Our SAVIOUR, ſets them down (*Mar.* 4.) 1. The *ſeaſon*, when the earth bringeth forth the *blade*; 2. When, the *ſtalke*. 3. When, the *eare*. 4. When, the *full corne* in the eare. And when the *eare* is *full*, and full *ripe*, the *ſeaſon* is full: then, is the *ſeaſon* of *fulneſſe*, the *fulneſſe of ſeaſon*. Then, *the reaper fils his hand, and he that bindeth up the ſheaves, his boſome: Then, are the Barns filled with plenty; and the Preſſes run over with new wine.* And when all is full, then, to *gathering* we goe.

Pſal. 129. 7.

Prov. 3. 10.

Such like ſeaſons doe we finde *in Anno Magno*: [1] The time of *Nature*, all in the *blade*: [2] Of *Moſes*, in the *Stalk*: [3] Of the *Prophets*, in the *eare*: [4] And, when the *full corne*? When, but at this great *gathering* here mentioned. When *all in heaven*, and *all in earth gathered*, (I thinke) was the *fulneſſe* of *things* (*Plenitudo rerum*;) and the *fulneſſe of Seaſons* (*Plenitudo temporum*) may be allowed for it.

II.

2. *Res: the things.*

This ſets us over to the ſecond part, from the *Seaſons* to the *things*; from the *fulneſſe* of *ſeaſons*, to the *gathering* of *things*. And firſt, whereof, of what things? of τὰ πάντα even all. *All:* And (to ſhew the extent of it) ſubdivided, into *all in heaven, all in earth:* and that (I trow) is *All*. It was not amiſſe, he ſhould thus ſever them, and expreſſe things *in heaven* by name: Elſe, we ſhould little have thought of gathering *things* there ſo high. No farther than earth, we: There, is all our *gathering*; and there only. The *Apoſtle* points up to Heaven (*Surſum corda*) to *lift up our hearts*, to ſet our *affections* on things there, above; to *gather* them. There is a *gathering* of *them*, alſo.

Coloſ. 3. 1. 2.

Of which *gathering into one*, I know not, what the *things in heaven* have; the things in earth (I am ſure) have good cauſe to be glad. *In heaven* is all good, and nothing but good. *In earth*, to ſay the leaſt, there is *much evill*. Yet upon the reckoning,

Heaven

Heaven is like to come by the losse: we (on earth) are sensible gainers by it. It is a good hearing for us, that both these shall be thus *gathered together*. For, if *heaven* and *earth* be so *gathered*, it is, that *heaven* may advance *earth* higher; and no meaning, that *earth* should draw it downe hither. *Magis dignum semper ad se trahit minus dignum*, is the old rule.

2. *The gathering.*

But well: betweene them both here is a great *gathering* toward; well expressed by the *Apostle*, in the termes of a *Summe*. For, it is *Summa Summarum*, a sumime indeed; *Heaven* and *earth*, and the *fulnesse* of them both.

All these to be *gathered*: and well. *Gathering*, GOD favours: for it ends in *Vnitie*, *To gather into one*: And *Vnitie* GOD loves, Himselfe being *principalis Vnitas*. GOD favours it sure; Himselfe is the *Gatherer*, *Scattering* GOD favours not; that tends to *division*, and *division* upon *division*. *Gathering* is good for us: *Vnitie* preserves; *division* destroyes. *Divisum est* (be it *house*, or be it *kingdome*) ever ends in *desolabitur*. GOD delights not in *destruction*, would have none to *perish*. The *kite*, he scatters: The *hen*, how faine would she *gather*.

Mat. 12. 25. Ezek. 33. 11. 2 Pet. 3. 9.

3 *Gathering againe.*

But stay a while, and take with us what kinde of *gathering*? it is not συναγωγὴ, a *gathering*; but ἀνακεφαλαίωσις a *gathering together againe*: (We must not loose Ἀνά, there is force in it.) It is not a *Collection*, but a *Recollection*. *Re* imports, it is a *new Collection againe*; the second time. You see it, in *re-call*, *re-turn*, *reduce*; that is, to *call*, *turn*, *bring back againe*.

Now our Rule is, Ἀνὰ ever presupposeth ἀπό; ἀνακεφαλαίωσις presupposeth ἀποκεφαλαίωσις: that is, a *returning to*, implies a *departing from*: a *gathering together againe*, a *scattering in sunder* before: a *dispensation*, a *dissipation*. So, a *dissipation*, a *departure*, a *scattering* there had beene.

Yet one degree more, ἀπὸ (that is, *from*) ever implies σύν, that is, a former *being with*. One cannot be said to be *gone from*, that was never *with*, or to fall *out*, that was never *in*: One cannot be said to be so *again*, that was never so *before*. So then, *together* we were first, and *in sunder* we fell after. Which falling *in sunder* required an ἀνὰ, to bring us *together* againe; to restore us to that the second time, that we had before lost, to our former estate. It is S. *Peter's* word [*restoring*] the same with S. *Paul's* [*gathering together againe*] here.

Act. 3. 21.

Now these three set forth unto us our threefold estate: [1] *Together* (σύν) our first *Originall*, which we had in *Adam*, while he stood with GOD *together*. [2] *In sunder* (ἀπὸ) there came our misery, by *Adam's* not keeping his first estate, but *Scattering* from GOD. [3] But then comes ἀνὰ about, and makes all well againe, by bringing us where we were at the first. There was a former *Capitulation*; The articles were *broken*: then came this *Recapitulation* (here) anew: An *account* was cast, but it was *mis-cast*; and so it is here cast new over againe.

But, when all is done, Ἀνὰ is it, we must hold by. The first is gone: All perished, by being *scattered from*. All must be recovered, by being *gathered* to *againe*: Our *separation*, Our *ruine*; Our *Reparation*, our Ἀνὰ, our *gathering againe*: And not ours alone, but *Salus mundi*, of *all in heaven*, *all in earth*.

But this we may see (by the way, [1] what case, all *were* in: [2] what case, all *are* in still, that lie loose and *ungathered*, and whom Ἀνὰ hath not *recollected againe*.

4. *Into one.*

We see, what, and how *gathered*: Now (*quo?*) the next point is, *whereto? Into one*. Every thing, that is *gathered*, is so. But, there is more *ones*, than *one*, One *heape*, as of *stones*: One *flock*, as of *sheepe*: One *pile*, as of the *materials* of a *building*. All are good: but to take the word in the native sense, the gathering, here, is either to one κεφάλαιον, one *Summe* (as, many *numbers*:) Or (to go neerer) to one κεφαλὴ, one *Head* (as many *members*;) and, that is it, the *Apostle* pursueth to the *Chapters* end. Both these (*Summe*, and *Head*) are in the body of the word κεφάλαιον; and they both serve, and suit well. The body: the *Head* is (as it were) the *Summe* of all; all [1] *sense*, [2] *mo-*

tion,[3] *ſpeech*,[4] *underſtanding*, all *recapitulate* into the *Head*. This (of *Head*, or *Sum*.) fitteth it beſt. For, (to ſpeak properly) many *heapes*, *flocks*, *piles*, there may be: *Head* there can be but one. *De ratione capitis eſt, unum eſſe.* And ſo, of a *Summe*: but one *true ſumme*, were there never ſo many, ſo divers wayes caſt.

So then, *into one*, that is not enough: it is not *co-adunation* will ſerve. It is *recapitulation*, and, in that word, there is *caput*: it is ἀνακεφαλαίωσις, and in that word there is κεφαλὴ, ſuch a reducing all to one, as that one be the *Head*. A *headleſſe gathering*, the *Apoſtle* cannot skill of. And indeed, ſay there were an intire *body*, and every member in his right place, and all ſtrictly knit together; yet if the *head* ſhould hap to be away, as good the members all in ſunder, for, all were to no purpoſe. So; a *Head* or nothing.

This *gathering* then (you ſee) is to the chiefe Member; to the Member, that wears
Iud. 15.4. the *Crowne*. Thither, upward, the true gathering goes. There is an *Vnion* downwards; (as of *Sampſon's Foxes*, that were together by the tailes;) That, is not the right: but, by the *head* The *oxen*, that plough, are joyned together by the *head*. The *foxes*, that are tied by the *tailes*, they *ſet all on fire*. The Unity of the *head* GOD ſend us: That, is the true *Vnitie*.

And yet are we not where we ſhould. We may *gather* upward too, and make a *head*, and not the right *head*. That, to a *head*, is not enough, if it fall out to be a wrong
Eſay. 7.9. head (ſuppoſe *Romelie's Sonne*) *Humano capiti, &c.* do but paint (ſaith the *Poet*) any body, with a wrong head, it will but move laughter and ſcorne. The right, the owne head it would be. A ſtrange *head* will not ſuite, nor do us any ſtead. The right *head*, then.

And which is the *right head*? He adds: *Recapitulati in* CHRISTO: it is CHRIST. There (lo) is the right *head*, now. To that, let all *gather*,

And now we are arrived at CHRIST, we are, where we ſhould; our *gathering* is at the beſt. *All in heaven*; All in *earth*: *gathered together*: together *againe*: Againe *into one*. One *Summe*, whereof CHRIST is the *Foot*: One body, whereof CHRIST is the *Head*. *Gather* then, and be *gathered to Him*: *Gather* then, and be *gathered with Him*: *He*
Luk. 11.23. *that gathereth not with Him ſcattereth*.

And ſo were *all*, ſcattered without CHRIST; till Hee came with His *aid* and got them againe together. The *ſeaſons* were (all) empty; The *things*, all on heapes.

Gen. 3.24. *Things in heaven*, from *things in earth*; *Angels* with *drawn ſwords at men*: *Things*
Iud. 13.22. on *earth*, from *things* in *heaven*; *Men*, at but the ſight of an *Angell*, ready to fall down dead. The members, from the *head*; the head from the *members*: The *members* one from another: Neither union with the *head*, nor among themſelves. *Peccata veſtra*, it
Ier. 5.25. was ſinne, that divided betweene GOD and *them*; and, divided once and divided ever, divided *in ſemper inviſibilia*, till they were quite paſt all diviſion: No longer *divided* (now) but even *ſcattered*. The caſe of the world, then.

Ier. 2.28. *Scattered*, in point of *Religion*: *Gods* ſcattered all over; *as many gods as Cities*: *All the Hoſt of heaven*; all the *beaſts* and *creeping things* of the earth.

Scattered, in point of morality, or morall *Philoſophy*: I know not, how many ſcattered opinions *Auguſtine* reckons, *de Summo Bono*, the chiefe point of all.

The *Iewes* ſcattered from the *Gentiles*, and the *Gentiles* from the *Iewes*: A maine
Epheſ. 2.14. *Wall* betweene.

The *Gentiles* ſcattered from themſelves groſſely; all in *fractions*, they. Nothing of a *body*; Never a *head*: And yet many *heads*, but never a right one among them all.

No, not the *Iewes* themſelves: For, the *Tabernacle of David* was then downe,
Amos. 9.11. and the ruines of it ſcattered into many Sects (as the Prophet AMOS complaines.)
Act 15.16. And *Saint* JAMES alleageth it out of him, (*Act.* 15.) In a word: the whole world
תהו בהו then was but a *maſſe of errours*, *a Chaos of confuſion*, *Tohu* and *Bohu*: *empty* and *voide*
Gen. 2.2 of all ſaving *grace* or *truth*. Well likened, to them that were *ſcattered* at the *tower* of
Gen 11.8. *Babel*,

Babel, where no *man understood another*: Or to the people that were *scattered all over the land of Egypt*, to *gather stubble*, to pick up *straws*. All (then) wandring hither and thither, and *seeking death, in the error of their life*. By all which, you see, what need there was of this *gathering*, this ἀνακεφαλαίωσις. Exod. 5. 12. Wisdom. 1. 12.

Now then, if, for the *divisions of Reuben, there were great thoughts of heart* (as it is in *Deboras* song) for but one *Tribe scattered* from the rest; shall there be no thought or course taken for these; such, so generall, so many (not *divisions*, but plaine *dispersions*) *scatterings* all abroad? Great pity, that all these should lie thus loose and *ungathered*, as if they were not worth the taking up. He that (in *Ioan.* VI.) tooke order for the *broken meate*, for the *fragments*; willed them to be *gathered*, ἵνα μὴ τι ἀπόληται, that *nothing might be lost*, no not of them; He (certainly) were no good *Oeconomus*, if He would let all these be lost for lacke of *gathering*. Iud. 5. 15. Ioh. 6. 12.

But could not this *gathering* be *absque* CHRISTO, in some other? It appeares, no. *Seasons* there were more than one, but all *empty*: profers were made in them, but nothing *full*, nor any thing neere full. A *season* of the *Law unwritten*: Then came the *Patriarchs*. But, they had much adoe to keep themselves from *scattering*: they *gathered* none.

A *season* of the *Law written*: Then, the *Priests* and *Levites*: but the *gathering* little the *fuller*, for them.

Then came all the *Prophets*: To no great purpose they neither: Some few *Proselytes* they made, that was all. But in the end, all these (as they in the Parable of the *wounded man*,) *passed by, looked on him*, but let him lie: Little was done, till the good *Samaritane* came. The *things in heaven* and *earth* (the *generallity* of them, so) in not much better case for all these, could not be *recapitulate*, in the *Patriarchs*, MOSES, the *Prophets*. So that, to this plunge it was come, that the *Psalmist* even asked GOD, *Wherefore hast thou made all men for nought?* It was time for Him to come, *qui venturus erat*. Luk. 10. 31. 32. Psal 89. 47. Heb. 10. 37.

It was time; More than time, when that which was the only knowne way (when one was scattered from GOD; how to *gather* him to GOD againe, which was, *Let him smell a sacrifice*;) when that grew out of *season*, when that failed. And that it did. *Sacrifice*; *burnt offering*; *burnt offerings for sin* (*sin*, that made all the *scattering*) *nolluisti* (that is plaine) *thou wouldest not*; (It is CHRIST now speaketh) *then said I, lo I come*. I of whom it is written, ἐν κεφαλίδι, in the *top* or *front of the booke, that I should fulfill thy will*, and *gather* these together againe. *Lo, I come to do it*. 1 Sam. 26. 19. Psal. 40. 6.

By this *Ecce venio* of His, a way was found, those that were thus *distracted* and *scattered* before, how to bring them together *againe*. What way was that? It follows in the same place, what he meant by *Ecce venio*. He goes it over againe; *No sacrifice thou wouldest*; No: *Corpus autem aptasti, But a body hast thou ordained me*. The *Incorporating* CHRIST, *the ordaining Him a body*; that is, the *new* and *living way*, *through the veile, that is His flesh*. With that He comes this *day*, and *gathers* all *againe*. Psal. 40. 6. Heb 10 20.

How, or in what manner, that? The manner is set downe in the Word: by way of *Recapitulation*. We are not to conceive, there was such a great *Sheet*, as S. *Peter saw let downe from Heaven* (*Act.* 10.) and that all these were put into it, and so *gathered*. No: it was *recapitulando*, by reducing to lesse roome (as we do many diffused matters to a few *heads*) as we contract great *mapps*, to a small *compasse*; as great *plots*, to a small *module*: for, that is (poperly) to *recapitulate*. There are two words in the *verse*, set it out well: [1] πλήρωμα, [2] and κεφαλαίωσις. Πλήρωμα, this *fulnesse* will come into a little κεφαλαῖον, as the particulars of many leaves come into a *Totall* of not halfe a line. 5 The manner *Recapitulando*. Act. 10. 12.

If then we be to proceed by way of *recapitulation*, then are we to reduce all to *heads*. So let us reduce these *things* to these two *heads*: [1] First, *Heaven*, and *all* in it, to GOD; *Earth*, and *all* in it, to *Man*. Gather these two into one, and there is the ἀνακεφαλαίωσις in short. To conceive it the better, you shall understand, this was

on

on a good way onward, before. You have heard *man* called the *little world*, the ἀνακεφαλαίωσις, of the great one, a *compendium* of all the *creatures*. And ſo he is, of both. He participates with the *Angels*, and ſo with *things in heaven*, by His *ſoule*. He participates with the *elements*, and ſo with *things on earth*, by His *body*. The Poet had it by the end: *Fertur Prometheus*, &c. That to the making of mans body, there went a peece of every of the *creatures*. So, there was in man, a kind of *recapitulation* before.

But, that was not *full*: yet lacked there one thing. *All in heaven* were not *gathered* into *man*. Of GOD we ſay, *Qui es in cœlis*: He was one of the *things in heaven*, and He was out all the while. But, if He could be gathered in too, then were it a full *gathering* indeed. *All, in heaven, recapitulate into one*; that is, GOD: *All, in earth, recapitulate into one*; that is, *man*. *Gather* theſe two now, and all are *gathered*: *all the things*, in either. And now, at this laſt and great *Recollection* of GOD and *Man*; and in them, of *Heaven* and *Earth*; and in them, of all *in heaven, and earth*; are all *recapitulate* into the *unity of one entire Perſon*. And how? Not ſo, as they were gathered at firſt; Not, as the κεφαλαίωσις (the *firſt gathering*) ſo the ἀνακεφαλαίωσις (the *ſecond gathering*.) When things are at the beſt, GOD and *Man* were two in number: Now, GOD and *Man* is but *one* CHRIST. So the *gathering*, *nearer* than before: So, *ſurer* than before: So every way better than before.

In *Man*, there was onward an *abridgement* of all the reſt. Gather GOD and *him* into one, and ſo you have all. There is nothing, not any thing, in *Heaven* or *Earth*, left out. *Heaven* is in, and *earth*: the *creatures* in *heaven* and *earth*; the *Creator* of *heaven* and *earth*. All are in now: All (reconciled as it were) in one maſſe, all caſt into one *ſumme*: *Recapitulate* (indeed) truly and properly.

Herein is the fulneſſe, that GOD Himſelfe comes into this κεφαλαῖον. The Apoſtle (1 *Cor.* 15.) where the *Pſalme* ſaith [*He hath put all things in ſubjection under His feet*;] 1 Cor. 15. 27. *It is manifeſt* (ſaith the *Apoſtle*) *that He was accepted, that ſo put them under*: But here, *it is manifeſt* (ſay we) that *He is not accepted*, that did *gather*; but, He (the very *collector*) is, in this *collection*, *Himſelfe* and all.

2 Cor. 5. 19. Col. 2. 9. 1. 21. 22. For, GOD *was in* CHRIST *reconciling the world*: *The world*, that is, *all things*; All *in heaven*, all *in earth*. And, in CHRIST *did dwell the fulneſſe of the Godhead bodily*, when He did ſo *reconcile them, in the body* of His fleſh. In a word: certaine it is, that, by vertue of this *recapitulation*, we are one with CHRIST; CHRIST, as *Man*: GOD is one with CHRIST; CHRIST, as GOD. So, in CHRIST, GOD and *Man* are one. And, there is good hope, they that are *one*, will ſoone be *at one*: where *unity* is, *union* will be had with no great adoe.

And even beſides this, there is yet another *Recapitulation*; that, well might it have that name. For (if you marke it,) it is not *Recapitation*, but *Recapitulation*; and that comes of *Capitulum*; which is a *Diminutive*. So was it: *verbum in principio*, the *eternall, mighty, great Word* became *verbum abbreviatum*, as the *Apoſtle* ſaith (*Rom.* 10.) to Rom. 10. 18. Eſay 40. 11. bring this to paſſe. He, that the *heavens are but his ſpanne*, abbreviate into a *Child* of a *ſpanne* long: He, that *Caput* the *Head* of *men* and *Angels*, *principalities and powers*, became *capitulum*: He that κεφαλὴ, κεφαλαῖον, a little diminutive head. *Head*? Nay, became the *foot*, *Pes computi* (the Text is) the *Foot*, the loweſt part of the *accompt*; and of the *loweſt accompt*.

6 The *Seaſon* when. And now (becauſe we are in *ſeaſons*, we ſpeak of *ſeaſons*.) When was this, at what *ſeaſon* of the yeare? when was it, that he was ſo *capite minutus*? Sure, never leſſe, never ſo little, never ſo minorated, ſo *minimated* (I am ſure) as now. When was *Ecce venio* fulfilled? we may know that, by all the foure Sundayes in *Advent* now paſt, that, to day, it is *Ecce venio*. His *comming*, the *Pſalme* expounds, by *ordaining him a body*: A Pſal. 40. 7. *body* there was *ordained Him in the womb*: But, to us things are, when they *appeare*. That, though the *Word* were *made fleſh* before, yet *God* was not *manifeſted in the fleſh*; Ioh. 1. 14. came not and *dwelt among us* viſibly to be ſeen, till this day. So that, if you ask [of *In* CHRISTO] what, or when? *In* CHRISTO *nato*, then, was this *gathering* of *things in heaven, and earth*.

And

And, in ſign it was then, look there comes a *Quier of Angels* downe, there comes a new *Starre* forth to repreſent the *things* in *heaven*: there comes together a ſort of *Shepheards*, and there is *gathering* to them a *troope of great Princes from the Eaſt*, to repreſent the *things on earth*, which conſiſt (as theſe doe) of *high* and *low*, *noble* and *baſe*, *wiſe* and *ſimple*: All, to celebrate, and make ſhew of this *gathering*, of this great πλήρωμα into this ſmall κεφαλαῖον. And, in their heavenly *Hymne*, there is mention of this *gathering*: *In excelſis*, and *in terris* ſet together; as if, all (in both) were now in *full* and *perfect harmonie*. Luk. 2. 13. Mat. 2. 1. Luk. 14.

Now, when the *ſeaſons* travelled with, at laſt brought forth *Him*, that was the beſt thing, they had or ſhould ever bring forth when they were at the beſt. When *Him*, in whom it pleaſed the FATHER, all *fulneſſe* ſhould *dwell*, then were they at the *full*. The *gathering* of the *things*, ſo *full*, as it made *plenitudo rerum*: The *gathering* of the *ſeaſons*, ſo *full*, as it made *plenitudo temporum*. And ſo have we brought both parts, (*ſeaſons*, and *things*) together.

The *Summe* is at the *foot*: the *Oration*, at the *period*; the *Building*, at the *head-ſtone*, the *Tide*, at the *full*: the *fulneſſe of the Gentiles* are come into His *Church*, which is His *body*, the *fulneſſe of Him, that filleth all in all*. Rom. 11. 25. Ver. 23.

But, why GOD, in the *diſpenſation* of the *ſeaſons*, did ſo order, that at ſuch a *yeare* of the *world*, ſuch a *moneth* of the *yeare*, ſuch a *day* of the *moneth*, this ſhould fall out juſt, this is more, than I dare take upon me to define. But this I may: that the *Chriſtian world* hath ever obſerved divers good congruities of this *Feaſt*, with this *Text*. The *Application* of the *text* to the *time*, and to *us*.

The *Text* is of a *Recapitulation*: The *Feaſt* is ſo. *Twelve moneths* recapitulate to *twelve daies*. *Six* for the *old*; in *ſix dayes* was the creation of the old. And, when *the old things are paſt*, as many for the *new*; For, *behold all things are new*; And, *if any be in* CHRIST, *he is a new creature*. But theſe *recapitulate* in one *ſeaſon equally divided*. Equally divided between both: yet ſo, as the *daies* of the *laſt* are ſet before the *firſt*, that ſo *erunt noviſſimi primi* is verified even of the *ſeaſon*, and the *laſt*, *firſt*, there alſo. In *earthly things* 1. 2 Cor. 5. 17. Mat. 19. 30.

The Text is of a *gathering*: and that fals fit with the *ſeaſon*; and giveth us great cauſe to admire the high wiſdome of GOD, in the diſpenſation of *ſeaſons*; That now at this ſeaſon, when we gather nothing, when nothing groweth to be *gathered*, there ſhould be a *gathering* (yet) and a great one: nay, the greateſt gathering that ever was, or will be: And ſo by that meanes, the *pooreſt* and *emptieſt ſeaſon* in *natures*, become the *fulleſt* and *richeſt* in *grace*. 2.

Now we doe, our ſelves (in effect) expreſſe as much as this comes to. For we alſo make it a *ſeaſon* of *gathering together*, of *neighbourly meetings*, and *invitations*. VVherein we come together, and both (our ſelves) have, and we make each other partakers of what we have *gathered*, all the yeare before.

In which ſenſe alſo, we may call it the *ſeaſon* of *diſpenſation*; in that we then *diſpenſe* the *bleſsings*, GOD hath ſent us; and that is in good *houſe-keeping*, and *hoſpitalitie*.

And (if you will) of *fulneſſe* too. For, the moſt part doe then uſe to be better *filled*, and with better fare, that are not ſo full againe all the yeare beſide. That one may truly ſay, there is more *fulneſſe* in this *ſeaſon*, than any other. And ſo it is the ſeaſon of fulneſſe then; For the *hungry are* then *filled with good things*; then of all the *ſeaſons* of the yeare. 4. Pſal. 107. 9.

And laſt, there is in the Text (and it is the maine word in the Text) ἀνακεφαλαίωσις, which (in the Primitive ſenſe) is the making the foot of an *accompt*: which agreeth well with the *foot* of the *yeare*, for, at the *foot* of the leafe *Summes* uſe to be ſet. Set it at the *head*, or ſet it at the *foot*; it is the *foot* of the *Old*, and the *head* of the *New*: and ſo the fitteſt *ſeaſon*, to celebrate it in. For, be it *head*, or be it *foot*, CHRIST it is. So, *recapitulation*, or *gathering*, *fulneſſe*, or *diſpenſation*, or *Summing all up*, the Text is *ſeaſonable*. 5.

But, theſe (I have ſpoke of) are of things on *earth*. VVere it not to be wiſhed, we would In *heavenly things*.

would endeavour to have ſome fruition, and to gather ſome fruit, for the *heavenly* part from this *gathering*, this ſumming up of CHRIST's?

CHRIST is but κεφάλαιον, a *ſhort ſumme*; but there is in Him πλήρωμα, a *fulneſſe* of *all*: CHRIST is but the *Contents* of a *Chapter*, ſome three or foure lines; but a great long *Chapter* followes, long and large. For, what ſhall you ſee in this *Shulamite*, but *Choros Caſtrorum*, legions, whole *armies* of good things, to gather. Such, ſo great a *ſumme*, as twelve dayes will not ſerve to caſt them up. But yet, ſomewhat let us *gather*, that the *ſeaſons* being *full*, we our ſelves be not to be ſent empty away.

Cant. 6 13.

The time failes: I will therefore name but one; and that (the maine word of the Text) ἀναλογίσεως, which referreth properly to the *making up an accompt*. The *Fathers*, taking the Verſe into their conſiderations, pitch upon it: (As S. *Ierome*; who thinks it choſen of purpoſe to that end.) But, the word and thing both, we may have good uſe of, ſeeing we all are to be *Accomptants* (*Redde rationem*, ſaid to us all:) ſeeing, to an *accompt* we muſt all come.

Our Accompting

Luk. 16 2.

And thus he followeth it, goes no further than the Text, for the particulars of our *accompt*; makes them conſiſt of *quæ in cælis*, and *quæ in terris*. Which two, as they are principally taken for the creatures in both; So may they alſo (and not amiſſe) be taken, for the things done in them both. Specially, our *gatherings* in them referring to either.

1 For, *quæ in cælis.* Act. 10.4.

Things in heaven to ſtand for our *good deeds*, our *Almes*, *Faſts*, and *Prayers*, that *aſcend up thither*, (the *Angell* tels *Cornelius* ſo,) and will receive us up thither into *everlaſting Tabernacles*. Of which, *gather* we as many as we can all our life long.

2 For *quæ in terris.*

As for theſe on *earth*, we *gather* but too faſt; meaning our *evill deeds*, which ſmell of the *Earth*, whence they are, and where they were done.

Now, when we come too give up our *accompt*, it ſhould ſeem by the word And we had caſt them once before, and caſt them falſe; that we muſt to it againe, and ſee, if we can find our ſummes right. There is no danger, but in caſting our *quæ in cælis* (our good) leſt we caſt them over; and our *quæ in terris* (our bad) leſt them we caſt under. The other way, the errour is nothing ſo perillous.

Our *quæ in cælis* (our good) howſoever our new *Auditors* caſt them ſo, as they find GOD in their *debt*, for that we have laid out more than ever GOD required; I doubt, will not prove ſo at the *Audit*. But, of our *quæ in terris*, our evill, there is no great feare of *overcaſting them*; their ſumme will riſe but too *high*, if we deceive not our ſelves.

Both to be *in Chriſto.*

But whether it be of both; we ſhall find our ſelves wrong in both, if they be not *recapitulate in Chriſto*. For our *quæ in cælis*; Having *done* all we can, CHRIST bids us ſay, *ſervi inutiles ſumus*: and ſo we muſt ſay then: (And what accompt can be made of *inutile?*) Having *ſuffered* all we can, *Non ſunt condignæ* (ſaith Saint *Paul*:) So, both come not home. The good *Centurion*, he that *built the Synagogue*; Nay then, Saint *Iohn Baptiſt* himſelfe, both caſt themſelves to a *Non ſum dignus*; Even the beſt of our nature. That, when we have done, we muſt begin againe, and caſt and caſt till we be weary, unleſſe we caſt in CHRIST; faile ſtill, unleſſe our *Totall* of *quæ in cælis*, be *recapitulate in* CHRISTO.

Luk. 17.10.

Rom. 8.18.

Luk. 3.16. 7.4.

But then come to the other accompt of *quæ in terris*: to that, there is a *fulneſſe*, and the *fulneſſe* of our *ſeaſons*. Many a Broken reckoning ſhall we finde there, ſuch ſurd numbers, ſuch fractions wee ſhall meet with, we ſhall not tell how, or when to get through, we ſhall want *compters*. They are ſo *infinite*, and *intricate* with-all, that (I feare) we ſhall be found in a mighty *arrear*, a huge debt of *thouſands* and *ten thouſands of talents*: we ſhall not tell which way to turne us, nor which way to ſatisfie it, though all we have were *ſold*, and we our ſelves too. To ballance this accompt, CHRIST is moſt needfull; For *Summis conjunctis*, caſt both theſe together, and *Iob* being our *auditor*, he finds, we ſhall not be able to anſwer GOD *one for a thouſand*, that He can charge us with. *Sine Me nihil poteſtis facere* (if ever) we ſhall find, in this, moſt true. For *gather heaven* and *earth*, and *all* that is in them, *all together*, and leave *him* out, they will never be able to make our *diſcharge*: Not the beſt *Auditor* of them all.

Mat. 16.24.

Iob 9.3.

Ioh. 15.5.

But

But He, out of the *fulneſſe* of His *ſatisfactions*, can relieve us that way, to take off (or ſtrike off) a great part of our *Onus*. And He can caſt in, of the *fulneſſe* of His *merits*, to make up that, is found *minus habens*, or defective, in ours that way. For, the ſhort is, He is both *Pes*, and *Caput anguli*, the πούς, and the κεφαλή; he is called both, in the Text. His ἀνεκλειψίαις muſt help us, if ever we come to our *Audit*.

But foreſeene, that this be no hinderance to our *gathering*. No: *gathering* wee muſt be ſtill, thoſe of *heaven* (*ſpirituall*;) and turne as much of our *earthly* as we can into them. And ſtill order the matter ſo, as *while we have time, we be doing good*. We ſhall but evill ſumme up all, in CHRIST: if we have no particulars to raiſe our *ſumme* of; if we have nothing, but what is out of CHRIST, to *recapitulate, in* CHRIST. To gather, I ſay; Elſe are we like to have but an empty ſeaſon of it. Yet not to hinder our *gathering*: Gal. 6. 10.

And even to begin, now: to imitate GOD, in His *time*, *when*; and in His *order*, *how*. His *time*: this is the *time*, GOD made his in; Now, we to take the ſame time, to fall on *gathering*. His *order*: this is the order, GOD made his by; He began with *heavenly things*; we to keep the ſame order, follow His method, begin, where He begins: begin with the things, that hath the prioritie of place in the Text, begin with them: Make *Regnum ejus*, our *primum quærite*, and the things that pertaine to it. And not pervert GODS order, and be ſo wholly given to the *fulneſſe* of the things on earth, that we fall to them, firſt. Nay, I pray GOD, it be not *firſt*, and *laſt*, and all. We ſhall the better *diſpenſe* the *ſeaſon*, if we *gather* to *prayers*, to GODS *word*: If we begin with them: If with the *diſpenſation* of His *holy myſteries*: *gather* to that, eſpecially. Mat. 9 33.

For, there, we do not *gather* to CHRIST, or of CHRIST; but, we gather CHRIST Himſelfe; and, *gathering* Him, we ſhall gather the *tree*, and *fruit*, and all upon it. For, as there is a *recapitulation* of all in *heaven* and *earth*, in CHRIST: So, there is a *recapitulation* of all in CHRIST, in the holy *Sacrament*. You may ſee it clearely: There is in CHRIST, the *Word eternall*, for *things in heaven*; There is alſo *Fleſh*, for *things on earth*. Semblably, the *Sacrament* conſiſteth, of a *Heavenly*, and of a *Terrene* part; (It is *Irenæus* own words:) the *heavenly*, there the *word* too (the abſtract of the other,) the *Earthly*, the *Element*. The application to the *Euchariſt*.

And in the *Elements*, you may obſerve, there is a *fulneſſe* of the *ſeaſons* of the naturall *yeare*; of the *corne-floore* (or *harveſt*) in the one, *Bread*: of the *wine-preſſe* (or *vintage*) in the other, *Wine*. And, in the *heavenly*, of the *wheat-corne* whereto He compareth Himſelf (*Ioh.* 12.) *Bread*, even the *living bread* (or *bread of life*) *that came downe from heaven*; the true *Manna*, whereof we may gather each his *Gomer*. And againe, of Him, the true *Vine* (as He cals Himſelfe;) the *blood* of the *grapes* of that *Vine*. Both theſe iſſuing out of this dayes *recapitulation*; both, in *corpus autem aptaſti mihi*, of this day. Ioh. 12. 24. 6. 53 49. Ioh. 15. 1. Pſa. 40. 6.

And the *gathering* or *Vintage* of theſe two, in the bleſſed *Euchariſt*, is (as I may ſay) a kind of *hypoſtaticall union* of the *Signe*. and the thing *ſignified*, ſo united together, as are the *two natures of Chriſt*. And even from this *ſacramentall union* do the Fathers borrow their reſemblance, to illuſtrate, by it, the *perſonall union in Chriſt*: I name *Theodoret* for the *Greeke*, and *Gelaſius* for the *Latine Church*, that inſiſt upon it (both) and preſſe it againſt *Eutyches*. That even as, in the *Euchariſt*, neither part is *evacuate* or *turned* into the other, but abide each ſtill in his former *nature* and *ſubſtance*; No more is either of CHRISTS *natures annulled*, or one of them *converted into the other* (as *Eutyches* held;) but, each *nature* remaineth (ſtill) full and whole, in his own kind. And backwards: As the two *Natures* in CHRIST, ſo the *Signum* and *Signatum* in the *Sacrament*, *è converſo*. And this later device, of the *ſubſtance* of the *bread* and *wine*, to be flowen away and gone, and in the roome of it, a remainder of nothing elſe but *Accidents* to ſtay behind, was to them not knowen; And (had it beene true) had made for *Eutyches*, and againſt them. And this for the likeneſſe of *Vnion* in both

Now, for the word *gathered together in one*. It is well knowne, the *holy Euchariſt* it ſelfe is called *Synaxis* (by no name more uſuall in all Antiquitie) that is, a *Collection*

or *gathering*. For ſo it is, in it ſelfe: For, at the celebration of it (though we gather to Prayer, and to Preaching, yet) that is the principall *gathering*, the *Church* hath, which is (it ſelfe) called a *Collection* too (*Heb.* 10.) by the ſame name, from the Chiefe: For, *where the body is*, there the *Eagles will be gathered*: And ſo, one *Synaxis* begets another.

Heb 10.25.
Luke 17.37.

5 And laſt, there is a *Diſpenſation*: that word, in it, too: that moſt cleerly. For, it is our *Office*; we are ſtiled (by the *Apoſtle*) *Diſpenſers of the myſteries of* GOD; and, in and by them, of all the benefits that came to mankinde, by this *diſpenſation in the fulneſſe of ſeaſon*, of all that are *recapitulate* in CHRIST.

1 Cor. 4.1.

1 Which benefits are too many to deale with. One ſhall ſerve, as the Summe of all: That the very end of the *Sacrament* is, to *gather againe* to GOD and His favour, if it happen (as oft it doth) we *ſcatter*, and ſtray from Him. And to gather us, as cloſe and neere, as *alimentum alito*, (that is) as neere, as neere may be.

2 And as, to gather us to GOD; ſo likewiſe, *each to other* mutually: Expreſſed lively, in the Symbols, of many *graines* into the one, and many *grapes* into the other. The *Apoſtle* is plaine, that we are all *one bread*, and *one body*, *ſo many as are partakers of one bread*. So, *molding* us (as it were) into one loafe altogether. The gathering to GOD refers ſtill to *things in heaven*: This other, *to men*, to the *things in earth*. All under one *Head*, by the common *faith*: All into one *Body myſticall*, by *mutuall charity*. So ſhall we well enter into the *diſpenſing* of this *ſeaſon*, to begin with.

1 Cor. 10.17.

And even thus to be *recollected* at this Feaſt, by the holy *Communion*, into that bleſſed *Vnion*, is the higheſt perfection, we can in this life aſpire unto. We (then) are at the higheſt pitch; at the very beſt we ſhall ever attaine to on earth; what time we newly come from it: Gathered to *Chriſt*; and, by *Chriſt*, to *God*; ſtated in all whatſoever He hath *gathered*, and layd up againſt His next comming. With which *gathering* here in this world we muſt content and ſtay our ſelves, and wait for the *conſummation* of all, at His comming againe. For, there is an *Ecce venio*, yet to come.

Apoc. 22.12.

This *gathering* thus here begun, it is to take end and to have the full accompliſhment, at the laſt and great *gathering* of all, which ſhall be of the *quick* and of the *dead*. When He ſhall *ſend His Angels*, and they *ſhall gather His Elect* from all the corners of *the earth*: ſhall *gather* the *wheat* into the *barne*, and the *tares* to the *fire*. And then (and never till then) ſhall be the *fulneſſe* indeed, when GOD ſhall be, not (as now He is) ſomewhat in every one, but *all in all*. *Et tempus non erit amplius*, and there ſhall be neither *time*, nor *ſeaſon* any more. No *fulneſſe* then, but the *fulneſſe of eternity*, and in it the *fulneſſe* of all *joy*. To which, in the ſeverall *ſeaſons* of our being *gathered to our fathers*, He vouchſafe to bring us; that (as the yeare, ſo) the *fulneſſe* of our *lives* may end in a *Chriſtmas*, a *merry joyfull Feaſt*, as that is. And ſo GOD make this to us, in *Him*, &c.

Mat. 25.32. 24.31. Mat. 13.30. 1 Cor. 15.28. Apoc. 10.6.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAJESTIE AT VVHITE-HALL,

On Saturday, the XXV. of December,

A. D. MDCXXIV. *being* CHRISTMAS *Day.*

PSAL. II. Ver. VII.

Prædicabo Legem, de qua dixit ad me Dominus: Filius meus tu, hodie genui te.

I will preach the Law, whereof the LORD *said to me: Thou art my Son, this day have I begotten thee.*

His Text, the firſt word of it is *Prædicabo, I will preach.* So, here is a Sermon toward. And it is of *Filius*; *Filius meus genui te*; of the *begetting*, or bringing forth a child. And that, *Hodie, this very day.*

And let not this trouble you, that it is (*begotten*) in the Text, and (*borne*) on the *day.* In all the three tongues, one word ſerves for both. In Latine, *Alma Venus genuit: Venus* did but beare *Æneas*; yet it is ſaid, *Genuit.* In Greeke γεννᾶται ἐκ μητρὸς: He was but *borne* of the *Virgin*; yet He was ſaid γεννηθὶς, *Genitus.* And I report me to the Maſters of the *Hebrew* tongue, whether the originall word in the Text, beare not, be not as full, nay do not more properly import His *Birth*, than His *begetting.* It is ſure, it doth. So, it may be uſed; and ſo, we will uſe it indifferently. And let this ſerve once for all. We returne to our Sermon. ילדתיך

Prædicabo. Here is one ſaith, *he will preach.* Hath he a licence? Yes: *Dixit ad me*, he was ſpoken to, or (indeed) he was commanded. (*Amar* is to *command.*) *Commanded:* by whom? By him that hath lawfull authority ſo to do, *Dixit Dominus.* He ſtept not up of his owne head; He came to it orderly: made no ſuit for the place; was appointed for it. 1 אמר

What will he preach of? Whence will he take his Text? Out of *dixit Dominus*, out of the *Word of God.* And that is right. So do we take, ours; for, ſo did he take 2

his. To *Dixit Dominus* He held Him; preached not voluntary: but, as he preached the law, ſo, he had a law to preach by (the *Word of God.*) *Dixit Dominus.*

3 And what was His Text? *Filius meus tu, hodiè genui te.* This Text He preached on: As it might be, at the bringing forth of a *Son.* And that (as it ſhould ſeem by the word, *Hodiè*) this very *day.* This *day*, the *Birth*; *this day*, the *Sermon.* And, if ſo: by the ſame equity, the ſame Text may well be preached on againe, whenſoever that *day* comes about, by the circling of the yeare.

4 It uſeth to be the firſt queſtion (I kept it laſt) who *preacheth?* (For, if we like him we will heare him, elſe not.) Sure, He, to whom this is ſpoken, *Filius meus tu*, He it is, that ſaith, *Prædicabo.* And He to whom it is ſaid, *Filius meus tu*, is CHRIST. CHRIST then preacheth. And CHRIST is worth the hearing. There will lie no exception to the *Preacher*, that, I am ſure of.

And indeed, ſo it was moſt meet, that He ſhould. He, that was the *Law-giver*, moſt meet to read upon His own *law*; He, that the *Son*, moſt meet to preach upon *Filius meus tu*; He, that was *borne*, upon His own *Birth.*

Upon His owne *Birth.* And if upon it, any *day*, that day eſpecially, whereon He was born. So is the Text. The *day* He preach'd on, He was *borne*: The *day* He was *borne*, He *preach'd* on. No time ſo kindly to preach *de Filio hodiè genito*, as *Hodiè.* So ſhall you have CHRIST *preach*; of CHRISTS *Nativity*; and that, upon the very *day* of his *Nativity*; (which, according to the Chriſtian account, is this *day* of all the dayes of the yeare.

The applying to this Birth.

And, firſt I muſt tell you, this ſame *Hodiè* (here) is ſaid *Signanter*, that CHRIST was *begotten to day.* For, He was *begotten* beſides this: had more *Begettings*, than one. Two *natures* He had, and ſo, two *Nativities.* One *eternall*, as the *Son of God*: the other *temporall*, as the *Son of man.* And, as it fals out, this very place (here) I finde vouched for both. Vouched for His *begetting*, as the *Son* of GOD, by the *Apoſtle* (*Heb.* 1. 5.) *For to which of the Angels ſaid He at any time, Thou art my Son, this day have I begotten thee?* Alleaging this place to prove His *Deity*: as one, whoſe nature was farre above, *farre more excellent*, than the *Angels.*

But, of the twaine, more properly we apply it to this *dayes birth*: (His *Birth*, as the *Son* of *Man.*) And for our ſo applying it, we have the warrant, not of one, but of all the *Apoſtles* at once; and, even of the whole *Church* aſſembled in prayer (*Acts* 4. 27.) Where, to *God* Himſelfe they ſay, that the *Prophecie* of this *Pſalme* was fulfilled, *when Herod, the High-Prieſts, and the reſt took counſell againſt His holy Childe Ieſus*: And, that (we know) was at this *Birth.* So, applying it to this *Birth*, ſure we are, we apply it aright.

And indeed, it cannot be otherwiſe. For, in the very next words, GOD bids Him, *Aske*, and He *will give Him the Heathen, and the uttermoſt parts of the earth.* This muſt needs be ſaid to Him, as the *Son of man*; and can no waies be ſaid to Him, as the *Son* of GOD. As the *Son of* GOD, He asked not; He needed not ask; He had all: All *æquo jure* with His father, as *being in forme of* GOD. Nothing was; nothing could be given to Him: He was not a perſon capable of any gift: All was His owne. So, it was ſpoken, as to the *Son of Man*, this *day* borne. And ſo, to the *Son of Man*, this *day borne*, we apply it.

Phil. 2. 6.

The Diviſion

I. Of this Sermon, theſe be the parts. The *matter* of it at large, or in generall: That it is a *Law* firſt. Then, what *manner* of *Law*, or how qualified: 1. A *Law* to be *preached*, as other *lawes* uſe not to be. 2. A *Law de quâ dixit Deus*, where other lawes are, *de quâ dixit homo*: Which is the reaſon, why it is to be *preached.* 3. And then (out of the very body of the word in the *Text*) that it is not a *Law* at large, but a *Statute Law* (for ſo is *Elchok*) which, but by publiſhing, none can take notice of. A ſecond reaſon, why it is to be *preached.* And this is the firſt part.

אלחק

II. The ſecond, is the very Text it ſelfe, or the body of the *Law* in theſe words, *Thou art my Sonne, this day have I begotten thee.* The points in it are five: 1 Of a *Sonne.*

Sonne. [2] Of *my Sonne* (that is) the *Sonne of* GOD. [3] *Genui, the Sonne of* GOD *begotten.* [4] *Hodiè* the *Sonne of* GOD, *this day* begotten. [5] And *Dixit genui* (that is) *dicendo genuit, begotten* only by *saying*; onely said the *word*, and it was done, and the *Word became flesh.* This is the second part.

The third is the hardest. For it would make one study (*Filius meus tu*) how this should be a *Law*, as here it is called. It looks not like one. But, said it must be, which CHRIST hath said: A *Law* He cals it, and a *Law* we must find it. Now, there be but two *lawes* (as the *Apostle* tels us, *Rom.* 3. 27.) *Lex fidei*, and *Lex factorum*: if, both these waies, a *Law* it be, a *Law* we shall find it. And both these waies a *Law* it is. Ioh. 1. 14. III.

1 *Lex fidei.* A *Law* limiting what to *believe* of Him. Of Him (that is) of His *Person*: His *Natures*: and His *Offices.* His *Person*, out of the words, *Ego*, and *Tu.* His Natures, out of *Hodie*, and *Genui.* His *Offices*, out of *Prædicabo*, and *Legem.*

2 Then *Lex factorum.* Setting out first, what he doth for us; and then, what we are to do for Him. What He doth for us (*Filius meus tu*) to us He conveyeth all *Filiall rights.* What we to do for Him (*Filius meus tu*) we to returne to Him all *Filiall duties.* Which duties are compriſed in *Prædicabo legem.* And *legem*, that law is no more, than *Filius meus tu*: for, *Filius meus tu* goes through all, and is all in all. These are the parts. Of these, &c.

Prædicabo Legem (saith CHRIST.) And we like it well, that He will *preach.* But He hath not chosen so good a Text: *Legem* were a fitter Text for *Moses* to preach on. We had well hoped, CHRIST would have preached no *law*; all *Gospell*, He. That He would have *preach'd* down the *old law*, but not have preach'd up any *new.* We see, it is otherwise. A *law* He hath to *preach*, and *preach* it He will: He saith it Himselfe, *Prædicabo Legem.* I. *Legem.* 1

So, if we will be His Auditors, He tels us plainely, we must receive a *Law* from His mouth. If we love not to heare of a *law*, we must go to some other *Church*: For in CHRISTS *Church* (there) a *law* is preached. CHRIST began, we must follow, and say, every one of us (as He saith) *Prædicabo Legem.*

Nay, there is another point yet more strange. These very words here [*Filius meus tu, &c.*] are as good *Gospell* as any in the *New Testament*; yet are here (as we see) delivered by Him under the terme of a *Law.* And we may not change His *word*: we may not learne CHRIST how to use His termes. The words are plaine, there is no avoiding them: a *law* he cals it, and a *law* it is. 2

First then, to take notice of both these. 1. That CHRIST will preach a *law*; and that they that are not for the *law*, are not for CHRIST. It was their quarrell above (at the third *verse*) they would none of CHRIST, for this very cause, that *Christ* comes *preaching* the *law*, and they would live *lawlesse*: they would indure no yoke: that were the *Sons of Belial*; *Belial* (that is) *no yoke*: *But what agreement hath Christ with Belial?* 1 2 Cor. 6. 15.

And then: that these words *Filius meus tu*, are a *law*; and so as a *law* by *Christ* preached. So as in the very *Gospell* it selfe, all is not *Gospell*: some *law* among it. The very *Gospell* hath her *law.* A *law Evangelicall* there is, which *Christ* preached: and, as he did, we to do the like. (Whereof, more is to be said by and by.) 2

In the meane time, it is not without danger to let any such conceit take head, as though *Christian Religion* had no *law*-points in it, consisted onely of pure narratives: *believe them*; *and all is well*: Had but certaine *Theses* to be held, *dogmaticall* points, matters of opinion. And true it is, such points there be; but they be not all. There is a *law* besides, and it hath precepts, and they to be preached, learned, and (as a *law*) to be obeyed of all.

Look but into the *Grand Commission* (by which we all preach) which *Christ* gave at this going out of the world: *Go*, (saith He) *preach the Gospell to all nations, teaching them,* Matth. 28. 19.

them, What? to *obſerve the things that I have commanded you*. Lo, here is *commanding*, and here is *obſerving*. So, the *Goſpell* conſiſts, not only of certaine *Articles* to be beleeved: But of certaine *Commandements* alſo, and they to be obſerved. And what is that, but *Prædicabo Legem?*

Now (I know not how, but) we are fallen cleane from the terme, *Law*; nay, we are even fallen out with it. Nothing but *Goſpell* now. The name of *Law*, we looke ſtrangely at: we ſhun it in our common talk. To this it is come, while men ſeek to live, as they liſt. *Preach them Goſpell* as much as you will: but (heare ye) no *Prædicabo legem*, no *law*, to be *preached*, to hold or keep them in. And, we have *goſpelled* it ſo long, that the *Chriſtian Law* is cleane gone with us; we have loſt it, if *Prædicabo legem* (here) get it us not againe. But, got it muſt be, for as *Chriſt* preacheth, ſo muſt we; and *Law* it is, that *Chriſt* preacheth.

I ſhall tell you, what is come by the drowning of the terme, *Law*. *Religion* is even come to be counted *res precaria*; No *law*, no, no: but a matter of faire entreaty, gentle perſwaſion, neither *jura*, nor *leges*, but only *Conſulta patrum*, good fatherly counſell, and nothing, elſe. *Concilia Evangelica* were a while laid aſide: now there be none elſe. All are *Evangelicall counſels*, now. The reverend regard, the legall vigour, and power, the penalties of it are not ſet by. The rules, no reckoning made of them, as of *Law Writs*, none; but onely, as of *Phyſick bils*, if you like them, you may uſe them: if not, lay them by. And this comes of drowning the terme, *Law*. And all, for lack of *Prædicabo legem*.

I ſpeak it to this end: to have the one terme retained, as well as the other, to have neither terme aboliſhed; but with equall regard, both kept on foot. They are not ſo well adviſed, that ſeeke to ſuppreſſe either name. If the *name* once be loſt, the thing it ſelfe will not long ſtay: but go after it, and be loſt too.

They that take them to the one terme only, are confuted once a moneth. For, every moneth, every firſt day of every moneth, this verſe failes not, but is read in our eares. And here, a *law* it is. And ſo was the *Chriſtian Religion* called in the very beſt times of it, *Chriſtiana lex*, the Chriſtian law; and the *Biſhops*, *Chriſtianæ legis Epiſcopi*, the *Biſhops of the Chriſtian law*. And all the ancient *Fathers* liked the terme well: and tooke it upon them.

To conclude. *Goſpell* it how we will: if the *Goſpell* hath not the *legalia* of it acknowledged, allowed, and preſerved to it: if once it looſe the force, and vigor of a *law*, it is a *ſigne* it *declines*, it *growes weake* and *unprofitable*: and, that is a ſigne, it will not long laſt. We muſt go look our ſalvation by ſome other way, than by *Filius meus tu*: if *Filius meus tu*. (I ſay not, be not *preached*, but) be not ſo *preached*, as *Chriſt preached* it; and *Chriſt preach'd* it, as a *Law*. and ſo much for *Legem*,

Heb. 8. 13. 7. 18.

1 *Prædicabo Legem.*

Now, of this *law*, three things are here ſaid: Firſt, *legem* turns back upon *Prædicabo*. And this priviledge it hath, that it is *materia prædicabilis*, a *law* which may; nay, a *law* which is to be *preached*. And that *lawes* uſe not to be: Not to be *preached*. To be read upon at times privately: but, to be *preached*, not any *law*, but this. But, this is: and it ſerves for a ſpeciall difference, to ſever it from other *lawes*, and make it a kinde by it ſelfe. Even this, that it is to be preached.

To be preached: and that even to *Kings* themſelves, that make *lawes*: to *Iudges* themſelves, that are preſumed to be beſt ſeen in the *Law*: yet they to learne, they to be learned, in this *law*. *Erudimini* (is the word) *qui judicatis terram*, in the tenth Verſe after.

2 *De qua dixit Dominus.*

And the reaſon is: for this is a *law*, *de qua dixit Deus*. And ſo is none elſe. And that is a ſecond difference. There is a *law*, *de qua dixit homo*, *quam ſanxerunt homines*, which men among themſelves make for themſelves (as by-lawes are made.) This is of a higher nature. This, *God* Himſelfe made; is a *Law* of His owne making. *De qua dixit*, or rather *edixit*, for ſo is *Amar*; which *God* enacted firſt, and then gave commandement, it ſhould be preached.

אמר

And to whom? *Dixit ad me*, Who is that CHRIST. Firſt, and before all others to be preached by his *Sonne*. His preaching, He thought it worth, and gave it Him in charge,

charge, and accordingly (we ſee) He performed it, and profeſſed *Prædicabo*, that He will preach it.

But, the third is a reaſon, why it could not be otherwiſe; why it could not but be *preached*. Becauſe (as I told you, out of the very body of the word) it is not a *law* at large: but a *Statute law*. And the nature of that *law* is, without publiſhing, it cannot be knowne. 3 *Dixit* or *edixit.*

GOD hath His *Law* in the ſame diviſion that man hath his: His *Statute*, and his *Common Law*. *The Law of Nature which is written in the hearts of all men*, that, is the *Common Law* of the world. Of that every man is to take notice at his perill. But this *law*, here, is no part of that *law*: *Filius meus tu*, is not written in the heart; it muſt be *preached* to the eare. No light of Nature could reveale it, from within; *Preached* from without, it muſt be. And ſo, and no otherwiſe, come we to the knowledge of it. The very words gives it for ſuch, which is properly a *Statute* (as this is) enacted, and decreed in the high Court of GODS Councell above, and reſerved to be revealed in the latter times; And of *that we cannot heare without a Preacher*: and the *preaching* thereof was committed to CHRIST. He began, and we follow. And ſo much for *Prædicabo Legem, de quâ dixit Dominus ad me.* (The matter at large.) And now to His Text, wherein is the letter of the *Law* it ſelfe. Rom. 2. 14. חק Eph. 3. 5. Rom. 10. 14.

I reckoned up to you five particulars in this *Law*. 1. *Filius*, *a Son*. 2. *Filius meus*, *my Son* (that is) the *Son of God*. 3. *Filius meus genui*; the *Son of God begotten*. 4. *Hodie genui*, the *Son of God begotten this day*. 5. And fifthly, *Dixit genui*, (that is) *dicendo*, *genuit*, *begotten by ſaying*, as the word ſhould be. II

Of a *Son*, firſt. Which plainly ſheweth, it is not the old; it is a new *law* (this.) The old runs, *Ego ſum Dominus*, which muſt needs imply, *Servus meus tu*. This is, *Filius meus tu* (in another ſtile) which neceſſarily doth imply, *Ego ſum pater tuus*. A *Father* to be the giver of it. According to the former, He ſaith, *Ego ſum Dominus*, and we ſay, *Dominus meus tu*. According to this latter, He ſaith, *Filius meus tu*, and we ſay, *Pater meus tu*. This, the better by far: as far as the condition of a *Son* is better, than that of a *Servant*. And indeed, the maine difference betweene the two *laws*, is but this: *Do it* (ſaith the one) *Servus meus tu*, the imperfect *law* of *feare* and *ſervitude*. Do it (ſaith the other) *Filius meus tu*, the *perfect law of love and liberty*. 1 *Filius.* 1 Ioh. 4. 18. Heb. 7. 9. Iam. 1. 25.

Of a *Son*. Whoſe *Son? Filius meus*. And He that ſpeaks it, that ſaith *meus*, is GOD; and ſo to whom it is ſpoken, the *Son* of *God*. And the *Son of God* is a high title, and of a ſpeciall accompt. *Salomon*, before his Crowne or Scepter prized that ſpeech of God; *I will be his Father, and he ſhall be my Son*. 2 *Filius meus.* 2 Sam. 7. 14.

But nothing makes it more cleare, than this place. The laſt verſe, He ſaith, *Poſui te Regem, I have ſet thee a King*: that He ſpeakes not of, thinks it not fit. But here, now, *Filius meus tu*, this (lo) *preach* He will, this He thinkes worth the *preaching*. *Filius meus tu*, rather than, *Poſui te Regem*, to be the *Sonne of God*, than to be a *Prince in Sion*.

The *Son of God*: and the *Son of God begotten*. For *Sons of God* there be, that are not begotten; that come in another way, that come by *adoption*. To *beget*, is an act of *nature*, and is ever determined in the *identitie* of the *ſame nature*, with him, that did *beget*. And this putteth the difference. 3 *Genui.*

Otherwiſe, God ſpeakes of *Angels* as of His *Sons*: *When all the Sons of God praiſed Him*. Speaks it of *Iſrael*, his people: *Out of Egypt have I called my Son*. Speaks it of *Rulers* and *Governours*: *Ye are all the Sons of the moſt high*. To every of theſe, as much in effect is ſaid, as *Filius meus tu*. But to which of them all, to which of the Angels ſaid He at any time, *Genui te*, *I have begotten thee?* Not to any. *Filii* they were, but not *geniti*, none of them all. So, *Filius meus tu* is communicated to others; but *Genui te*, to no creature, either in heaven or earth. Of none, is *Genui* to be verified in proper terms, but of CHRIST, and of CHRIST only. Iob 38. 7. Hoſ. 11. 1. Pſal. 82. 6

Hodiè Genui. *Begotten*; and *this day begotten*: *Genui*, and *Hodiè genui*: for, *begotten* He had beene before. Another *begetting* beſides this, Two *Genui's*, A *Genui* before *Hodiè*: *Ex utero ante Luciferum genui te*, ſaid the LORD to my LORD, in the CX, *Pſalme*. *Twiſe begotten* He was. *This day begotten*, and *begotten ante Luciferum*, before there was any morning ſtar, and ſo, before there was any day at all; and ſo, before any, *quod cognominatur Hodiè*, any time, that is called, *To day*.

Pſal. 9. 11. 3.

We are to take notice of both theſe *generations*, [1] Of *Chriſtus ante Luciferum*, and of [2] *Lucifer ante Chriſtum*. To take notice of both: but, to take hold of this latter. For, that, *ante Luciferum* was not for us, His ſecond *begetting*, His *Hodiè genui*, His this dayes *begetting* is for us, is it we hold by. Not, *by his going out from everlaſting*: not by His *olim*, *ante Luciferum*, *ante ſecula genitus*: None of theſe. *Hodiè genitus* is the *Law*, that we are to *preach*: (that is) not His *eternall*, but His *Hodiernall generation*, Not as GOD, of the ſubſtance of His *Father*, *begotten before all worlds*: but as *Man*, *of the ſubſtance of His Mother*, *borne in the World*: *when in the fullneſſe of time* GOD *ſent His Sonne made of a Woman*. And that, was the *Hodiè genui* of this day.

Mic. 5. 2.

Gal. 4. 4.

5 *Dixit genuit.* Now the ſpeculative *Divine* pierceth yet deeper, he finds a further myſterie in theſe two words, *Dixit genui* (that is, ſaith he) *dicendo genuit*. He ſaid, He *begat* (that is) by His very *ſaying*, He *begat*. Wherein the very manner of His *begetting*, is ſet forth unto us.

There is a very neer reſemblance betwixt *Dixit*, and *Genui*; betwixt *begetting*, and *ſpeaking*. To *beget* is to bring *forth*: ſo, is to *ſpeak*, to *bring forth* alſo. To bring forth a word, and CHRIST (you know) is called the *Word*. Now, when we ſpeake, either we do it *within*, to our ſelves, or *without*, to others. Either of which two, may well be compared to a like ſeverall *begetting*.

1 When we think a *word* in our thought, and ſpeak it there, within, to our ſelves (as it were in ſilence) and never utter it: this (if you mark it well) is a kind of *conceiving* of *generation*: the *mind*, within of it ſelfe *ingendring* a *word*, while (yet) it is but in notion, kept in, and known to none, but to our ſelves. And ſuch was the *generation* of the *Eternall Word*, the *Son of God*, in the mind of His *Father* before all worlds; and even to that doth the *Apoſtle* apply the *Genui* of this verſe. And this is the firſt *begetting* or *ſpeaking*.

Heb. 5. 1.

2 Now, as the word, yet within us in our thought, when time comes that we will utter it, doth take to it ſelfe an *airy body* (our breath by the vocall inſtruments being framed into a voice) and becommeth audible to the outward ſenſe: (And this we call the ſecond *begetting*, or *ſpeaking*.) Right ſo, the *eternall word of God*, by *Dominus dixit*, by the very breath of GOD, the *Holy Spirit* (which hath his name of *Spiro*, to *breath*) *corpus autem aptâſti mihi*, had a *body framed Him*, and with that body was brought forth, and came into the world. And ſo, theſe words *Genui te*, this very day, the ſecond time, verified of Him. *Genui*, and *Dixit Genui*; *ſaid*, and *by ſaying begot Him*: For, how ſoone the *Angels voice ſounded in the bleſſed Virgins eare*, inſtantly was He incarnate in the womb of His *Mother*.

Heb. 10. 5.

Of both which words, *Dixit* and *Genui*, we can ſpare neither. There is good uſe of both. Of *Genui*: to ſhew the truth of the *identitie* of His *nature* and *ſubſtance*, with His *Father* that *begat* Him, and with His *Mother* that *bare* Him. For, to *beget* is when one living thing bringeth forth another living thing, of the ſame *nature*, and *kind* it ſelfe is.

3 But (I know not how) the terme of *begetting*, the very mention of that word, carrieth our conceit to a matter of *carnalitie*: therefore, is the word [*Dixit*] well ſet before it, to ſhew this *Genui*, was not by any fleſhly way; to abſtract it from any mixture of carnall uncleanneſſe. That the manner of it was, onely as the word is purely and ſpiritually conceived in the mind. The one word [*Genui*] noting the *truth*: The other word [*Dixit*] the, no way carnall, but pure, and inconcrete manner of His generation. And ſo I have gone over, the five termes of this *Law*, or (if you pleaſe) five *points* of this Text.

The

The hardeſt is yet behind: For it will not ſinke into our heads, how this ſhould be called a *Law*. It ſeemes nothing leſſe: rather a *Dialouge* betweene a *Father* and his *Sonne*. But a *law* (ſure) it cannot be. A *law* runs in the *Imperative*; this is meerly *Narrative*: declares ſome-what, injoynes nothing; gives not any thing in charge, as *lawes* uſe to do. III.

Sed non poteſt ſolvi Scriptura, GOD *muſt be true in all his ſayings*, CHRIST may not *preach* falſe doctrine. A *Law* He hath called it; and we may not give it any other name. Ioh. 10 35. Rom. 3. 4.

There be that thinke, this verſe is but the *preamble*, and that the body of the *law* doth follow, and reacheth to the end of the *Pſalm*.

But, the better ſort are of mind, that even this verſe, taken by it ſelfe, contains in it a *law* full and whole. Let us ſee then, whether we can find it ſo.

We pitch upon the *Apoſtles* diviſion of the *law*, into *Lex fidei*, and *Lex factorum*. If both theſe be found in it, we may well allow it for a *Law*.

We will begin with *Lex fidei*: what we are to believe of *Him*. Of *Him* (that is) of theſe three: 1. Of His *Perſon*. 2. His *Natures*. 3. and His *Offices*.

And then come to *Lex factorum*. 1. Firſt, what He doth for us, the *benefit* of this *Law*. 2. And then, what we are to doe for Him againe, our *dutie* out of this *Law*. The former of which (the *benefit*) is the *Goſpell* of this *law*. The latter (the *dutie*) is the *law* of this *Goſpell*.

Of His *perſon* firſt. That He is, of *Himſelfe*, a *perſon ſubſiſting*. Plaine, by the two *perſons* that are in the Text, *Ego* and *Tu*; the firſt and ſecond perſon in *Grammer*: and the ſame, the firſt and ſecond *perſon* in *Trinity*. Here is *Ego genui*, the *perſon* of the *Father*; and *Filius meus tu*, the *perſon* of the *Son*. Here is one *begets*: And (ſure it is) *nemo generat ſeipſum*, none *begets* himſelfe; but he, whom he *begets*, is a *perſon* actually diſtinguiſhed from him, that begets Him. 1 *Lex fidei*. 1 Of His *Perſon*

But, of theſe two *perſons*, this you will marke. That, the firſt that is *named*, is *Filius meus tu*. He ſtands firſt in the verſe before *Genui te*. We heare of *Filius*, before ever we heare of *Genui*: For, that is the *Perſon* we hold by. By *Nature*; *Genui te* ſhould go before *Filius meus*; but *quoad nos*, *Filius meus* is before *Genui*: To ſhew, there is no comming to the *Father*, but by Him; no intereſt in the *Father*, but from, and through Him, This for His *Perſon*. Ioh. 14. 6.

And, in His *perſon*, we believe *two natures*, ſet downe here in the two words, *Hodie* and *Genui*. If you do obſerve, there is ſome-what a ſtrange conjunction of theſe two words. One is *preſent*, *Hodie*: the other is *perfectly paſt*, *Genui*. In propriety of ſpeech it would be a preſent act, for a preſent time: or it would be an act paſt with an adverb of the time paſt: and not joyne a thing in being (*Hodie*) with an action ended and done (*Genui.*) 2 Of His *Natures*

The joyning of theſe two together, the verifying them both, of one and the ſame *perſon*, muſt needs ſeeme ſtrange. And indeed, could not be made good, but that in that one partie, there are two diſtinct *Natures*. To either of which, in a different reſpect, both may agree, and be true, both. Some little difference there will be about the ſorting of the two words: which to referre to which. But, that will eaſily be accorded, for they will both meet in the end.

There be, that, becauſe *Hodie* (the *preſent*) is yet in *Fieri*, and ſo not come to be perfect; underſtand by it, *His temporall generation* (as man) which is the leſſe perfect, as ſubject to the manifold imperfections of our humane nature, and condition. And then, by *Genui*, which is in *factum eſſe* (and ſo, done and perfect) underſtand *His eternall generation* (as the SON of GOD) in whom are abſolutely all the *perfections* of the *Deitie*.

There be other, and they fly a higher pitch, and are of a contrary minde: For, whatſoever is paſt, is in *time* (ſay they) and ſo *Genui* is temporall: and, that *Hodie* (that) doth beſt expreſſe *His eternall generation*: For that, nothing is ſo properly affirmed of

eternity

eternitie it ſelfe, as is *Hodiè*. Why? For, there, all is *Hodiè*: there, is neither *Heri*, nor *Cras*; no *yeſterday*, nor to *morrow*. All is, *To day*, there. Nothing paſt; nothing to come: all preſent. Preſent (as it were) in one inſtant, or center, ſo in the *Hodie* of *Eternitie*. *Paſt*, and to *come*, argue *time*; But, if it be *eternall*, it is neither: All there is *Preſent*. *To day* then, ſets forth *eternity* beſt (ſay they) which is ſtill preſent, and in being. But, *Genui* (that, being paſt) cannot be His eternall at any hand, but muſt needs ſtand for His *temporall*.

But whether of theſe it be, *Genui*, His *eternall* (as perfect) and *Hodie* (as not yet perfect) His *temporall*; Or, *vice verſa*, *Hodie* repreſent *eternitie* beſt, and *Genui*, *time*, as being ſpent and gone: Betweene them both, one way or other, they will ſhew His *begettings*. You may weave *Hodie* with *Genui*, or *Genui* with *Hodie*, and betweene them both, they will make up the two *Natures* of Him, that was the *Hodie genitus* of this *day*. Concerning whom, we believe; as firſt, that He is one intire *perſon*, and ſubſiſts by Himſelf; So, ſecond, that He conſiſts of *two* diſtinct *Natures*, *eternall* and *temporall*. The one, as *perfect God*: the other, as *perfect man*.

3 Of His *offices*

Now for His *Offices*. Them, we have likewiſe in the two words, *Prædicabo*, and *Legem*. *Prædicabo*: By that, it is plaine, He doth *preach*. And that ſeemes ſtrange: for the laſt newes we heard of Him (in the verſe before) was, that He was ſet a *King in Sion*. And the word *legem* imports as much: For, *lawes* (with us) are the *Kings lawes*.

A *King* to *Preach*? Let that alone for the *Prieſts*. That, is their *Office*; *they ſhall teach Iacob His Iudgments, and preach to Iſrael His Law*. But *preach* He will (as He ſaith.) So, *meus Filius* will prove a *Prieſt* (as it ſeemes:) A *Prieſt*, indeed. And, which is yet more ſtrange, by vertue of theſe very words: *Filius meus tu*. No words (one would think) to prove Him a *Prieſt* by; and we ſhould hardly believe it, but that (in *Heb*. 5. 4) the *Apoſtle* deduceth His *Prieſthood* from theſe very words: *No man* (ſaith he) *taketh unto him this honour*, (that is, the honour of the *Prieſt-hood*) *but he, that was called of God, as was Aaron*. And then he adds, *No more did* CHRIST, *He took not this honour upon Him, to be our high Prieſt: but He, that ſaid to Him* [*Filius meus tu, hodie genui te*] *He gave it Him*. So, that by vertue of theſe words, CHRIST was conſecrate a *Prieſt*; as by vertue of the other [*Poſui te Regem*] He was ſet a *King* in *Sion*.

Deut 33. 11.

And the place (*Sion*) ſuits well with both. For *Mount Sion* had two *tops*. On the one was the *Temple* built: on the other was the *Kings Palace* ſituate. The one for *Prædicabo*: the other for *Legem*. In the one (as *King*) he makes a *law*: in the other (as *Prieſt*) *preacheth* it. Firſt, *Poſui Regem*; and then, *Prædicabo Legem*.

And indeed the *Kings* that were his types, were mixt of both. *Melchiſedek*; him the Apoſtle ſtands on at large, in *Heb*. 7. And if this *Pſalme* be *David's* (as queſtion leſſe it is, for, his it is avowed to be *Act*. 4. 25.) why then, he *preach'd* too. And for *Salomon*, it is too evident; we have his booke of the *Preacher*. The like, may be ſaid of *Ezechias*, and the reſt by whom, this *King* (here) was in any ſort repreſented. And, by vertue thereof, they all had a greater care of publiſhing this *law*, here, than of any of their own *lawes*: as on the contrary, *Ahab*, and his race *had more care of the keeping the ſtatutes of Omri*, then they had of the Lawes of GOD.

Mic. 6. 16.

We believe then, for His *Offices*; that, He is both *King* and *Prieſt*. Hath a *Kingdome* to rule: Hath a *Dioceſe* to *preach* in. His *Kingdome*, the *Heathen, to the uttermoſt parts of the earth*: His *Dioceſe*, as large. His *Auditorie*, all *States*, even the *higheſt*, *Kings* and *Iudges*: for *Prædicabo Legem* concerns them all, And this, for *lex fidei*: what it binds us to believe of Him.

2. *Lex factorum*, 1 What he doth for us. *The Benefit.* Ioh. 1. 12.

Now for *Lex factorum*. Firſt, what ſhall be done to them, that live by and under this *law*. They ſpeake of *Lawes* of *grace*: This is indeed, a *law* of *grace*; nay, it is, *The law of grace*: not only as it is oppoſite to the *law* of *nature*; but even, becauſe it offereth *grace*, the greateſt *grace*, that ever was. For, what greater *grace* or favour can be done to any, than to have theſe words [*Filius meus tu*] ſaid unto *him*? This *law* doth it: *for to them, that receive it, it giveth power to be made the Sons of* GOD.

The

The words ſeem to be ſpoken to one perſon only: but (as *lawes* of *grace* uſe to be) are to receive ampliation, and to be extended, to the moſt benefit.

Dixit ad me. Said He it to *Him*, and ſaid He it, to *Him* alone, and ſaid he it to no other, but to *Him*? No: for, He gave it *Him* in charge to *preach* it; and to *preach* it, is to ſay it to others. Therefore it is, *Dixit ad me, ut ad alios; per me*: it was ſo ſaid to *Him*, as that by *Him*, it might be ſaid to others. *Prædicabo* makes it plaine. 1

Prædicabo. When CHRIST doth *preach*, He is not to be underſtood to *preach* to Himſelfe: no man doth ſo at any time; but to others more or leſſe, that may be, or ſhould be the better for His *preaching*. For, what needed it be *preached*, if it concerne none, but Him? if none to have benefit, but He? if they, that heare it *preached* ſhall receive no benefit by it? 2

So ſay we, of *Legem*. This *law* was not made for CHRIST: it needed not for *Him* (any *law*.) He was *Filius meus tu* φύσει, καὶ οὐ νόμῳ, needed no *law* to make Him that, which by *nature* he was. The *law* was for others, which, by this *law*, were to be made that, which, by nature, they were not (that is) the *Sons of God*. 3

Take the very words. You ſee, His Text is not in the firſt *perſon*, *Filius tuus ego*: His Text is, *Filius meus tu*. And, who is that, *Tu*? It cannot be CHRIST Himſelf by common intendment. The *Father* ſaith to Him, *thou art my Son*: But, to whom is it, that CHRIST ſaith, *Thou art my Son*? For, *Filius meus tu*, is His Text; that, He muſt *preach* on: He may not goe from the words, or change the tenour of his Text. Who is then, that *Sonne*? To whom applieth He His Text? To ſome other certainly. 4

The *Apoſtle* ſaith, *He was ſet and ſent, that He might bring many Sons unto God*, to whom *God* alſo might ſay, *Filius meus tu*. And himſelfe likewiſe ſaith of himſelfe in the *Prophet*: *Behold, here am I, and the children which God hath given me.* Heb. 2. 10. Eſa. 8. 18.

And who be thoſe *Children*? Thoſe, whom He ſhall regenerate, and beget anew by his *prædicabo Legem*, the *immortall ſeed*: For, *of His own good will begat He us, by the Word of truth, that We might be the firſt fruits of His creatures.* Theſe are the *children*, that are here meant. Of whom it ſhall be ſaid, *quòd, per filium, filii*, that in and by this *Son*, they ſhall be His *Sons*, all. And, what was ſaid to *Chriſt*, ſhall be ſaid to them, and every of them, *Filius meus tu*. The *Birth*. 1 Pet. 1. 23. Iam. 1. 18.

Of *Sion* ſaith the *LXXXVII. Pſalme*, *It ſhall be ſaid, He was borne in her.* And that is true, for ſo He was. But he goes on further, and ſaith, *He did remember himſelf of Rahab, and Babylon, the Philiſtims, and the Morians land, for, loe, there He was borne.* *Borne* there? How can that be? Yes, *borne* there, and here, and every where; where, by this *Prædicabo Legem*, He *begets children to God*. The power, and vertue of his *Birth* reacheth even thither. Every place that receiveth *His law* (where ever it be) even there he is *Borne*. This for his *birth*. Pſal. 87. 4.

To this *Birth* there belongs a *Birth-right*. They talk much of the *law*, as of a *birth-right*: but (lo) this here, is a *Birth-right*, indeed; and that, *veri nominis*; and amounts to more than a *Childs part*. And it growes out of the double title, or intereſt, which he hath to all that is given him. For, as he is twiſe a *Son*, twiſe *begotten*, [1] *Ante luciferum*, and [2] *Hodie*: ſo hath he a double right growes to him, expreſſed in two diſtinct words (in the next verſe) [1] one of *inheritance*, [2] the other of *Poſſeſsion*, or *purchaſe*; for, *Ahazza* is true *Hebrew* for a *purchaſe*. Of which two, One contents him: his title, as heire. The other he tranſcribes and ſets over to us, which is that of his *purchaſe*, as *Hodie genitus*. The *Birth-right*. אחזה

But we need not ſo much as to go to the next verſe for it. *Filius meus tu*, will ſerve; Which was ſaid twiſe to him. [1] Once, at his *Baptiſme*, *hic eſt filius meus*.. And ſo it is likewiſe at ours, to us; for, *therein we are made members of Chriſt, and the children of God*. [2] And againe, *hic eſt Filius meus*, at his *transfiguration* in the *Mount*. And we keeping the *law* of our *Baptiſme*, the ſame ſhall be ſaid to us likewiſe, the ſecond time; and when time comes, we ſhall be *transfigured* into the *glorious image of the Son of God*. And this is, *Lex factorum* on his part: this ſhall be done for us by Him. This we called the *Goſpell* of this *Law*. Mat. 3. 17. Mat. 17. 5. Phil. 3. 21.

And

What we to do for Him: *The duties.*

And what ſhall be done for us by Him? Which is the *law* of *duty* on our part required; and which we called the *law* of this *Goſpell*: implyed in the two firſt words, *Prædicabo* and *legem*. Either *word* hath his condition. Firſt, if he *preach*, that we beſtow the hearing of him. And then *legem*, that we know it is a *law* he preacheth: and therefore ſo, and no otherwiſe than ſo, to heare it.

1 *Prædicabo.*

Heare him *preach*? that we will be intreated to, eaſily. If that be all, we will never ſtick with him for that. Nay, GOD's bleſſing on his heart, for (as the world goes) we are now, all, for *preaching*.

2 *Legem.*

But take *Legem* with you too. It is ſo *Prædicabo*, as it is *legem*. *Preached*, and ſo *preached*, as it is a *law*, his *Sermons* are ſo many *Law-lectures*: *His preaching* is our *law* to live by; And *law* binds, and leavs us not to live, as we liſt. And, if that which is *preached* be *law*, it is to be *heard*, as a *law*; *kept*, as a *law*; to be made our *lex factorum*, as well as *lex fidei*. If we heare it otherwiſe, if we heare it not ſo, if we looſe *legem*; we may let go *Prædicabo* too, and all.

And here now, we break. As a *law*? Nay, none of that. The *hearing* we will give him: but ſoft, no *law* (by your leave.) Our caſe is this: So long as it is but *Prædicabo*, but *Preaching*, we care not greatly, though we heare it: but, if it once come to *legem*, to be preſſed upon us, as a *law*; farewell our parts: we give him over: for *law* binds, and we will not be bound. Upon the point, we are *faſt* at *Prædicabo*, and *looſe* at *legem*. Leave *Chriſt* his *booke* to *preach* by; but keep the *law* in our own hands. But (to be ſhort) if we heare it, not as a *law*; heare it not, but as *newes*; if we bring our Sermons to an *end*, *as a tale, that is told*; if that be all: we forfeit all that followes, all our part and portion, in *Filius meus*, and *Hodie genui* and all.

Pſal. 90 9.

By *legem*, what *law* is meant.

Now, if you ask, what *law* it is, is here meant? No other, but the *law*, of theſe words, *Filius meus tu*: For, *Filius meus tu*, in the body of it, carrieth the *law*; That containes all *Filiall duties*, which is the perfecteſt *law*, when all is done.

For, the *law* of a *Son* is more, than all *lawes* beſides. For beſides that it is *lex factorum*, that a *Son* will doe any thing that is to be done; he will further do it, out of *filiall love* and *affection*, which is worth all. And this *law* (indeed) is worth the *preaching*. It is *Exhibita de Sion lex, the law that came from Sion.*

Eſay 2. 3. Gal. 4. 24.

The *law of Sinai*, that begins with *Ego ſum Dominus*; it is a *law* of ſervitude; a *law* for the *bond-woman* and her brood. Never *preach* it: at leaſt, not to *children*. That *law* is to give place, and in place thereof, is to come the *law of Sion*, which we *preach*; the *law* of the *free-woman*, and the *children of promiſe*: the *law* of *love*, of *filiall love*, proceeding, not from the *Spirit* of *bondage*, but from the *Spirit of adoption*.

Gal. 4. 28. Rom. 8. 15.

There is *lex factorum* in both: But, as *Gregory* well expreſſes it, *Si ſervus es, metue plagas*, if thou be *bond* (as *Iſmael*) do it, out of ſervile feare, for feare of the whip. *Si mercenarius, expect a mercedem*: if thou be an *hireling* (as *Balaam*) doe it, out of *mercenary* reſpect. *Sed ſi filius meus tu*; then doe it, out of true, naturall affection; performe all duties of a kind *Sonne* to him, that ſaid, *genui te*, as did *Iſaac* the *ſon* of the *free-woman*; to *Abraham*, that begot him, *even to the laying downe of his life*. *None* to *Timothie*, (ſaith Saint *Paul*) *none like minded to him; for, as a ſon with his Father, ſo hath he laboured with me in the Goſpell*. So, (that is) ſo freely, ſo fincerely, ſo reſpectfully, as a loving, kind, naturall *ſonne* could doe no more. And that is *lex factorum*, indeed. And ſo much for *lex factorum* on our part: what we doe for him: the *filiall* duties: the *Law* of this *Goſpell*.

Gen. 22. 9. Phil. 2. 20. 22.

1 The *Time hodie.*

We lack nothing now, but the *time*. And as *legem*, is the condition; ſo *hodie*, is the *time*. We are willed by the *Apoſtle* to inſiſt upon this word, *hodie*, to call upon men for this *duty*, while it is called, *To day*. Not to defer, or to put off, or make a morrow matter of it. We are all inclined to be *Craſtini*, or *Perendini*, for to morrow, or next day, or, I know not when; but, not to be *Hodierni*. *Hodie* is no *adverb* with us: for, where ſhall we find one, but will take *daies* for any matter of *dutie*? To look to this *Hodie*, and not deceive our ſelves: for no time, but *hodie*, hath any *promiſe*: Witneſſe, *Hodie, ſi vocem*; *To day if you will heare his voyce*; which every day ſounds in our eares.

Heb. 3. 13. 15.

Pſal. 95. 7, 8.

But,

But, *Hodiè genui*, is more than *Hodiè*: for every *day* in the yeare, while it lasts, is *Hodiè, To day*: but every day is not *Hodiè genui*. There is but one of them in the whole yeare; and that, is this *day*. This *day* then to take: of all other *Hodie's*, not to let slip the *Hodie* of *this day*. A *day*, whereon this Scripture was fulfilled: whereon, *Dixit, & factum est, He said it, and did it*; whereon, this *Sonne* was born, and given us: A *day*, whereon as it is most kindly *preached*; so, it will be most kindly *practised* of all others. And so, I hold you no longer; but end. 2 *Hodie genui.*

Praying to Him, that was the *Hodie genitus of this day*, *Him*, that was *begotten*, and *Him*, by whom He was *begotten*; that we may have our parts, as in *Prædicabo*, *preaching*; so likewise in *legem*, the *Law*: in both *legem fidei*, to believe aright, and *legem factorum*, to live according: That we performing the *filiall duties required*, may attaine the *filiall rights promised*, and may be in the number of those, to whom first, and last, *Filius meus tu* shall be said, to our everlasting comfort, and to the praise of the *glory* of *His grace*, through CHRIST our LORD. Ephes. 1 6.

Q A SER.

SERMONS
PREACHED
UPON
Aſh-wedneſday.

A SERMON PREACHED BEFORE QUEENE ELIZABETH,

AT VVHITE-HALL, *ON THE* IV. of March, *Anno Domini*, MDXCVIII. being *ASHWEDNESDAY.*

PSAL. LXXVIII. Ver. XXXIV.

Cum occideret eos, quærebant Eum: & revertebantur; & diluculo veniebant ad Eum.

When He ſlew them, then they ſought Him: and they returned, and inquired early after GOD.

THIS *Pſalme* is a Calender, or Roll of *reports*, how from *Moſes* to *David*, the *Iewes* carried themſelves to God, in matter of Religion. And this *verſe*, a report how in the matter of repentance (expreſſed here, under the terms of *ſeeking* and *turning* to GOD.) Wherein, this they did, this was their faſhion: while He ſpared them, they ſought Him not; *When He ſlew them, then they ſought Him. Cum, &c.* Theſe words then are a report.

A *report*: but ſuch an one, as when S. *Paul* heard of the *Corinthians*, he could not commend it: *What ſhall I ſay? Shall I praiſe you in this? No: I praiſe you not.* Neither He them, for that: Not I theſe, for this. Rather as old Father *Ely* ſaid to his ſonnes: *Non eſt bonus Sermo hic, quem audio de vobis*; This is no good report I heare, *Cum occideret*, &c. 1 Cor. 11. 17. 1 Sam. 2. 24.

Whether good or whether evill, it pertaineth to us. For, to us of the *Gentiles* hath
1 Cor. 10. 11. S. *Paul* entailed whatsoever well or ill befell the dissolved Church of the *Iews:* These, *all these came unto them for example, and are enrolled, to warn us that grow nearer and nearer to the ends of the world.*

Both pertaineth unto us; the Scripture hath both: And, in it, draweth out our dutie to us, in both, in good and evill reports; as it were in white work, and black work. And we to have use of both: Yet, not of both reports alike, but diversly, as our instructions upon them are diverse. For we are not so much to regard the bare *report*, as the instruction of it. For which cause *Asaph* hath entitled this *Psalm*, not *Asaph's report*, but *Asaph's instruction.*

Now, we have here our *report*: May we find, what our *instruction* is touching it? We may. *Asaph* expresly hath set it downe at the VIII. *verse* before. That this, and other errours of theirs are here upon the *File*, *Ne fiant sicut patres eorum*, that we should not be like our *forefathers, a crosse and crooked generation.* Not like them, in other indignities: and among other, in this *Cum occideret, &c.* Never to seeke GOD but when he *kills* us.

In which foule indignitie, our Age is (certainly) as deep, as ever was that; And we need *Asaphs instruction*, no lesse than they.

For, as if there were no use of Religion, but only *Cum occideret*, so spend we all our whole time, in the search of other things. Not caring to aske, or seek, or confer about the state of our soules, even till *occideret* come. And then (peradventure) sending for *Asaph*, and hearing him speake a few words about it, which we would faine have called seeking of GOD. I can say little to it: I pray GOD, it prove so: but sure
Dan. 5 27: (I feare) it will be found *Minus habens*, far short of it.

Which is so usually received, that take a survey, not one of an hundred ever think of it, before. So securely practised, as if we had some *Supersedeas* lying by us, not to do it till then: As if there were no such Scripture as this upon record; *which turned to their destruction*, and must needs lye heavie upon us, when we shall remember it. *Cum occideret, &c.*

Now sure, this course must needs be prejudiciall to our soules: and a number perish in it daily before our eyes. Yet we sit still, and suffer this custome to grow and gather head. Neither delivering their soules, or (at least) our own, by telling them seriously, this is not the time: and, then, to *seeke*, is not the *seeking*, God will allow. That this is a *Ne fiant*, such a thing, as should not be done in Israel. That it is upon record, ὡς ὑπόδειγμα, to their disgrace and *destruction:* And it cannot be to our comfort or commendation, to doe the like. Out of which their *destruction*, *Asaph* frameth an *instruction* for us: and (as it is well said, and firly to this day) *ex cinere Iudæorum lixivium Christianorum*, of the *Iewes* ashes maketh a lee for *Christians*, to cleanse us from this foule indignitie. *Vt, videntes cadentes, videant ne cadant*, that, heeding their fall, we take heed we fall not: that is, *seeke*, not as they sought, lest we perish, by like example of *seeking* too late.

Therefore, that we set our selves to *seek*, before this *Cum* come: that is (in a word) *seek* GOD, as by repentance and the fruits; so by undelayed repentance, and the timeIude 12. ly fruits of it; and be not like the *Apostle Iude's* δένδρα φθινοπωρινὰ, our *seeking* all Summer, *withered* and drie, and beginning to shoot out a little, about Michaelmasse spring: Of which kind of shooting, fruit can never come. This is the summe.

The Division The words consist of two parts. Two parts: but, these two evill matched, or
2 Cor. 6. 4. (as S. *Paul*) *unequally yoaked* together. For, where our chiefe actions (of which I take it, our *seeking* of GOD is one) should have the chiefest time; Here, is the first and best of our actions sorted, with the last and worst part of our time: *Quærebant Eum*, with *Cum occideret.*

And, not only misse-sorted, but misse-placed. For, *cum occideret*, His *killing* standeth before our *seeking*: whereas our *seeking* should be first, and His *killing* come after. This was never GOD's *Fiant*: they must have a *Ne fiant.*

Of

Of theſe two, then. Firſt by way of *report*, joyntly: that, *de facto* thus it is: thus, they; and thus, we *ſeek*. I

Then if we take them in ſunder, and (as *Ieremie* ſaith) * *Separate the precious from the vile*: *Quærebant Eum*, the flower of our actions, from *cum occideret*, the droſſe, dreggs, and very refuſe of our time. Conſider them apart, and ſhew. 1. That this *time* is not the time: 2. And that this *ſeeking*, thus ſorted, and thus placed, is no *ſeeking*, nor ever ſhall *finde*. Therefore, with *Aſaph's* inſtruction, to ſettle our *ſeeking* upon ſome other time; and to reſolve, to begin it before. II

* Ier. 15 19.

TWo powers there are in *Cum*: 1. A *Privative*, of all times before: 2. A *Poſitive*, of that inſtant time, then. No time, before, we *ſeek*: At that inſtant time, then, we doe. On which two conſiſteth *Theatrum vitæ*, the very Theater of our life. Our caſe, before that time, is lively expreſſed in the words immediately predecent. *They ſpent their dayes in vanitie, and their yeares in turmoile in the world.* Our caſe, then, at that time, in theſe words, *cum occideret eos*. Yea, by implication they are both in this verſe: By what they doe now, is implyed what they did before. [1] *Now* they *ſought him*: So that, before, they loſt Him. [2] Againe, *Then* they *turned to*: So that, before, they turned away, and not once looked toward *Him*. [3] Now they *roſe up early*: ſo that, before, they put it off till twilight. [4] Now they *remembred*: ſo that, before, they forgat Him cleane; No ſpeech, no queſtion; nay, no thought about Him. I

Of both *de facto* joyntly.

1 *Cum occideret.*

Verſ. 33.

Thus it was (ſaith *Aſaph*) under *Moſes*. While His hand was not upon them, they regarded Him not, as not worth the *ſeeking*: *Perdebant Eum*, it was their *looſing* time. But, *when He ſlew them*, they fell to *ſeek*; and well was he that might finde: *Quærebant Eum*, it was their ſeeking time. 1

Before, *Quærebant alia*, they found themſelves other matters more meet to *ſeek*: Then *Quærebant eum*, they gave over all, to ſeeke Him, only. 2

Before, He ſought them; and they gave Him good leave, ſo to doe. Then all is turned out and in: As, He, them, before; So they, Him, now. 3

And is it not thus with us, that are now *in theatro* upon the ſtage? Yes indeed: and more, if more may be. This, is but *vetus fabula, per novos hiſtriones*, the ſame *Play* againe by other *Actors*. For, in Publike: when in the dayes of ſafety, plenty, and peace, we are in the 6. of *Amos*, and are beſt at eaſe when *Quærebant* is fartheſt from us; but, if Warre, Famine, or Contagion come, then we runne to the II. of *Ioel, Sanctifie a Faſt, and call for the Ark*, and grow all godly on a ſudden: What is this, but *Cum occideret?* And in Private: When while youth, and ſtrength, and health doth laſt, while the evill day is farre off, we are even at *ceſſare fac Sanctum Iſrael à nobis*, Cauſe the *Holy one* of *Iſrael* to ceaſe from us; But, when diſtreſſe, danger, or death come, when *Rabſaketh* is before the walls, then we cry, *Now is the day of tribulation and anguiſh*; now *the children are come to the birth, and there is no ſtrength to bee delivered*; Now, *Send to Eſay*; Now, *lift up thy prayer for the remnant that is left*: What is this, but *Cum occideret?* Surely, this is our caſe: Our *ſeeking* goeth wholly by our *killing*: waxeth and waineth: is out and in, as that is neere at hand or farther off. I need not tell it, your eares and eyes are daily witneſſes, that this is a true ſaying, *Cum occideret eos*, &c. No *killing*, no *ſeeking*. 2

Ioel 2. 19.

Eſay 30. 11.

Eſay 37. 3. 14

This is a true ſaying: but, all true ſayings are not by all *meanes* (Nay ſome, not by any meanes) *to be received*. The *report* (indeed) is, Thus it was. But the inſtruction is *Ne fiant*, that it ſhould not be. To the end then, we may know, what to receive and what to refuſe, we will take it in peeces, and melt the droſſe from the ſilver metall. *Quærebant eum*, by it ſelfe is good: Put *occideret* to it, it is baſe. Of theſe then in order. II

Of each *ſeverally*.

Of *quærebant eum*, we ſhall ſoone agree (if it be *quærebant eum*) that it is a *Fiat*; a thing 1 *Quærebant Eum*, our *fiat*.

thing to be done. Which, many other wayes might be made to appeare, but by none better than this, here: That, at laſt, all come to it: Sooner or later, all ſeeke it: all men, if not before, yet *cum occideret*, then, certainly.

Quærebant, they ſought: they and all Pſal. 24 6.

All *ſeek*: And among all, *They* ſought: which word is not without his weight here. For, what are theſe, that *Aſaph* here meaneth, by *they*? Not *Saints*: Not, *generatio quærentium*, the *generation of them that ſeek* GOD. But, *they*, that (in the *verſe* before) *waſted all their dayes in vanitie, and their yeares in turmoiling in the world. They idle riotous perſons: They* ſought.

1 Ver. 33.

They, that (in a verſe after) *flattered Him with their lips*, and gave Him all the good words that might be, and meant no ſuch thing. The *Hypocrites*, *They* ſought.

2 Ver. 34.

They, (that a little before) *grieviouſly provoked the moſt High* GOD, with ſpeeches little better than blaſphemy, *Can* GOD *doe this? Is there a* GOD *amongſt us*, or is there none? And ſo, in ſtead of *quærebant Deum*, *quærebant*; *An Deus*, made a queſtion whether there were any to *ſeek*: That is, even the *very wicked*, and (of all wicked, the worſt) the prophane *Atheiſt*, *They* ſought: Even, at laſt, *They* ſought. This, is the triumph of *Religion*: The *Riotous* perſon, The *Hypocrite*, The *Atheiſt*, all ſhall *ſeeke*.

Ver 19.

And herein is folly condemned even of her owne children, and wiſdome juſtified of her very enemies: That *they*, that greedily ſeek ſin, at laſt would be glad to be rid of it: and *they*, that merily ſcorne Religion, at laſt are glad to *ſeek* to it.

They ſhall *ſeek*: And, the time is ſet down when they ſhall ſeek; and when you ſhall not faile, but ſee them *ſeek*, that never ſought before. *In diebus juventutis*, not then: *Sanus factus eſt*, nor then, neither: But, *cum occideret*, then, certainly. *Cum occideret*, Mark this *Cum*, when it commeth, and you ſhall ſee them, that ſtood out all their life long, then come in.

1 The Heathen man ſaw it with his eyes. O (ſaith the *Perſian* Meſſenger in *Æſchylus*) when the Græcian forces hotly purſued our Hoaſt, and we muſt needs venter over the great water *Strymon*, frozen then, but beginning to thaw, when an hundred to one we had all dyed for it (that is *cum occideret*;) with mine eyes, I ſay (ſaith he) when Θεὸς ἢ τὶς &c. of thoſe Gallants whom I had heard (before) ſo boldly maintaine, There was no GOD to *ſeek*, τοτ ἤυχελο λὶτωπ, then every one of them on their knees, and full devoutly praying, the Ice might hold till they got over.

2 *Moſes* ſaw it, with his eyes. *Pharaoh* (who was at hightermes,) *Who is the* LORD *you talk of?* (and anſwered himſelfe, *he knew none ſuch*, nor nothing would do for Him: When *Cum occideret* came, he tooke notice, there was a LORD higher than he: that that LORD *was righteous*, and he a wretched ſinner, that ſought for grace at His hands. Marke but the ſhutting up of *dixit inſipiens* (their owne *Pſalme.*) *When* (ſaith *David*) they have *in heart* ſought to perſwade themſelves, *Non eſt*: *ſeeke* none, *None there is*: and thereupon *corrupted themſelves*, and became moſt loathſome in their lives, *eat up their tenants*, as they would do ſo many *morſels of bread*; made a mocke of ſuch holy men, as ſet themſelves ſeriouſly to *ſeeke* GOD: When all is done, and *occideret* come, *trepidabunt timore, ubi non erat timor*, they ſhall begin to be afraid, where (they held before) no feare needed: And here ſhall be the laſt verſe of their *Pſalme*; *Quis dabit è Sion ſalutem*, to wiſh for the ſalvation of *Sion*, which they have ſo oft derided. *They ſhall ſeeke*, and *then they ſhall ſeeke* Till then (poſſibly) you ſhall looſe your labour, if you tell them of *ſeeking* of GOD but and how good it is. They are (ſaith *Ieremy*) *like the Dromedary of the wilderneſſe*, a beaſt of exceeding ſwiftneſſe, the female ſpecially:) *Over hill and dale ſhe goeth* (ſaith the *Prophet*,) *and ſnuffeth up the aire at her pleaſure, and who can overtake-her? They, that ſeek her, will not weary themſelves, till her moneth*: And in her moneth, when ſhee is bagged, then they will finde her, and deale with her well enough. The caſe is like. Age, ſickneſſe, death are farre off: Youth, health, and ſtrength poſſeſſe them: there is no comming to them, then. The moneth, *cum occideret*, is not yet come: But, come that once (as, once it will to all) you ſhall finde, *quærebant* will have his place, *Fiat*. It is therefore GOD'S own reſolution; Thus He reſolveth:

3 Pſal. 53 1.

Pſal. 53. 5.

4

5

6

Ier. 2. 24.

veth: *I will go* (ſaith He) *and returne to my place, till they acknowledge their faults, and ſeeke me:* And when will that be? He addeth: *In noviſsimo quærent me diligenter*, An end will come: and when that commeth, *they will ſeeke me diligently*, even the beſt of them. And, even ſo we are faine to reſolve: For, our lot, is GODS lot, and when He ſought to them, we go to our place, and there ſtand, till their moneth, *Expectantes aquæ motum*, waiting till the deſtroying Angell come and ſtirre the water, and then *quærent eum* will be worth the *ſeeking* after. Hoſ. 5. 15. Ioh. 5. 4.

Then, according to S. *Paul's* disjunctive, we, that all other times *mente excedimus Deo*, at that time *ſobrii ſumus vobis*. Divinitie, which (in our ruffe) is *ſophiſme* and *ſchoole-points*, and (at the beſt) a kind of *extaſie about God*, is and ſhall be, then, *the words of truth and ſoberneſſe*. For, GOD, and His ſeeking will have their time; Before, if it may be: but if not before, then, at the fartheſt. Firſt or laſt; all ſhall confeſſe, by *ſeeking*, *God* is to be ſought. Some, before He *kill*; and happy are they: But, when *He killeth*, all: *Hypocrites*, *Heathens*, *Atheiſts* and all. 2 Cor. 5. 13.

And I would pray you (in a word) but to note, in *ſeeking* then, how many things they confeſſe. For, there be (I take it) foure potentiall Confeſſions in it:

That ſuch an one there is to be ſought. A Power above us, whoſe being and ſoverainty all, firſt or laſt ſhall *ſeeke*. 1

That ſomewhat there is to *be found*: ſome good to be done, in *ſeeking* (as *Eſay* ſaith) *Non fruſtra dixit, He hath not in vaine ſaid to the ſeed of Iacob, ſeek ye me*. For were it to no purpoſe, they would not then do it; but, as at other times they did, ſo let it alone then, too. 2 Eſay. 45. 19.

That, whatſoever that *good* is, hit upon it, or ſtumble on it, we ſhall not: It will not be had in *parergo*, but *ſeek* it we muſt. For, without *ſeeking*, it will not be had. If it would, they might ſit ſtill, and let it drop into their laps. 3.

That, *ſeeking* at this time when He *ſlayeth them*, they that ſhew what that good is, they *ſeek*: Even that, the *Pſalmiſt* ſaith, *ſeek the* LORD, *and your ſoule ſhall live*: that whatſoever become of their body, at leaſt, their *ſoule* may *live*: that we looſe not both; that He *kill not both, and caſt both into hell fire*. And this even when we come within the hemiſphere of the other life, the ſenſe we then have of ſomewhat that ſhould have beene ſought before; the miſgiving of our hearts; they ſhall come to a reckoning, for not *ſeeking* ſooner: And this, that not one of us would dye ſuddenly by our good-wills, but have a time to *ſeek* GOD; before we looſe our ſelves: This, that we deſire to die *ſeeking*, howſoever we live; all ſhew certainly, it is a *Fiat*, a thing to be done; a good thing to *ſeeke* GOD, even the enemies of it, being Judges of it. 4 Pſal. 69. 32.

So then: *quærebant Eum* is as it ſhould be. But, I adde: [1] If it be *quærebant*, *ſeeking* indeed. [2] And, if it be *quærebant Eum*, and not *aliud in Eo*: *ſeeking*, not *Him*, but ſomewhat elſe by Him.

If it be *ſeeking* indeed. For they, to whom the Prophet *Eſay* ſaid, * *Si quæritis, quærite*; *If ye ſeek*, why then *do it*; ſought ſo, as (it ſeemeth) their *ſeeking* deſerved not the name of *ſeeking*. So looſly, ſo ſlightly, ſo ſlenderly, they did it; as if, that they ſought were as good loſt as found. So *ſought* the party that ſaid, *In lectulo quæſivi quem diligit anima*, that *lay in bed* and *ſought*. So he that asked our *Saviour*, *Quid eſt veritas?* (a very good queſtion:) and when he had asked it, another thing tooke him in the head, and *up he roſe, and went his way*, before CHRIST could tell him, what it was. Such is our *ſeeking*, for the moſt part. Some idle queſtion caſt: Some table-talke moved: Some *quid eſt veritas*, and go our way: all by the way, *In tranſcurſu*: and never, as if it were about ſome matter of ſpeciall moment, ſit about it and *ſeeke* it out indeed.

1 It muſt be *quærebant*, *ſeeking* indeed.
* Eſay 21. 12. Cant. 3. 1 Ioh. 20. 30.

1. They *turned them* (ſaith the Text:) as if, before, they ſought, without ſo much as *turning* the m about.

2. They *roſe up*: as though, before, they *ſate ſtill* and ſought.

3. They did it *early*, and did not tarry till *Cum occideret*, the Sun were ſet, and no light to ſeek by, but their feet ſtumpled in the *dark mountaines*.

4. They

4. They *enquired*: So that before, if you had ought to ſay to them, you might; they had nothing to ſay to you. To *ſeek* then, is to *turne*, to *riſe*, to riſe *earely*, to *enquire* after it. *O ſi quæritis, quærite* (ſaith *Eſay*,) *the morning commeth, and ſo doth the night*: that is, our dayes ſpend apace; and we ſay, we *will ſeek*: If we will *ſeek*, let us once do it indeed.

Eſay 21.12.

1 2 It muſt be *Eum*, Him.

Secondly, if it be *quærebant*, and if it be *Eum*: Another point to be rectified. * *Non veſtra, ſed vos* (ſaith the *Apoſtle*) is the right *ſeeking*. Not, *ſeeke Him*, for ſomewhat we would have of Him: but to ſeek *Himſelfe*, for *Himſelfe*. It is one thing (ſay the *Schooles*) to *ſeeke* GOD, *for fruition*: another, to *ſeeke* Him, *to make uſe of Him*. One thing (ſaith CHRIST) to *ſeeke for the miracle*; another, *for the loaves*. One thing, to *ſeeke his face*; another, to ſeeke His fingers ends. One thing, to conſult with Him onely for conſcience, to know and doe; another, to conſult with Him, if it hit our humour to make our advantage of it; if it goe againſt us, to ſet light by it. Such is our *ſeeking* for the moſt part: *Cum occîderet*, to have our turne ſerved; to have our health reſtored, that wee may ſeeke Him no longer, but to our former ryot againe, and *to morrow may be as yeſterday, and much more*.

* 2 Cor. 12.14.

Ioh. 6.26.

Pſal. 105.4.

Eſay 56.12.

Seeke Him, indeed: Seeke Him, for Himſelfe. Theſe two points being agreed of, we ſhall throughly agree of *quærebant Eum*. And, ſo much for it, and for our *fiat*. Now, to our *Ne fiat*.

2 Our *Ne fiat*: *cum occîderet*, the *time*.

For, when we have agreed of our *ſeeking*, we have not done. With * *diligence*, it would be, and *due reſpect*. Our *ſeeking* (as all things, the beſt things under the Sunne) muſt have τὸν ὦρον καὶ τὸν χῶρον, their due time and place. Wherein appeareth the abating power of *Circumſtances*: that they are able to bring down the *ſubſtances*. Namely, of the *time*: And that, *miſſe-timing* marreth not only muſicke, but all things elſe. The thing is right, The *Cum* is wrong; and ſo, all is wrong.

* Hoſ. 5.6.

Ioh. 8.21.

1 Gods *ſeeking* to have a *time*.

To find out the *time*, wee agree firſt, that as every weighty thing hath, ſo the *ſeeking* of God is to be allowed a time, too.

Pſal. 105.4.

What time is that? Verily, wee ſhould doe it abſolutely, all our life long: *Quærite faciem Ejus ſemper*. Not, *When?* But, *when not?* without limitation, continually.

And, in this ſenſe we grant *Cum occîderet*: then, and at other times too. But, not (as *Aſaph*) then, and never till then: So, we deny it.

2 A *ſet* time, *Cum*

GOD (indeed) is ſo to be *ſought*: but we cannot ſo ſeek Him: Other our affaires crave allowance out of our time, and we are well content to yeeld it largely. Only that GOD hath a *ſet time* left, when to *ſeeke Him*. That is but reaſon: all will yeeld to it. All grant a *Cum*.

But, come to know, when that *when* ſhall be; here, we vary, firſt. We cannot be brought to ſet downe any certainty, but love to be left at large. Doe it we will: but (indeed) we cannot ſhew *when*; but even *Felix* his *when*, ὁ τὸν δὲ μεταλάβω, *when we have leaſure*. I cannot now ſtand to *ſeek* (ſaith he;) I hope one day to be at leaſure to do it: but, that day never came.

Act. 14.26.

Urge them, preſſe them, *When?* No other reſolution, but, *omnis peccator dicit, Aliquando Deum ſequar, ſed non modò: Sometime* ſtill; but, not this time. Never, in the preſent; but, *ſometime* hereafter.

Follow them all along their life, they finde not this *Cum*, but put it from one *Cum* to another, till there be none left, but only *Cum occîderet*, Even that very time againſt which GOD layeth His exceptions. Every time before, we ſay, *Nondum tempus*, it is not time yet: Every houre before, *Nondum venit hora*, the houre is not yet come.

Not to leave GOD's *ſeeking* thus at randome: But to grow to ſome certaintie. I demand, Will any time ſerve? Is GOD at all times to be found? It is certaine, Not. The very limitation (of *dum invenire poteſt*) ſheweth plainly, that other times there bee, wherein, *Seeke Him* you may, but finde Him you ſhall not.

Eſay 55.6.

Then

Then, if, at all times. He is not to be found, we are to make choice of a certaine *Cum, Cum inveniri poteſt*, when He may be found, and then ſeeke Him.

Many returnes there be, in the terme of our life; Many *Cum's*: All are reduced to two: [1] *Cum Servaret*; and [2] *Cum Occîderet*. Or (if we will needs be wedded, to a *Cum occîderet*) [1] *Cum occîderet hoſtes eorum*; [2] not, *eos*: When He ſcattereth and ſlayeth our enemies, and ſaveth us. One of theſe two it muſt needs be.

Cum occîderet, it is not. CHRIST Himſelfe expreſly limiteth it, before: * *Dedi ei tempus ad pœnitendum*, (ſaith he) *I gave her a time to repent*. What time is that? Leſt we might miſtake it, to be *Cum occideret*, He adds; if we doe it not in that time, ſo by Him given, He will *caſt us down on our beds*, the beds of *affliction* and ſickneſſe, and there *kill us with death*. So that, the time, He alloweth us to repent, is before we come thither. For, thither we come, becauſe we did it not in the time, he gave us to doe it in. Indeed, our *bed* is not the place. *In lectulo quæſivi*: *I ſought Him in my bed*: *quæſivi, ſed non inveni*: *I ſought Him, but I found Him not*. The place of *ſlaughter* is not the *place*: Nor, the time of *killing* is not the *time*. We may *take* that time: but it is not *dedi illis*, none of His *giving*. The time, He giveth us, is before we come there.

It would be 1 *Cum ſervaret*.
* Apoc. 2. 21.
Ver. 22. 23.
Cant. 3. 1.

Then, if *when he kils us*, is not it *when he ſaveth us*? it is. It is indeed: and a *cluſter* of it, an houre of *cum ſervaret*, then, *is better than a vintage*, a whole day of *Cum occideret*.

Upon theſe two the whole *Pſalme* ſtandeth: and the part (before) ſheweth, when it ſhould have beene. When *He overwhelmed the Egyptians in the Sea*: When *the pillar of the cloud was over*: When, He not only ſaved them, but ſerved them, *raining downe Manna*, for their need, *and giving them Quailes for their luſt*: then, was the time with them: and then, is the time with us.

Ver. 13. 14. 34. 27.

For (ſure) as we *ſeek* GOD, to *ſave us*: ſo, He *ſaveth us*, to *ſeeke* Him. If when we *ſeeke* Him, we are *ſaved*; when we are *ſaved*, we ſhould *ſeek* Him. The time of His *ſaving*, is the time of our *ſeeking*: And, one houre, then, is better than foure and twentie.

All that while, what ſeeke we? Why (as *Ieremie* ſaith) we doe then *quærere grandia*. Other *greater matters* we have in hand: Matters of more weight than the *ſeeking of* GOD. As if *His ſeeking* were ſome petie buſineſſe: Slightly to be *ſought*, and lightly to be found. And any time good enough for it.

Ier. 45. 5.

Nay, not that: but, ſo evill are we affected to *ſeeke Him*, then, that *quærebant* is *occideret*: we indite Him of our death; it is death to doe it: as leeſe die, as *ſeeke*: It maketh us old; it killeth us before our time. We digeſt not them, that call on us for it, but ſeeke our ſelves (as the *Apoſtle* ſpeaketh) *Magiſtros ſecundùm deſideria*, that may entertaine us with Speculations, of what may be done by miracle, at the houre of death: that may give us dayes and elbow-roome enough, to ſeeke other things, and to ſhrink up His *ſeeking* into a narrow time, at our *end*; and tell us, time enough then. For, thus (then) we reckon: all the time we ſpend in it, we looſe the fruit of our life, and the joy of our hearts ſhall be taken from us. As if the fruit of life were not to *finde* GOD; Or, as if any true hearts joy, GOD being not *found*. Call we this our fruit and joy, not to ſeeke GOD? Call it not ſo: *Lætetur cor quærentium Deum* (ſaith the *Holy Ghoſt*) *Let the heart of them rejoyce, that ſeeke the* LORD. Yea, in *lachrymis peccatorum*, in the very teares of a penitent, there is (ſaith Saint *Auguſtine*) more ſound joy, than *in riſu theatrorum*, in all the games, the Theater can afford. *Da Chriſtianum, & ſcit quid dico*. But our taſte is turned, and we reliſh not this *ſeeking*. By our *fleſh-pots* we have lived, and by them we will dye, and ſo we do. *Luſt* hath been our life, and we will be buried in the *graves of Luſt*: And ſo we ſhall, and never know, what that joy meaneth, *Lætetur cor quærentium Deum*.

2 Tim. 4. 3.
Pſal. 105. 3.

Cum ſervaret then, will not ſerve. Nay, *Cum occîderet* will ſcarce ſerve, it hath much adoe: Let Him draw His ſword, and come amongſt us. For if (as, of His goodneſſe, He doth not) Hee ruſh not on us at firſt, but begin with *others*: If it be *cum occîderet alios*: we *ſeeke* not. See yee the XXXI. Verſe: He tooke away others, before their faces; and thoſe, not *weake* or ſickly perſons, but the *goodlieſt* and *ſtrongeſt*

1 *Cum occîderet alios*.

ſtrongeſt of all *Iſrael*, and leaſt likely to die. Here is *occideret*. Now, did this move? No. (See the XXXII. *Verſe:*) for, at this they *ſinned yet more*, and went about their *ſeeking* never the ſooner. It muſt be *cum occideret eos*, *themſelves*, their owne ſelves, or it will not doe it.

4

3 Cum *cæderet eos.*

Come then to themſelves, and *ſmite* them with the *edge*, not with the *point*: with the *edge*, to wound; not with the *point*, to diſpatch out-right; will that ſerve? *Cum cæderet eos*, when He *wounded* them, with ſome mortall ſickneſſe the meſſenger of death, would they *ſeeke* Him then? No: not then, not for all that, would they frame to it. For, *quærebant medicum*, then. I ſay, as *Aſa* ſought *medicos*, *& non*

2 Chro 16.12 *Deum*: Not, GOD and them, but them firſt, and let GOD ſtay till they be gone. And till they give us over, and tell us plainly, *occideret* is now come indeed: no *ſmiting* or *wounding* will ſend us to *ſeeke*. So that, it is not either [1] *Cum Servaret eos*, or [2] *Cum Serviret eis*, His *ſaving*, or *ſerving* us: Nay it is not, [3] *Cum occideret alios*, or [4] *Cum cæderet*, His *killing others*, or *wounding* us with any but our *deaths-wound*, will doe it.

It is *Cum occîderet*, which is a *Ne fiat.*

Tandem then, when we are come to the very laſt caſt, our ſtrength is gone, our ſpirit clean ſpent, our ſenſes appalled, and the powers of our ſoule as numb as our ſenſes: when a generall proſtration of all our powers, and the ſhadow of death upon our eyes: Then, ſomething we would ſay or do, which ſhould ſtand for our ſeeking: but (I doubt) it will not ſerve. This is the time, we allow GOD, to *ſeek* Him in.

Is this it? would we then *ſeeke Him*, when we are not in caſe, to ſeeke any thing elſe? Would we *turne* to Him then, when we are not able to turne our ſelves in our bed? Or, *riſe earely* to *ſeek him*, when we are not able to riſe at all? Or *enquire* after Him, when our breath faileth us, and we are not able to ſpeake three words together? Neither before, nor with, but even at the end of *occideret*? No houre, but the houre of death? No time, but when He taketh time from us, and us from it,

Apoc 10.7. *& tempus non erit amplius?* What ſhall I ſay? Shall I commend this *ſeeking*, *turning*, *riſing*, *enquiring*? No: I cannot commend it, either in it ſelfe, or to any. I commend it not.

That that may be ſaid is this, and it is nothing. True: ſome one or two of a thouſand and ten thouſand, that have. How then? Shall we not therefore follow our in-

Eſay 65.1. ſtruction and *ſeeke* Him before? Nay then, *Some have found and never ſought*: Let us not *ſeeke him* at all, if that will hold. Thus it is: Some, going a journey, have found a purſe by the way: It were mad counſell, to adviſe us to leave our money behind, upon hope of like hap in ours. NO: this is ſafe and good: Though ſome one or two have *found* and *not ſought*; yet let us ſeek for all that. Though ſome one or two have, then, ſought, and found, yet let us *ſeeke* before. Though ſome have found a purſe in

Eſay 30.21. their way, let us not truſt to like hap, but carry money with us. This is a *privie doore*, on ſpeciall favour open to ſome few. There lyeth no way by them. *This is the way*, (you have heard) *walk in it, and you ſhall find reſt to your ſoules.*

1 As not CHRIST'S time of ſeeking

To ſpeak then of ſafe *ſeeking*, and ſure finding, I ſay (as *Aſaph* ſaith) it is a *Ne fiant*. This time is not the time CHRIST giveth us: He aſſigneth us another. Yea, we condemne our ſelves, in that we would ſeek to allow it our ſelves. If we were put to it, to ſay plainly; *Not, till he kill me*: it would choake us. We neither have heart nor

Matth. 6.33. face, we would not dare to anſwer ſo; we dare not avow it. And if it be a *Ne dicant*, it is a *Ne fiant*. The time of GOD'S *quærite* is *Primum quærite*. This *Cum* is the laſt of all our *Cum's*; all other before it. *Firſt*, and *laſt* are flat *ad oppoſitum*. This is not it.

* Not *the acceptable time.*

The time of *ſeeking* GOD muſt be *καιρὸς*, ſuch as is meet to be *received*. This, is not: Therefore (I hope) we will not offer it GOD. If we doe, take heed He ſcorne not this time, as He doth their *price*, in *Zachary*: *A goodly time, that I have aſſigned me.* Take

Zach. 11.13. heed he ſtand not upon His reputation (as in *Malachi*) and bid us *Offer our ſervice*, at

Mal 2.8. this houre, *to any great man and ſee, whether he will be content with it*, and not reject both us and our *ſeeking*, then. This, is not; cannot be but a great *Ne fiant*; To offer GOD that, no man is ſo meane, but would take in evill part.

This

This time, is the time, when all *Hypochrites, Atheists*, tag and rag come in, and *ſeek Him* in a ſort: And ſhall not we be confounded to ſee our ſelves in their number? Nay, to ſay that muſt be ſaid (for, true it is) It is paſt the *Divels* time. They be his words [*Cur, ante tempus?*] and he ſeeketh to make them ours, that it is ever too ſoone to *ſeeke* GOD. At the hardeſt (I truſt) we will not keep time with Him. Mat. 8. 29.

And, to *ſeek* Him then, is not to *ſeeke* Him: Not *quærebant Eum*. No: they ſeeke Him not, *they diſſemble with him* (ſaith *Aſaph*, in the next verſe.) For, when GOD, to try them, reprieved them never ſo little time, they fell to their old byas, and when as He ceaſed *killing*, their *ſeeking* was at an end. So are all *forced ſeekings*: like to a bow-ſtring brought to his full bent, but remit you never ſo little, it ſtarteth back againe. 3 No time of *ſeeking*, but of *diſſembling*. Verſe. 25.

Nay, it is not *quærebant*, not kindly *ſeeking*, but a baſe ignoble creeping to, without all ingenuitie, when we muſt either die or do it. Neither χάεις nor κλαὸς to doe it then.

But in very deed it is not *ſeeking* at all, as before we defined *quærebant, to ſeek* indeed. There is a *diameter* betweene *occideret* and *quærebant*, and therefore, betweene *it* and *quærebant Eum*. Men cannot then ſeeke: If they muſt *riſe up*, and *turne* them that muſt doe it; they are not able for their lives, to *turne* or *ſtirre* themſelves to do it. Nay, nor to enquire. For, what is our *ſeeking*, then? Is it not to lie ſtill on our bed, and ſuffer a few words to be ſpoken in our eares? Have a little *opiate divinitie* miniſtred to our ſoules, and ſo ſent away? Sure, this is rather to be *ſought*, than to *ſeeke*. There goeth more to *Quærebant*, then thus. We muſt then *ſeeke*, when we are in caſe, to *give ſentence*, and *to doe judgement* on our ſelves: When we are able to *take up our croſſe*, before it be laid on us. *Quærebant eum* muſt ſtand before *cum occideret*. 4 No *ſeeking* at all.

Laſtly, it would be known, What became of this *Quærebant?* What they found that *ſought* thus; and then, and not before? *They found not Him*, the *Prophet* ſaith plainly: They goe then, *with ſheepe and bullocks*, and all manner of ſacrifice, *to ſeeke the Lord, but finde Him not; for He hath withdrawne himſelfe before.* The *ill ſucceſſe* of it. Hoſ. 5. 6.

And juſtly they find Him not, *ex lege talionis*. GOD himſelfe anſwers them; nay their own hearts anſwer themſelves: Go, whom you have ſpent your life in *ſeeking*, ſeek to them now. Let them ſave you, at this, whom you ſought at all other times. As for me, it ſhall come to paſſe, as I cryed and you would not heare; So, you ſhall crie and *ſeeke*, and ſhall not find, or be heard, (ſaith the LORD.)

Yes, they found Him; but, with a doore ſhut between Him and them. But, what found they? The Parable of the *ten virgins* tels us (which is the *Goſpell* for this *Pſalm*) they found (that which we, I hope, ſhall never finde) a *Neſcio vos*. Where (that we may ſee, that this courſe is folly, and therfore indeed a *ne fiant ſicut*) that which putteth the difference of thoſe that be wiſe and *go in*, is that they had ſought *and looked to their oyle yer the Bridegroome came*: And thoſe that were *fooliſh* and ſhut out, when the Bridegroome was even comming (that is *cum occideret*) were to *ſeeke* their oyle then; had not looked to it, till then. *Neſcio vos* is their anſwer, He *knoweth them* not: they tooke too ſhort a time, to breed acquaintance in. *Neſcio vos* they find, that ſo ſeeke. *Profectò ad hoc tonitrus, &c.* At this clap, he that waketh not, is not aſleepe but dead. Mat. 25. 12. Mat. 25. 4.

To conclude then, with *our Inſtruction*. If this time, and this *ſeeking* have ſo many evill marks: the *time* ſo unſeaſonable; the *ſeeking* ſo many wayes to ſeeke: If the ſucceſſe to this *ſeeking* be no better, but *Neſcio vos*: Why then *Ne fiat*. If theſe here were not well adviſed: If thoſe *Virgins* were *fooliſh*: why then, *Ne fiant ſicut*, not to be like. Our *Inſtruction*

Secondly, To ſever the ſilver from the droſſe; The *ſeeking* is good, keep it: the *time* is wrong, change it; Either into *Antequam occideret*, or into *Cum ſervaret*. *Fiat*, to the *action*: *Ne fiat*, to the *time*. 1

Thirdly, As we confeſſe, that there is one to be *ſought*: And that, with the turning of a ginne we cannot have Him, when we liſt, but *ſeeke* Him we muſt: That His *ſeeking* is worth the while: And that it is not diſpatched in a minute, but muſt have time: So, 2

to think His *ſeeking* worthy a better, and to allow it a better time than this to do it in.

4 Fourthly, ſeeing *yet is the acceptable time*; Yet, *He may be found*; Yet, it is *cum ſervaret*; *occideret* is not yet come; (How neere it is, it is hard to ſay: Our SAVIOUR
Luk. 12. 49. CHRIST ſaith, it is *quâ horâ neſcis*, it may be neerer than we are aware:) Leſt it come upon us before we *ſeeke*, let us *ſeeke*, before it come upon us. So *ſeeking*, we ſhall ſafely *ſeeke*: Safely *ſeeke*, and ſurely find GOD; and with GOD, whatſoever is worth the *finding*. But (that which we *ſeek*) we ſhall, after *occideret* is paſt, find our ſelves in His
Pſal. 16. 11. preſence, and at His right hand, *In whoſe preſence, is the fulneſſe of joy*; (Not as ours here, joyes halfe empty:) and, at *whoſe right hand, there are pleaſures for ever more*; (Not as ours here, for a time, and a ſhort time, GOD knoweth.) That, which here we ſeeke and cannot find, with Him, we ſhall; if we ſhall here, indeed, and in due time *ſeeke Him*, by the timely fruits of an undelayed repentance. Almighty GOD lighten our minds, kindle our affections, ſettle our hearts ſo to *ſeek*, &c.

A SER-

A SERMON PREACHED BEFORE QUEENE ELIZABETH, AT *RICHMOND*,

On the XXI. of *February*, A. D. MDXCIX. being *ASHWEDNESDAY*.

At what time the *Earle* of ESSEX was going forth, upon the *Expedition* for IRELAND.

DEUT. XXIII. Ver. IX.

Quando egreſſus fueris adverſus hoſtes tuos in pugnam, cuſtodies te ab omni re mala.

When thou goeſt out with the Hoſt againſt thine enemies, keepe thee then from all wickedneſſe.

TO entitle this *time* to this *Text*, or to ſhew it pertinent to the preſent occaſion, will aske no long preface. *When thou goeſt forth, &c.* This *When* is *Now*. There be *enemies*: and we have an *Hoſt*: It is *going forth*. CHRISTS owne application; (which is the beſt) may well be applied here. *This day, is this Scripture fulfilled in your eares.* This our *Hoſt* ſo *going forth*, our hearts *deſire and prayer unto* GOD is, that they may happily goe, and thriſe happily come againe; with joy and triumph to *Her Sacred Majeſtie*; honour to themſelves, and generall contentment to the whole Land. So ſhall they go, and ſo come, if we can procure the *Lord of Hoſts* to goe forth with, and to take charge of our *Hoſts*. *It is He that giveth victory to Kings* (ſaith DAVID:) It is He, that is *Triumphator Iſrael* (ſaith *Samuel.*) Victorie and triumph never faile, if He faile not.

Luk. 4. 15.

Pſal. 144. 10. 1 Sam. 15. 29.

Now then, that God may not faile them, but goe in and our before them, and bring them back with victory and triumph, and that, we all deſire and pray for, may ſo

come to paſſe; *Moſes* doth here, out of his owne experience, beſtow an adviſe upon us: (And *Moſes* could skill what belonged to war, as one that forty years together was never out of camp.) Which adviſe is: that among our military points we would reckon the *abatement of ſin* for one: That now, this time of our *going forth*, wee would goe forth againſt ſinne too; and keepe us, from it, as we would keepe us from our enemie. If we could be but perſwaded to reforme our former cuſtome of ſin, it would (certainly) doe the journey good. That therefore, with other courſes, ſome remembrance, ſome regard be had of this; that, at this time, ſin do not ſo overflow among us, be not ſo very fruictfull as before time it hath.

And this is an uſe of *Divinitie* in war. And, as this an uſe of *Divinitie, in war*: So have we withall an uſe of *war, in Divinitie*. For, MOSES telling us, that *when our forces go forth againſt the enemie*, that we, *Then*, at that time, are in any wiſe to *keep us from wickedneſſe*: by ſorting theſe thus together, doth plainly intimate: that, when the time of war is, then is a fit time, a very good opportunitie, to draw from ſin and to returne to GOD. Theſe former yeares, this time of the faſt, and this day, the firſt day of it (both) miniſtred an occaſion to call for an abſtinence from ſin: This day, and this time being ſet out by the Churches appointment to that end. Now, beſides that ordinarie, of other yeares, GOD, this yeare, hath ſent us another, the time of *war*: and that a very ſeaſonable time too, wherein to repent and retire from ſin. As if he ſhould ſay: If you would forſake ſin, now you may doe it: For behold, *now is an acceptable time*, and a fit ſeaſon. This time to concurre with that time; and both to cooperate to the amendment of our lives.

And what ſhall I ſay? O that one of them, the former or the latter, or both might prevaile ſo much with us, that as the forepart, this day is fulfilled in our eares, ſo, the later part might be fulfilled in our lives: that it might not be ſingly regarded, that is thus doubly commended: That the faſt at hand might keepe us; or the war at hand might keep us; or both might keepe us; that we might be kept from ſinne. That either *Ioel's* trump *proclaiming a faſt*, or *Amo's* trump *proclaiming war*, might ſerve to ſound this retrait, might ſerve to awake us from that (now more then *ſleep*, even almoſt that *Lithargie* of ſin, which the ſecuritie of our ſo long peace hath caſt us in.

This is the *Summe*. Theſe, the double uſe [1] Of *war*, in *Divinitie*: that our *going forth* might procure the giving over ſinne. [2] Of *Divinitie, in war*: that our giving over ſin might procure good ſpeed to our going forth; even an honourable and happy returne.

The Diviſion
I
II

The parts are two: (For, the verſe parteth it ſelfe by *when*, and *then*.) Theſe two: [1] the *going forth of the Hoſt*. [2] *The keeping from ſin*. To expreſſe them in the termes of the preſent buſineſſe: [1] The former, the *Commiſſion* authorizing to go. [2] The latter, the *inſtruction* directing ſo to goe, that we may proſper and prevaile. In which latter will come to be conſidered theſe three points. 1. The *Conjunction* and *Coherence* of theſe two. 2. The *Conſequence*. 3. The *Contents* of the later; How to *keep* us from ſinne.

I
The *Commiſſion*

WHen thou goeſt forth &c. In the firſt is the *Commiſſion*, which is ever the corner-ſtone of all proceedings. If we take the verſe entire, both parts together, it riſeth thus: If they which *goe* to warre muſt *keepe themſelves from ſinne*, then is *war* no ſinne, but lawfull; and, without ſinne, to be undertaken. Or, if we take the firſt part by it ſelfe; in ſaying, *when thou goeſt*, he implieth, a time will come, when they may go forth. For, vaine were the ſuppoſall and farre unworthy the wiſdome of GODS *Spirit* to ſay, *when*; if never any ſuch time would come: if there were no time for *warre*, of Gods allowance. We cannot better patterne it, then by the Goſpell of this day [*When ye faſt, be not like hypocrites*] by all Divines reſolved

Mat. 6. 16.

ved this. *Faſt* ye may ſometimes; and then *faſting*, look you fall not into *hypocriſie*. And as in that, ſo in this: *Goe* ye may, ſometimes: Only, When ye go, ſee ye *refraine from ſin*, and then go and ſpare not. Out of which match of theſe two, *Faſt*, and war, we may riſe higher.

It is no leſſe uſuall with the Prophets, to ſay *Sanctificate prælium* (as *Ioel.* 3.) then to ſay *Sanctificate jejunium* (*Ioel* 2.) *Sanctifie a war*, as well as a *faſt*. And in another, *Conſecrate manus veſtras hodie Domino*, conſecrate your hands, this day unto the LORD. Which ſheweth *war* is not ſo ſecular matter, but that it hath both his *lawfulnes* and his *holines*: and that the very *hands* may be *ſacred* or *hallowed*, by fighting ſome battails. And therefore, in the *Calender of Saints*, we have nominated, not *Able*, *Enoch*, and *Noe* alone, men of peace and devotion, who ſpent their time in prayer and ſervice of God: But *Gedeon*, *Iepthe*, *Sampſon*, worthies and men of war, who (ſaith the *Apoſtle*) *through faith were valiant in battell, and through faith put to flight the armies of Aliens*. *Warre* therefore hath his time and *commiſsion* from God.

Ioel. 3. 9. Ioel 2. 15. Exod. 32. 29. Heb. 11. Verſ. 4. 5. 7. Verſ. 32. 34.

Secondly, I add that this kind of war; Not only *defenſive war*, but *offenſive* too hath his *when*. And that out of this very *text*: which is (if we marke well) not when they come forth againſt thee, but *when thou goeſt forth againſt them*, παρεμβάλλειν (ſay the *Seventie*) to *invade* and *annoy* them. Both theſe have their time: The former to *maintain our right*: the latter, to *avenge our wrong*. By both theſe wayes, doth GOD ſend His people forth: Both have warrant. Before *Moſes*: *Abraham's* warre to reſcue *Lot* his allie, was *Defenſive* and *lawfull*: *Iacobs* warre, to win from the *Amorite* by his *ſword* and *bow*, *Offenſive* and *Lawfull* too. Under *Moſes*: The warre againſt *Amalek*, who came out againſt them: and the warr againſt *Madian*, againſt whom they *went forth, to wreake themſelves for the ſinne of Peor*; both lawfull. After *Moſes*: *King David*, in the battaile of *Paſ-dammim* keeping the enemie from their gates; In the battaile of *Gath*, ſeeking the enemie at his owne gates, and giving him battaile in his own territorie. And this, as good *Law*; ſo *Egredere, & compelle eos intrare*, *Go forth and compell them to come in* is good *Goſpell* too. So that, war, and this kind of war hath his commiſſion.

Gen. 14. 14. Gen. 48. 22. Exod 17. 8. Numb. 31. 2. 1 Chro. 11. 15 2 Chro. 20. 6 Luk. 14. 23.

Thirdly: And to ſtrengthen the hands of our men of war yet further. As *war*, and *To go forth to war*; Againſt our enemies, any enemies, whether forreigne foes, or rebellious ſubjects: So, of all enemies, againſt the latter, againſt them to *goe forth*, hath ever been counted moſt juſt and lawfull. Many *commiſsions* are upon record in the *law*, of journeies in this kind. Againſt the tribe of *Reuben*; for erecting them an *altar*, beſide that of *Moſes*: And, that have theſe of ours done too. Againſt the tribe of *Benjamin*, for a barbarous, and brutiſh outrage committed at *Gibea*: And, that have theſe too; And not one, but many. Againſt *Seba*, for blowing a trumpet and crying, *No part have we in David, no inheritance in the ſon of Iſai*: And, ſo far hath their madneſſe proceeded. And the *Goſpell* is not behind neither. Againſt them that ſent word, *Nolimus hunc regnare ſuper nos, producite & occidite* (ſaith our SAVIOUR CHRIST Himſelfe.) In effect, they ſay as much as *nolumus*: and as much may be ſaid and done to them. Nay, if once he ſay *no part in David*; if he were *Abſalom*, or *Adoniah* (of the blood royall) he *hath ſpoken that word againſt his owne life*; Much more, if but ſuch a one as *Seba* the ſon of *Bichri*. And yet, even he was nothing ſo deep as this. For, neither had *King David* vouchſafed him any favour, any time before; neither offered him peace, or to receive him to grace, after he had lift up his *heel* againſt him. But here, here have been diverſe Princely favours vouchſafed, and moſt unkindly rejected: means of Clemencie many times moſt graciouſly offered, and moſt ungraciouſly refuſed: yea, faith falſified, and expectation deluded; contempt upon contempt heaped up, that the meaſure is full. Theſe then are the enemies againſt, and this the time *when*. When not only we may, but muſt; and that, not with GODS leave only, but with His liking and full commiſſion, *Go forth* in this cauſe. So that, war is lawfull: and this kind, *to go forth*: and againſt theſe enemies, moſt juſt and moſt lawfull. At this time, againſt theſe enemies, it is a war ſanctified, they ſhall *conſecrate their hands*, they ſhall *præliari prælia Domini*, that fight againſt them. So much for the *Commiſsion*.

Ioſ. 22. 12. Iud. 20. 1. 2 Sam. 20. 1. Luk. 19 14. 27. 1 King. 2. 23.

II

3

The Inſtruction.

The *Commiſsion* being had, we are not to *depart*, but to ſtay and take our *Inſtructions* alſo with us: Which is the later part, of *keeping from wickedneſſe*. IOSUA had his *Commiſsion* from GOD, to go up againſt AI: Yet, for leaving out this later, and not looking to *Acan* better, had not ſo good ſpeed. This therefore muſt accompanie, and keepe time with the former, as a *Then* to that *When*.

The Conjunction, that it is needfull.

1. Wherein firſt, of the joyning theſe two, [1] that they muſt goe together [2] and (of the reaſon) why they muſt goe together.

2. And after, of the manner; how we may and muſt *keepe our ſelves from this wickedneſſe*.

The meeting of theſe two within the compaſſe of one verſe, [1] *Going forth with an armie*, and [2] *Forbearing of ſin*, is worth the ſtaying on.

Leading an armie, pertaineth to *Military policie*: *Forbearing of ſinne*, is flat *divinitie*.

For, what hath the *leading an armie* to do with *forbearing of ſinne?* Yet, GOD hath thus ſorted them, as we ſee. Therefore *Policie of warre*; whereto the former; and *Divinitie* whereto the later belongeth, are not ſuch ſtrangers one to the other, as that, the one muſt avoid while the other is in place. But that as loving neighbours and good friends (here) they meet together, they ſtand together, they keep time, conſequence, and correſpondence the one with the other. God Himſelfe, in whoſe imperiall ſtyle (ſo oft proclaimed in the *Prophets*) they both meet, *The* LORD *of hoſts, the holy one of Iſrael*: GOD (I ſay) Himſelfe in the *great Chapter* of *Warre* (the *twentieth* of this booke) aſſigneth an employment to the *Prieſts*, as well as the *Officers of the Campe*: even to doe that (which yer while was aſſayed) *to animate the Companies in the* LORD *and the power of his might*; letting them ſee the right of their cauſe, and how ready GOD is to receive the right under the banner and power of His protection. And, from GOD Himſelfe (no doubt) was that happy and bleſſed combination, which in moſt Warres of happie ſucceſſe, we find, of a *Captaine* and a *Prophet* ſorted together: [a] *Ioſua*, with *Moſes* a *Prophet*; [b] *Baruk*, with *Debora* a *Propheteſſe*: [c] *Ezechias*, with *Eſay*; [d] *Ioſaphat*, with *Iaaziel*; [e] *Ioas*, with *Eliſha*: And one of theſe doing the other no manner of hurt, but good. *Ioſua* lifting up his hand, againſt *Amalek*: *Moſes* lifting up his hand, for *Ioſua*. The one leading againſt the enemie and annoying him; the other leading againſt *ſinne*, and annoying it; Againſt ſinne (what ſome reckon of it, it skils not, but) certainly the moſt dangerous enemie both of private perſons and of publike States.

[a] Exod. 17.
[b] Iud. 4.9.
[c] Eſay 37.
[d] 1 Chr. 20.14
[e] 2 Kin. 13.14

Theſe two then, [1] *Going forth with the Hoſt*, and [2] *Departing from ſinne*, being thus linked by GOD, our ſuit is, Breake not this linke: GOD hath joyned them, that we ſhould joyne them. And this is a needfull ſuit. For, it is one of the *diſeaſes under the ſunne*; in warre, all our thoughts run upon the *Hoſt*; Looking to the *Hoſt* onely, and nothing but the *Hoſt*: and letting *ſinne* runne whether it will without any keeper. I know well; I both know and acknowledge, that *the Armies going forth* is mainly to be regarded: It hath the firſt place in the *Verſe*; and it hath it not for nought. IOSUA muſt chooſe out men firſt: *Victuals* muſt be ſupplied (*Iudg.* 20.) And *nemo militat ſtipendiis ſuis*, *Pay* muſt be thought of. We muſt *goe forth with our Hoſt*; (They bee the words of the *Text*:) *Goe*; not *ſit ſtill*: And, *With an Hoſt*; not a heape of naked, or ſterved men. We muſt *help*, and not *tempt* GOD. To *helpe* GOD, is a ſtrange ſpeech; yet, ſaid it may be, ſeeing an *Angell* hath ſaid it. *Curſe ye Meroz* (ſaith the *Angell* of the LORD) *curſe the inhabitants thereof*; Why? *becauſe they came not to helpe the* LORD, *to helpe the* LORD *againſt the mighty*. This muſt firſt bee done. But, when this is done, all is not done: We are not at a full point; We are but in the middeſt of the ſentence yet. As that part (of the *Hoſt*) is to be regarded; ſo, this (of *ſinnes reſtraint*) is not to be neglected. As, that hath the firſt place: ſo muſt this have the ſecond, and ſecond the former, or we ſhall have but a broken ſentence without it. There is not, there cannot be a more prejudiciall conceipt, then to ſay in our hearts: the

Exod. 17.9.
Iud. 20.10.
1 Cor 9.7.

Iud. 5.23.

the firſt be well; all is well; then ſin on and ſpare not; it skils not greatly, for the later. *Si putas, in robore exercitus bella conſiſtere, faciet te Dominus cadere coram inimicis tuis* (ſaith the *Prophet* to *Amazia*) If this be your conceipt, ſo the *Hoſt* be well, all is well: GOD will teach you another leſſon (ſaith he) which I liſt not engliſh. A proof wherof we have, before *Gibea*. Where the whole power of *Iſrael* (400000 ſtrong) truſting in their *going out* ſo ſtrong, fell before a few *Benjamites*, a ſmall handfull in compariſon; and ſhewed plainly to all ages to come, that it is but a part, it is not all, to *go forth with an hoſt*, though never ſo well appointed. 2 Chr. 25. 7. 8. Iud. 20. 17.

Let us then (as adviſe leadeth us) make up our period with taking a courſe for reſtraint of *ſin*. For, what ſinne unreſtreigned can worke, the Valley of *Achor* may teach us; where, the inhabitants of the poore town of *Ai*, put to flight IOSUA with all his forces; and all, becauſe this ſecond point was not well looked to. Iud. 7. 5.

Now, this ſecond point being within the compaſſe of our profeſſion, and yet having ſo neceſſ ry a uſe in *war*, as the ſentence is not perfect without it, may ſ rve to anſwer the queſtion (more uſually then adviſedly oft caſt out) *What good do theſe Churchmen?* What uſe is there of them (now) at ſuch times as this? Yes, there is a uſe of them, and that in warre, we ſee. The *Camp* hath uſe of this place; and they that ſerve there, of them that ſerve here. Which GOD ſheweth plainly, in the firſt field that ever his people fought: and, when he had ſhewed it, cauſed it to be recorded *ad perpetuam rei memoriam* (they be *Gods* own words) that the ſame courſe might be ever after holden in all. Where it is thus written (and, *if we believe not we ſhall not be eſtabliſhed*) that *Ioſua* having the better, or going to the worſe, depended not a little on the ſteddines of MOSES hands: and, that MOSES, ſtaying behinde and ſtriking never a ſtroke, did his part toward the attaining of the victory, not much leſſe than *Ioſua*, that *went forth* and fought manfully. *Prayer* then is of uſe: and though we be (ſaith S. *Paul*) armed at all points from *hand to foot*, yet muſt we *ſuper omnia*, over all, draw this; and arme even our very armour with *prayer* and *ſupplications*. Exod. 17. 14. Ephes. 6. 18.

But what availeth *prayer*, without *keeping from ſin*? Therefore, to that armour of S. *Paul's*, we muſt adde S. *Peter's* too, *To arme our ſelves with this mind of ceaſing from ſin that our prayers may be effectuall*. Therfore MOSES himſelf joyneth not to our *going forth* his exerciſe of keeping up our hands at prayer; but this rather *of keeping our feet from ſinne*. The King of *Moab* (*Balak*) When he obſerved what prayer had wrought in the battaile of *Amalek*, thought to take the very like courſe, and ſent for *Balaam* into his Campe; to match *Prophet* with *Prophet*, and to oppoſe *prayer* unto *prayer*. But when all his *altars* and *rammes* would doe no good; *Balaam* knowing well, there is, in *ſinne*, a power to defeat any prayer, he commeth to the dangerous counſell of *cauſing Iſrael to ſinne with the daughters of Moab*: which was found too true. For, it *turned to their ruine*, and all their prayers would then doe no good. Here is then another uſe. For, *the chariots and horſes of Eliah*, the *weapons of our warfare* (as the *Apoſtle* termeth them) though not *carnall* (if GOD enable them, to caſt downe ſuch ſinfull thoughts and wicked deſires, as exalt themſelves daily, and to captivate them to the obedience of CHRIST) have (certainly) their uſe to ſecond the former: and we, in our turnes, ſerviceable, as by crying unto GOD by prayer, and drawing Him to the Hoſt, who is our chiefeſt and beſt friend; ſo by crying alſo againſt *ſinne* and chaſing it away, which is our chiefeſt and worſt enemie. Since then theſe two have this mutuall uſe either of other, let this be our petition (and withall, the concluſion of this part) That we ſingle them not, or leane to either alone, but ſuffer them, as they ſtand together in the *verſe*, ſo, in our *care* and *regard*, joyntly to keep time and goe together. So much for them. 1 Pet. 4. 1. Num. 22. 5. 2 King. 13. 14. 2 Cor. 10. 4.

III.

2 The *Reaſon* of the *conjunction*.

And now to enquire into the reaſon of this *coupling*. Why, *now?* why, at this time (in *war*) *a giving over ſinne*. For that (indeed) they be not barely joyned; but, ſo joyned, as one is made the *antecedent*, the other the *conſequent*. One, the time, and (as it were) the reaſon to infer the other. Truly MOSES word [כי] will beare both,

ether *Quando* or *Quia*: *When thou goeſt*, then *keepe*; or *Becauſe thou goeſt*, therefore, *keepe thy ſelfe from ſinne.* With the ſame word ſpeaketh the vertuous Ladie to King
1 Sam. 25. 28. DAVID, *Quia præliaris præla Domini, ideo non invenietur in te iniquitas*, Becauſe thou fighteſt the LORD's Battailes, therefore let there not any iniquitie be found in thee, all thy dayes.

Sin (certainly) at all times is to be forborn. When it is *warre*: and not only when
Luk 21. 34. it is warre, but when it is *peace* too, *Take ye heed, leſt at any time* (ſaith CHRIST) *Your hearts be overlayed with ſurfeiting, with drink, &c.* Not allowing us *any time*, to be wicked in. But, though at *all times* we be to refraine ſinne; Yet, not at all times, *alike* (ſaith MOSES) here. For it is, as if he ſhould ſay: Be it at other times, ſinne may better be borne with; It is leſſe perilous: But, *when thou goeſt forth with an Hoſt: Then, then,* with an *high accent*, with an *Emphaſis* (that is) *then* eſpecially; then, above alll other times, *then*, if ever, it importeth you to have leaſt to doe with it. Good LORD, how croſſe and oppoſite is mans conceit to GOD's, and how contrary our thoughts unto his! For, even *ad oppoſitum*, to this poſition of His, We ſee (for the moſt part) that even they, that are the *Goers forth*, ſeem to perſwade themſelves, that, *Then*, they may doe what they liſt; that at that time, any ſinne is lawfull: that, *War* is rather a *Placard*, then an *Inhibition of ſinne*. A thing ſo common, that it made the Heathen man hold, that betweene *Militia* and *Malitia*, there was as little difference in ſenſe, as in ſound: And the Prophet DAVID, to call *Sauls* Companies in his
Sam. 22. 5. daies, *Torrentes Belial*, the Land-floods of wickedneſſe. Which being well conſidered, we may ceaſe to murmure or to marvaile, if *our going forth* have not beene ever with ſuch ſucceſſe, as we wiſhed. GOD, who would give the ſucceſſe, commanding then a *reſtraint*; and man, that ſhould need it, then, taking moſt libertie. Verily, if we will learne of GOD, if He ſhall teach us, Sin is never ſo untimely, as in the time of war: never ſo out of ſeaſon, as then: for, that is the time of all times, we ſhould have leaſt to do with it. To inſiſt then a little upon this point, becauſe it is the maine point, and to ſhew the vigour of this *conſequent*.

1. From the very *nature of war*, firſt: Which is an act of *Iuſtice*, and of *Iuſtice corrective*, whoſe office is to puniſh ſinne. Now then, conſider and judge, even in reaſon; What a thing this is, how great, groſſe, and foule an incongruitie it is, to powre out our ſelves into ſinne, at the very time, when we *goe forth* to correct ſinne: To *ſet forth* to puniſh rebells, when we our ſelves are in rebellion againſt GOD, His word, and
Mat. 12. 24. *Spirit*. Which, what is it but *to caſt out Divels by the power of Belzebub?* Sure, our hearts muſt needs ſtrike us in the middeſt of our ſin, and tell us, we are in a great and grievous prevarication; allowing that, in our ſelves, that we goe to condemne and to *ſtone to death*, in others. Therefore, ſince to goe to *Warre*, is to goe to puniſh ſin: Certainly, the time of puniſhing ſinne is not a time to ſin in.

2. Secondly, from *war, in reſpect of* GOD. I know not what we reckon of War: *Peace* is His bleſſing (we are ſure) and a ſpeciall favour it is from him (as the *Prophets* account it) for a land to ſpend more iron in ſcithes, and plow-ſhares, then in ſword-blades or ſpeare-heads. And, if peace be a bleſſing, and a chiefe of His bleſſings, we may deduce from thence what Warre is. To make no otherwiſe of it then it is, *the rod*
Eſay 10. 5. Am. 1. 3. Ier. 50. 23. *of Gods wrath* (as *Eſay* termeth it:) his *iron flaile* (as *Amos*:) *the hammer of the earth* (as *Ieremie*) whereby he daſheth two nations together; One of them muſt in
2 Sam. 2. 14 peeces; both, the worſe for it. *War* is no matter of ſport. Indeed, I ſee *Abner* eſteeme of it as of a *ſport*; *Let the young men riſe* (ſaith he to *Ioab*) *and ſhew us ſome ſport*.
Ver. 26. But I ſee the ſame *Abner*, before the end of the ſame Chapter, wearie of his ſport, and treating with *Ioab* for an end of it: *How long ſhall the ſword devoure* (ſaith he) *ſhall it not be bitterneſſe in the end?* So, it may be *ſport* in the beginning: it will be *bitterneſſe in the end*, if it hold long. Warre then being GOD's *rod*, His *fearefull rod*, and that ſo fearefull that *King David* (though a *Warriour* too) when both were in his choiſe, preferred the *Plague* before it, and deſired it of the twaine: When Gods hand, with this *rod*, this His *fearefull rod*, is over us, to be ſo far from feare, and all due regard, as, then, not to ſhun ſinne any whit the more, but to fall to it as faſt as ever: it cannot be,

but

but a high contempt; yea, a kind of defiance and deſpite, then, to doe it: *Doe we pro-* 1 Cor. 10. 22.
voke the LORD *to anger, are we ſtronger than he?* Then, ſince Warre is GODS *rod*, chooſe ſome other time: under the rod, ſinne not; then, forbeare it: Certainely, that time is no time to ſinne

3. The rather, for that, *ſinne* it is, and the *not keeping from ſinne*, but our keeping to it and with it, that hath made this *rodd*, and put it into His hand. For, ſure it is, that *for the tranſgreſsion of a people*, GOD *ſuffereth theſe diviſions of Ruben within*; GOD ſtirreth up the ſpirit of Princes abroad, to take peace from the earth: therby to chaſten men, by paring the groweth of their wealth, with this His *hired razor*; by waſting their ſtrong men (the hand of the enemies eating them up;) by making widdowes and fatherleſſe children; by other like conſequents of warre. If then our ſins (common unto us, with other nations) and that our Unthankfullneſſe (peculiar to us alone) have brought all this upon us; if this enemie have ſtirred up theſe enemies; if War be the ſickneſſe, and ſin the ſurfeit; ſhould we not (at leaſt-wiſe now, while the ſhivering fit of our ſinnes is upon us) diet our ſelves a little and keepe ſome order? but *drink iniquitie as water*, and diſtemper our ſelves as though we were in perfect ſtate of health? Shall we make our diſeaſe deſperate, and haſten our ruine by not conteining from ſinne, that hath caſt us in it? Know we, what time this is? Is this a time of ſin? Certainly, we cannot deviſe a worſe. In the time of War, it is high time, to *keepe us from ſin*.

4. But, above all (which will touch us neereſt, and therefore againe and againe muſt be told us over,) that the ſafe and ſpeedy comming againe of them that *now goe forth* (whoſe proſperity we are to ſeek with all our poſſible endeavors) that their good ſpeed dependeth upon GODS *going forth with them*: And GOD'S going or ſtaying dependeth very much upon this point. Moſt certaine it is, the event of warre is moſt uncertaine. When *Benhadad* went forth with an armie, that the *duſt of Samaria was not enough to give every one in his campe a handfull*, it was told him (and he found it true) *Ne glorietur accinctus, &c. He that buckleth on his armour muſt not boaſt, as he that puts it off*. They that fight can hardly ſet downe, what name the place ſhall have that they fight in: It may be the valley of *Achor* (that is, *ſorrow*) by reaſon of a foyle, as that of *Ioſua*; It may be the valley of *Beracha* (that is, *bleſsing*) by meanes of a victorie, as that of *Ioſaphat*. All is, as GOD is, and as He will have it. *Once, [a] twiſe, and [b] thriſe, by *David*, by *Salomon*, by *Ioſaphat*, we are told it, that *It is neither ſword nor bowe; It is neither Chariot nor horſe; It is neither multitude nor valour of an Hoſt will ſerve: But that the battaile is* GOD'S, and He giveth the upper hand. We need not be perſwaded of this; we all are perſwaded (I hope,) and we ſay with *Moſes*, *If thy preſence goe not with us, carrie us not hence*. Then, if we ſhall need GOD'S favour and help in proſpering our journey, and to make that ſure which is ſo uncertaine; it will ſtand us in hand, to make ſure of Him, in this, this needfull time; and to keepe Him ſure, if it may be. For, if He keepe with the Hoſt, and take their parts, *Rebelles tui erunt quaſi nihil* (ſaith *Eſay*;) and *theſe ſmoking tayles of firebrands*, ſhall quickly bee quenched. But, if GOD either goe not with them, or retire from them; If there were among them but naked or wounded men; (what ſpeake I of men? If but *frogs* or *flies*) they ſhall be ſufficient to trouble them.

1 King. 20. 11.
Ioſ. 7. 26.
2 Chro. 20. 26
* Pſal 44, 6. 20. 7.
[a] Prov 21. 31.
[b] 2 Chr. 20. 15.
Eſay 41. 11. Eſay 7. 4.

Now then, we are at the point. For, if we will have hold of GOD, make Him ſure, be certaine of Him; we muſt break with *ſinne*, needs. *Sin* and *Satan* are His *enemies*; and no *fellowſhip nor communion*, no *concord*, no agreement, no part, no portion between them. If we will draw Him into league, we muſt profeſſe our ſelves enemies unto his enemies, that He may do the like to ours. At one and the ſame time enter, as an outward war with wicked rebels, ſo an inward hoſtilitie with our wicked rebellious luſts. For that if we keep our ſelves from the one, He will keep us from the other: and theſe being ſuppreſſed, thoſe ſhall not be able to ſtand. Thus doing, *the ſword of the* LORD *ſhall be with the ſword of Gedeon*: GOD ſhall be with us, *Ittiel*; and we ſhall prevaile, *Vcal*. For where *Ittiel* is, *Vcal* will not be away. But if we will needs hold on our league

2 Cor. 6. 15.
Iud. 7. 20.
Prov. 30. 1.

league with hell, and continue our wonted entercourſe with wickedneſſe ſtill, and go forth unto it when it beckens or calls, and be ſo far from *keeping from* it, that we keep it as the apple of our eye, and cheriſh it between our breaſts: if we retaine the *marke* of it in our very *fore-heads*, and the *price* of it in the *skirts of our garment*: for not keeping from it, He will keepe from us, and withdraw His helpe from us, and put us clean out of His protection.

Therefore, without *keeping from ſinne*, there is no keeping GOD; out of whoſe keeping there is no ſafety.

3 The *Contents* of the *Inſtruction*, to keepe *from ſinne*.

This adviſe being ſo full of behoofe, ſo agreeable to reaſon and religion both, ſo every way for their and for our good: it remaineth, we ſet our ſelves to think of it and keepe it. * *Every one returning to his owne heart, to know there* (as *Salomon* ſaith) *his owne plague*, even the *ſins* wherewith he hath grieved GOD; and to make a covenant with Himſelfe, from henceforth more carefully to ſtand upon his guard; and not to *goe forth* to ſinne, or entertaine it as a friend, but to repute it as an enemie, and to *keep* him from it.

* 1 King. 8. 38

Firſt, for the terme of *keeping*. *When thou goeſt forth againſt thy enemie*, goe forth againſt ſin. We ſhould indeed goe forth againſt ſin, and practiſe thoſe militar impreſſions, that are done in camp againſt the enemie: Give it the aſſault, annoy it, purſue it, never leave it till we have driven it away. Theſe we ſhould doe againſt it. But, the Scripture *offereth more grace*; and bids us (if we liſt not *go forth againſt it*, only not to go forth to it) but *keep* our ſelves (that is) ſtand upon our defence, to keep good watch, that it ſurpriſe us not, that it *get not dominion over us*: do but this againſt ſin, and it ſhall ſuffice.

Rom. 6. 12.

But this muſt extend to all *wickedneſſe*. Wherein yet, we do *humanum dicere, propter infirmitatem noſtram*, ſpeake after the manner of men, becauſe of our infirmitie: retching this [*All*] no further, then humane infirmitie, then the frailty of our nature will beare; then this corruptible fleſh wherewith we are compaſſed, and this corrupt world in the midſt whereof we live, will ſuffer and give us leave. In the bodie, we put a difference betweene the ſoyle, which, by inſenſible evacuations goeth from our bodies, keep we our ſelves never ſo carefully; and that, which is drawn forth by chafing or ſweat, or otherwiſe gotten by touching ſuch things wherewith we may be defiled: That, cannot be refraind; This, falleth within reſtraint. And even ſo, there is a ſoyle of ſinne, that of it ſelfe vaporeth from our nature (let the beſt doe his beſt:) I ſay not, we ſhould *keepe* our ſelves from this. But, from provoking it, by ſuffering our minds to wander in it; by not keeping our eares from ſuch company, and our eyes from ſuch occaſions, as will procure it (as the *Prophet* ſpeaketh) *by putting the ſtumbling block of iniquitie before our faces*. From that, by the help of GOD, we may *keep our ſelves* well enough. From ſins lighting upon our thoughts, it is impoſſible; it cannot be: but, from making there a neſt, or hatching ought; that, we are willed to look to, and that (by Gods grace) we may. And the word that *Moſes* uſeth here דבר רע is not without a *Dixit* (at leaſt) *in corde*; not without a *ſaying within us*, This, or that, I will do. It muſt be *dictum*, or *condictum*, ſaid to, and ſaid *yea* to; or els it is not דבר רע. The heart not reſolving or laying, *content*; but *keeping* it ſelfe, from going forth to any act: though *wickedneſſe* be not kept from us, becauſe of the *temptation*; yet we are kept from it, becauſe of the *repulſe*: and with that, will *Moſes* be content at our hands, as our eſtate now is.

Ezek. 14. 3.

But with theſe proviſo's. We ſay generally, *they that goe forth, keep from all*: from all ſuch, both deeds, and words, as juſtly may be cenſured to be wickedly, either ſpoken, or done. *Words* (I ſay) as well as deeds. For the word דבר beares both. And indeed, if in *good words* (as in prayers) there be force to help: I make no queſtion, but, in *wicked words* (as, *blaſphemies*, irreligious ſayings, *locis fulmine dignis*) there is force alſo, to doe miſchiefe. Therefore *keepe from all*: All thoſe eſpecially (as very reaſon will lead us) which have been the ruine of armies in former times: a view wherof we

may

may take, when we will, out of *Liber Bellorum Domini*, the booke of GODS battailes.

Wicked Words firſt. Rreſumptuous termes of truſt in our owne ſtrength: *I will goe: I will purſue and overtake: I will divide the ſpoyle*: *Pharaos* words, the cauſe of his periſhing and all his hoſt (*Exo.* 15.) To keepe them from that. *Rabſakehs* blacke mouthed blaſphemy: *Let not Hezekiah cauſe you to truſt in* GOD *over-much*: the eminent cauſe of the overthrow of the hoſt of *Aſſur*, (*Eſay* 36.) to keepe them from that. Exod. 15.9. Eſay 36.15.

And, if from words; from *wicked works* much rather. *Achans* ſinne, that is, ſacrilege; *Anathema in medio tui, non poteris ſtare coram hoſtibus tuis* (GODS owne words to *Ioſua*:) The cauſe of the armies miſcarrying, before *Ai*. To *keep* them, from that *wickedneſſe*. Such ſhamefull abuſes as was that at *Gibea*: the expreſſed cauſe of the deſtruction of a whole Tribe. To keep them from that. Prophaining *holy veſſels* or *holy places*, with unholy uſage: the ruine of *Balthaſar*, and with him of the whole *Chaldæan Monarchie*. To keepe themſelves from that. *Corrupting our compaſſion*, and *caſting off pitie quite*, and ſpilling blood like water: the ſinne of *Edom*, and the cauſe he took ſuch a foile, as he was never a people ſince. To keep them from that wickednes. From theſe and from the reſt; you ſhall have a time to read them, I have not, to ſpeak them. *Arming* themſelves with a *mind to ceaſe from ſinne*; *keeping their veſſells holy*: *having pay wherewith they may be content, and being content with their pay*: *Et neminem concutientes* (ſaith S. *Iohn Baptiſt*:) nor being *Torrentes Belial*, land-flouds of wickedneſſe. Or, if this will not be, that *private conformitie* will not keepe them; at leaſt, that *Publike authoritie* do it: that *kept* they may be, one way or other from it. If *Achan* will ſo farre forget himſelfe, as to *ſinne in the execrable thing*: Or *Zamri*, to play the wretch, and abuſe himſelf in the camp: Let *Ioſua* find out *Achan*, and ſee him have his due; and *Phinees* follow *Zamri*, and reward him for his deſert. That the ravine of the one, and the villanie of the other be removed, as it is committed; and ſo kept from polluting and pulling downe GODS wrath upon the whole hoſt. For, ſure it is, *Phinees ſtanding up and executing judgement*, hath the force of a prayer, no leſſe then *Moſes ſtanding in the gap*, to make interceſſion; and both alike forcible, to turne away GODS anger, and to remove evill from the midſt of *Iſrael*. Exod. 15.9. Eſay 36.15. Ioſ. 7 11.12. Iud. 19. Dan 5.2. Amos .1.11. Luke 3.14. Pſal. 106.30. 106.23

This adviſe is to take place, as in *them that go* (as before hath been touched) ſo, in us likewiſe *that ſtay at home*: that what the one build, the other deſtroy not. Not, by *Moſes* exerciſe of *prayer*, and unceſſant prayer; or *Ioſaphat's* exerciſe of *faſting* and abſtinence, 2 *Chro.* 20. (both, are out of the compaſſe of the *text*:) but (that which is in it) by *turning from ſin to* GOD, and that, with a ſerious, not ſhallow; and an inward, not hollow repentance. Out confeſſing our ſinnes to day, and committing them to morrow: But every one ſaying, *Dixi cuſtodiam I have ſaid, I will* henceforth more narrowly *look to my wayes*; at leaſt, while the ſound of war is in our eares. Thinking with our ſelves, it is now war, it is now no time to offend GOD, and ſeparate betweene Him and us, in this needfull time of His help and protection: By entring into that good and vertuous conſideration of URIA's: *The Arke of the* LORD *and all Iſrael and Iuda dwell in Tents, Ioab and the ſervants of our Soveraigne abide in the open fields, and ſhall we permit our ſelves as much as we would, in the time of peace*, and not conforme our ſelves, in abridging ſome part of our wonted libertie, and forbearing to enjoy the *pleaſures of ſin for a ſeaſon?* To conclude, if we ſhall, or when we ſhall be tempted to any of our former ſins, to think upon GODS owne counſell, even GODS owne counſell from GODS owne mouth, *Memento belli & ne feceris*. To remember the *Campe*, and not to doe it: To think upon them in the fields, and their danger; and for their ſakes, and for their ſafeties to forbeare it. 2 Chron. 20.3. Pſal. 39 1. 2 Sam. 11.11. Iob 40.17.

Thus, if we ſhall endeavour our ſelves, and eſchew our owne wickednes, our hoſts *ſhall goe forth in the ſtrength of the Lord*, and the LORD ſhall goe with them and order their attempts to an happy iſſue.

He that made our forreine enemies *like a wheele*, to goe round about us, and not to come neere us; ſhall make theſe *as ſtubble before the winde*: cauſing *feare* and *faintnes of heart* to fall upon them as upon *Madian*: ſending an *evill ſpirit* of diſſenſion among them as upon *Abimelech*, and the men of *Sichem*: cauſing their owne *woods* to devoure Pſal. 83.14. *Ibid.* Num. 22.3. Iud. 9.23.

voure them, as rebellious *Abſalon*; and their own waters to ſweepe them away, as it did *Siſera*: Yea, *the ſtars of Heaven in their courſes, to fight againſt them, as under Debora's conduct*, He did. Many ſuch things are with Him; many ſuch He hath done, and can do againe, if, to *our going forth*, we joyne *a going from ſin.*

Iudg. 5. 20.

Even ſo Lord, ſo let it be. Thoſe whom thou now carrieſt forth, by thy mercy bring them back: by thy might, in this place, the place of thy holy Habitation. That *Debora may praiſe thee for the avenging of Iſrael, and for the people that offer themſelves ſo willingly*: For letting her eare heare, and her eye ſee the fall of the wicked that riſe up againſt her: That ſhe may praiſe thee and ſay, *The Lord liveth, and bleſſed be my ſtrong helpe, and praiſed be the God of my Salvation.*

Iudg. 5. 2. 9.

Pſal. 18. 46.

Even the God that ſeeth I be avenged, and ſubdueth the people unto me. It is He that delivereth me from my cruell enemies, and ſetteth me up above all my adverſaries.

47.

48. Great proſperity giveth He unto His Hand-maid, *and ſheweth ſtill, and continually*
50. *His loving kindneſſe to His Annointed*: Prayſed be the LORD for evermore.

To this GOD glorious in Holineſſe, fearefull in Power, doing Wonders, The FATHER, SONNE, and HOLY GHOST, *&c.*

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A SER-

A SERMON PREACHED

before Queene ELIZABETH, at *White-hall*, on the XVII. of February, *Anno Domini*, MDCII. being *ASHWEDNESDAY.*

IER. Chap. VIII. &c.

4. *Thus ſaith the* LORD: *Shall they fall and not ariſe? ſhall he turne away, and not turne againe?*

5. *Wherfore is this people of Jeruſalem turned back by a perpetuall rebellion? they gave themſelves to deceit, and would not return.*

6. *I hearkned and heard, but none ſpake aright: no man repented him of his wickedneſſe, ſaying, What have I done? Every one turned to their race, as the horſe ruſheth into the battell.*

7. *Even the Storke in the aire knoweth her appointed times; and the Turtle, and the Crane, and the Swallow obſerve the time of their comming; but my people knoweth not the judgement of the Lord.*

THE *Apoſtles* counſell is, *Qui ſtat, videat ne cadat, He that ſtandeth, let him take heed leſt he fall.* And, there is (ſaith *Eſay*) *a voyce behind us* that crieth, *Hæc eſt via, this is the right way*, keep it, turn not from it. Good counſels, both; to thoſe; *quorum vita, via vitæ*, whoſe life is a journey, and a journey to another, a better life: To looke to their *feet*, they *fall* not; to looke to their *way*, they *erre not*. Good counſels indeed, but, of which, we muſt ſay (with CHRIST) *Qui poteſt capere capiat*; Follow them that may. 1 Cor. 10.11. Eſay 30.12. Mat. 19.12

For true it is, that, not to fall nor erre, nor do amiſſe at all, is an higher perfection, than our nature (in ſtate it is) can attaine to. Being men (ſaith S. *Chryſoſtome*) ἄνθρωποι ὄντες

and παιλιν τὸν σαρκὸς φορεῦντες bearing about us this body of fleſh, the ſteps whereof are ſo unſtayed; Καὶ τὸν κόσμον οἰκοῦντες, and walking in this world, the wayes whereof are ſo ſlippery. It is an *Apoſtle* that ſaith it, *In multis, omnes, &c. In many things we offend all:* and it is another that ſaith, that, *whoſoever ſaith otherwiſe* (not, he is *proud*, and there is no *humbleneſſe*; but) *he is a lyar, and there is no truth in him.*

Iam. 3. 2.

1 Ioh. 1. 8.

Our eſtate then (as it is) needeth ſome *Scripture*, that *offereth more grace:* And ſuch there be (ſaith S. *Iames*) and, this, is ſuch. That they which have not heard the *Apoſtle* and his counſell. *Qui ſtat &c.* May yet heare the *Prophet* here and his *Qui cecidit*, let *him up* againe. That they which have not heard *Eſaies* voice, *Ambulate*; *you are in the way, turne not from it*; May yet heare *Ieremies* voice, *Qui adverſus eſt, &c. He that is out, let him get into it againe.*

Iam. 4. 6.

The Summe. So that, this is the ſumme of that I have read. If we have not beene ſo happy, as to *ſtand* and keepe our way; let us not be ſo unhappy, as not to *riſe*, and *turne* to it againe. Beſt it were, before we ſin, to ſay to our ſelves, *Quid facio*, what am I now about to doe? If we have not that, yet it will not be amiſſe, after to ſay: *What have I done?* God will not be pleaſed, to heare us ſo ſay. We ſhould not follow *thoſe foules*; we ſhould have no wings, to fly from God: but if in *flying away*, wee have followed them; then, that we follow them too, in the *retrive* or ſecond flight. In a word: *Yeſterday*, if we have not heard his voice, *To day if we will not heare His voyce, not to harden our hearts*, when He calleth us to repentance.

Pſal. 95. 7. 8.

2 This is the ſumme. The manner of the delivery is not common, but ſomewhat un-uſuall and full of *paſsion*. For ſeeing, plaine *pœnitentiam agite* doth but coldly affect us, It pleaſeth God, *hâc vice*, to take unto him the termes, the ſtyle, the accents of *paſsion*; thereby to give it an edge, that ſo it may make the ſpeedier and deeper impreſſion.

1 And, the *Paſsion*, He chooſeth, is that of *Sorrow*: For, all theſe verſes are to be pronounced, with a ſorrowfull key. *Sorrow* (many times) worketh us to that, by a melting compaſſion, which the more rough and violent paſſions cannot get at our hands.

2 This ſorrow He expreſſeth, by way of *complaint*: (For, all the ſpeech is ſo) which kind of ſpeech maketh the better nature to relent; as mooved, that by His means any ſhould have cauſe to complaine, and not find redreſſe for it.

3 That, He *complaines* of is (not that we fall and erre, but) that we riſe not, and *return* not; that is, ſtill delay, ſtill put off our *repentance*. And that 1. Contrary to our own courſe and cuſtome in other things: we do it every where elſe; yet here we do it not. 2. Contrary to *Gods* expreſſe pleaſure. For, glad and faine He would *heare*, we do it, yet we do it not, 3. Contrary to the very light of nature. For, the *fowles* here *flie before us*, and ſhew us the way to do it, yet we do it not for all that.

4 Ver. 4. Ver. 8.

Which three He uttereth by three ſundry wayes of treatie. 1. The firſt, by a gehtle yet forcible expoſtulation (*Ver.* 4.) *Will you not?* Why will you not? 2. The ſecond by an earneſt proteſtation (*Ver.* 5.) *How greatly He doth harken after it.* 3. The third by a paſſionate *Apoſtrophe* (*Ver.* 7.) *by turning Him away to the fowles of the aire, that do that naturally every yeare, which we cannot be got to, all our life long.*

3 Of which *Paſsions*, to ſay a word: It is certaine, the immutable conſtancy of the *Divine nature* is not ſubject to them, howſoever here or elſewhere he preſenteth himſelfe in them. I adde, that as it is not *proper*, ſo neither is it not *fitting* for God thus to expreſſe himſelfe. But that He (not reſpecting what beſt may become Him, but what may beſt ſeeme to move us and doe us moſt good) chooſeth of purpoſe that *dialect*, that *Character*, thoſe termes, which are moſt meet and moſt likely to affect us.

And becauſe good morall counſell plainly delivered enters, but faintly, and of paſſionate ſpeeches we have a more quick apprehenſion, He attireth His ſpeech in the habit, uttereth it in the phraſe, figure, and accent of *anger or ſorrow*, or ſuch like, as may ſeeme moſt fit and forcible to prevaile with us.

2 *Att. Mor.* 1. *Tertullian* ſaith, the reaſon (this courſe is uſed) is *ad exaggerandum malitiæ vim*, to make the hainouſneſſe of our *contempt* appeare the more. GOD (indeed) cannot

com-

complaine: it falleth not into his nature to doe it. But, if He could, if it were poſſible by any meanes in the world, He might; ſuch are our contempts, ſo many, and ſo mighty, that we would force Him to it.

2. But S. *Auguſtines* reaſon is more praiſed: *Exprimit in Se, ut exprimat de te*, In Himſelfe He expreſſeth them, that from us He may bring them: Sheweth Himſelfe in *paſsion*, that He may move us; and even in that *paſsion* whereto He would move us. As here now: As in *griefe* He complaineth of us, that we might be grieved and complaine of our ſelves, that ever we gave Him ſuch cauſe: And ſo conſequently that, we might bethink our ſelves to give redreſſe to it; that ſo, His complaining might ceaſe.

And from the complaint, it is no hard matter to extract the redreſſe. 1. To yeeld to but even as much, for Him (for Him? nay, for our ſelves) as, every where elſe, we uſe to doe. 2. To ſpeake that, which GOD ſo gladly would heare. 3. To learne that, which the poore fowles know, the ſeaſon of our *return*; and to take it, as they do. Three wayes to give redreſſe to the three former grievances: (Theſe three:) and the ſame the three parts of this Text, orderly to be treated of. *The Diviſion*

TO make His motion the more reaſonable, and His complaint the more juſt, he makes them *Chancellors* in their owne cauſe: And, from their owne practice otherwhere, God frameth and putteth a *Caſe*; and putteth it in queſtion-wiſe: and therefore quiſtion-wiſe that they may anſwer it, and anſwering it condemne themſelves by a verdict from their owne mouth. *Will they* (this people) *themſelves fall*, &c. Is there any, that if he *turn*, &c? In effect, as if He ſhould ſay: Goe whither you will, farr or eare, was it never heard or ſeene, that any man, if his foot ſlipped and hee tooke a fall; that he would lye ſtill like a beaſt and not up againe ſtraight? Or if he loſt his way, that he would wittingly go on, and not with all ſpeed get into it againe? 1

I proceed then. *Men riſe if they fall*: and *ſin* is a *fall*. We have taken up the term our ſelves, calling *Adams ſin*, *Adams fall*. A *fall*, indeed; for it *foules* as a fall; for it *bruiſes* as a fall; for it bringeth *down* as a fall; downe, from the ſtate of *Paradiſe*, downe to the duſt of *death*, down to the bar of *judgement*, down to the pit of *hell*. 2

Againe: *Men turne when they erre*; And *ſin* is an *errour*. *Nonne errant omnes, &c.* (ſaith *Salomon*) make you any doubt of it? I doe not: No ſure, an errour it is. What can be greater, than to go in the *wayes* (of *wickedneſſe*) they ſhould not, and come to the *end* (of *miſery*) they would not. It is then a *fall* and an *errour*. Prov. 14. 22

Upon which he joyneth iſſue, and inferreth the *fifth verſe*, *Quare ergo?* and why then? If there be no people ſo ſottiſh, that when they fall will lye ſtill, or when they erre, goe on ſtill, why doe this peoole that, which no people elſe will do? Nay, ſeeing they themſelves, if they be *downe*, get *up*; and, if *aſtray*; *turne* backe; how commeth it to paſſe, it holds not here too? That (here) they *fall*, and riſe not? *ſtray*, and returne not? *Fall* and *ſtray* (*peccando*) and not *riſe* and *returne* (*pœnitendo?*) Will every people, and not they? Nay, will they, every where elſe and not here? Every where elſe, will they *riſe*, if they *fall*; and *turne* againe, if they turne away; and here, only here, will they *fall*, and not *riſe*, turne away, and not turne againe? In every fall, in every errour of the feet, to doe it, and to doe it of our ſelves; and in that fall, and that errour, which toucheth God and our *ſoules*, by no meanes, by no entreatie to be got to do it? What dealing call you this? Yet this is their ſtrange dealing (ſaith the LORD.) Both theirs and ours: Which GOD wonders at and complaineth of; and who can complaine of His wondering, or wonder at His complaining? 3

But what ſpeak we of a *fall*, or an *errour*? There is a word, in the *fifth verſe*, (the word of *rebellion*) maketh it more grievous. For it is (as if he ſhould ſay) I would it were nothing but a *fall*, or *turning away*: I would it were not a *fall*, or *turning away* into a *rebellion*. Nay, I would it were but that; but *rebellion*; and not a *perpetuall Rebellion*: But, it is both: and that is it which *I* complaine of.

There is *ſin, a fall*: men fall againſt their wills: that, is ſinne of *infirmitie*. There is *Sin, an Errour*: men erre from the way, of ignorance: that, is ſin of *ignorance*. The one, for want of power; The other, for lacke of skill. But *rebellion*: the third kind (that hatefull ſinne of *rebellion*) can neither pretend *ignorance*, nor plead *infirmitie*; for, wittingly they revolt from their known allegiance, and wilfully ſet themſelves againſt their *lawfull Soveraigne*: That is the ſin of *malice*.

Take all together. *Sinne, a fall, an errour, a rebellion*: (We ſee, *ſinne aboundeth*: will you ſee, how *grace over-aboundeth*?) Yet, not ſuch a *fall*, but we may bee *raiſed*; not ſuch a *departure*, but there is place left to *returne*; no, nor ſuch a *rebellion*, but (if it ſue for) may hope for a *pardon*. For behold: He, even He, that GOD, from whom we thus *fall*, depart, revolt, reacheth His hand to them that *fall*; turneth not away from them, that turne to Him; is ready to receive, to grace them; even them, that *rebelled* againſt Him. It is ſo: for Hee ſpeaketh to them; treateth with them, asketh of them, why they will not *riſe, retire, ſubmit* themſelves.

Which is more yet. If ye marke, He doth not complaine and challenge them, for any of all thoſe three; for *falling, ſtraying*, or for *rebelling*: The point He preſſeth, is not, our *falling*, but our lying ſtill: not our departing, but our *not returning*; not our *breaking* off, but our *holding out*. It is not: why *fall, or ſtray, or revolt*? But, why *riſe* yee not? *Returne* yee not? *Submit* yee not your ſelves? Thus might Hee have framed His interrogatories: Shall they *fall* and not *ſtand*? He doth not; but, thus: ſhall they *fall* and not *riſe*? Shall they *turne from* the right and not *keep* it? No: But, ſhall they *turne from it*, and not *turne to* it? As much to ſay as; Be it you have *fallen*, yet lye not ſtill; *erred*, yet goe not on; Sinned, yet continue not in ſin, and neither your *fall*, *errour*, nor *ſin*, *erunt vobis in ſcandalum*, ſhall be your deſtruction, or doe you hurt.

Nay, which is farther, and that beyond all. It is not theſe, neither; (though *this* be wrong enough, yet upon the point, this is not the very matter.) Neither our *lying ſtill*, nor our *going on*, nor ſtanding out, ſo they have an end, they all, and every of them may have hope. *Perpetuall* is the word, and *perpetuall* is the thing. Not, why theſe, any of theſe, or all of theſe; but, why theſe *perpetuall*? To doe thus; to doe it and *never leave doing* it; To make no end of ſin, but our own end; To make a *perpetuitie* of ſin; Never to *riſe, return, repent*, (for *Repentance* is oppoſite, not to *ſin*, but to the *continuance* of it:) that is the point.

In *ſinne* are theſe: [1] The *fall*, [2] The *relapſe*, [3] The *wallow*: it is none of theſe. It is not *falling*, not, though it be *recidiva peccati*, often relapſing. It is not *lying ſtill*; not, though it be *Volutabrum peccati*, the *wollow*: It is none of all theſe: It is πρὸ ἀνάπαυσον, the never ceaſing, the *perpetuitie*, the *impenitency* of ſin. To ſpeake of ſin, *that is the ſin out of meaſure ſinfull*; that, is the offence, that not only maketh *culpable*, but leaveth *inexcuſable*. That fall, is not, *Adams*, but *Lucifers fall*; not to *erre*, but *to periſh from the right way*; not *Shemeies* rebellion, but the very *Apoſtaſie* and *gainſaying of Coreh*.

This then, to adde ſin to ſin, to multiply ſin, by ſin to make it infinite, to eternize it as much as in us lyeth; that, is it, to which God crieth, *O quare? Why* do you ſo? Why *perpetuall*?

Why *perpetuall*? Indeed, why? For, it would poſe the beſt of us to find out the *Quare*? a true cauſe or reaſon for our doing?

Before, ſhew but an *example*: Now here, ſhew but a *reaſon*, and carry it. But they can ſhew no reaſon, why they will not. It were to be wiſhed, we would repent or ſhew good cauſe to the contrary.

But as (before) we violate our own *cuſtome*, ſo (here) we abandon *reaſon*; wee throw them both to the ground (order, and reaſon) and ſtamp upon them both, when we make *perpetuities*. Verily true cauſe, or good reaſon there is none. Being called to ſhew cauſe why? They tell not: we ſee, they ſtand mute; they cannot tell, why: God Himſelfe is faine to tell them. Why, all the cauſe that is, is in the latter part of

of the verſe *Apprehenderunt*, &c. that is, ſome *Non cauſa pro cauſa*, ſome lye or other they lay hold of, or elſe they would *returne*, and not thus continue in it. To flatter it ſelfe that it may not repent, *Mentita eſt iniquitas ſibi*, ſaith the *Pſalmiſt*. Sinne doth even cooſen it ſelfe, telling a faire tale to it ſelfe, which is (in the XI *Verſe*) *Pax, Pax Peace*, well enough; and that is a lye: for, there is no peace for all that. It is (ſaith the *Apoſtle*) the *deceitfulneſſe of ſin*, that hardeneth men in it; that is, if there were not ſome groſſe errour, ſtrong illuſion; notable, *faſcinatio mentis*, it could not be, that ſin ſhould prove to a *perpetuitie*. There is ſome errour ſure. Pſal 26. 1. Heb. 3. 13.

But why is not that errour removed? GOD anſwereth that, too. But, the errour hath not taken hold *of them*, for then it might be cured; but, *they have taken hold of it*; faſt hold; and will not let it goe. That is: it is not in the weakneſſe of their *wits*, but in the ſtubbornneſſe of their *will*. For, ſo is His concluſion. Not, *Non potuerunt*, they *could not*: but, *Noluerunt*, they *would not returne*. So ſaith *David*, *It is a people that doe erre, in their hearts*: Their errour is not in their *heads*; but in their *hearts*; and if it be there, *forty yeares* teaching will doe them no good. If they had a heart to underſtand, they might, ſoone: but, they aſſot themſelves; they will not conceive aright of their eſtates. If they did, they could not chooſe but returne: But now, returne they will not: that, is reſolved: therefore they get them ſome *lewd irreligious lying poſitions*, and with them cloſe up their owne eyes; even hood-winck themſelves. Is it not thus? Yes ſure: Rather than returne, *to apprehend a lye*. This is a woefull caſe: but let it be examined, and thus it is. It is a *lye*, they *apprehend*; that maketh they *lye* ſtill. Peradventure, that errour, *inter alias*, may be ſuch an illuſion as this: that if they ſhould make meanes, it would be to no purpoſe; GOD would ſtop His eares, He would not heare of it. May it not be thus? Deſpaire of pardon hath made many a man deſperate. Yes ſure. And if that were it; if they would, and GOD would not, they had ſome ſhew of reaſon, to abandon themſelves to all looſeneſſe of life. But it is contrary: *they would not returne*. For, I for my part faine would (ſaith GOD:) It is their *Not*: and not mine. My *Nolo* is, *Nolo ut moriatur*: My *Volo* is, *Volo ut convertatur*. I will *not* their *death*; I will *their converſions*: This is my *Volo*. Nay, *quoties volui? How often would I? Et noluiſtis*, and *ye* would not. Pſal 95. 10. Verſ. 6. Ezek. 18. 32. 33. 11. Mat. 23. 37.

My outward calling by My *Word*, inward movings by My *Spirit*, My often exhortations in your eares, My no leſſe often inſpirations in your hearts: *Tactus mei & tractus*, My touches, and My twitches; My benefits not to be diſſembled, My gentle chaſtiſements, My deliverances more than ordinary, My patience while I held My peace; ſuch periods, as this, when I ſpeake; My putting you to it by *Quid debui facere?* to ſet downe, what I ſhould have done and have not: theſe ſhew, *Quoties volui*, that many times I would when you would not. The two *verſes* paſt, His compaſſionate complaint in them. And, is there no hope? Will you not? O why will you not? Other where you will, and not here; why not here? You have no reaſon, why you will not. Why will you not? If not, why *fall*, or *erre*, or *revolt*, yet only, why *perpetuall*? Theſe are evidences enough, He is willing enough therewithall. But (to put it out of all doubt) we ſee. He breaketh out into a proteſtation, that *if this bee the lye, we lay hold of*, we may let it goe when we will. And ſure how earneſtly GOD affecteth the ſinners converſion, we might be thought to miſ-informe, and to blow abroad our owne conceits, if this and ſuch places were not our warrant. I not heare? Why, I ſtand *wiſhing*, and *waiting*, and *longing*, and *liſtening* to heare of it, *Wiſhing, O that my people! Waiting, Expectat Dominus ut miſereatur*; *Longing*, even *as a woman that is great, after greene fruit* (*Mic.* 7. 1.) *Liſtening*, that I might but heare two good words from them, that might ſhew, that they were but thus forward as to think of this point. It is not all one; it is not neither here nor there with me, whether you doe it; it is a ſpeciall thing, I hearken after: No Merchant, for his commoditie; no *Athenian* for his newes, more oft or more earneſt. Eſay 4. 5. Eſay 30. 18. Mic. 7. 1.

Then, lay not hold on that *lye*, that *I would not heare*. Be your errour what it will be, let it not be, that; let not the charge be mine, but yours, if you will needs caſt away that; I would have ſaved.

Should not this move us? Now truly, if all other regards failed, and men for them ſhould not *returne*; yet, for this, and this only, we ought to yeeld to it, that GOD ſhould be *liſtening* ſo long for it, and in the end be deluded.

2 GOD *harkeneth* and *liſteneth*: and (after) there is a kind of pauſe, to ſee what will come of it. And loe, this commeth of it; this unkind, unnaturall effect: After all this, not ſo much as *locuti ſunt rectè*, a good honeſt confeſſion. Nay, not ſo little as this, *Quid feci?* What have I done? He expecteth no great matter; no long proceſſe; but two words, but three Syllables: and thoſe, with no loud voice, to ſpend their ſpirit or breath; but, even ſoftly ſaid, for He layeth His eare and *liſteneth* for it.

Thus *ſaith* the LORD. But, what ſay they? None of them, either audibly (for, I *hearkened*;) or ſoftly (for, I *liſtened*,) ſaid (no long ſolemne *confeſſion*, but not this) *Quid feci?* GOD wot, this is not repentance: erre not, this is farr from it.

From whence yet this we gaine: What GOD would heare from us, and when
Mic. 7. 1. we ſaying, may give Him ſome kind of contentment. This, is but *Mica's* fruit (we ſpake of:) which yet, He ſo much deſired, that he will take it, *greene* and *unripe* as it is. This is but a ſtep unto a proffer; but yet begin with this. Say it; *Dic, dic* (ſaith Saint *Auguſtine*) *ſed, intus dic*: ſay it, and ſay it from *within*; ſay it, as it ſhould be ſaid, not for forme, or with affectation, but, in truth and with affection. Doe but this onward, and more will follow. Indeed as (before) we ſaid of the *Quare*; ſo (here) we may ſay, of the *Quid*: If either of them; If but this latter were well weighed, rightly thought on, or rightly ſpoken, there is much more in it than one would think. *What have I done?* 1 What, *in reſpect of it ſelfe*: What a foule, deformed, baſe, ignominious act! which we ſhame to have known; which we chill upon, alone and no body but our ſelves. 2 What, *in regard of God*, ſo fearefull in power, ſo glorious in Majeſtie! 3 What, *in regard of the object*: for what a trifling profit; for what a tranſitory pleaſure! 4 What, *in reſpect of the conſequent*: To what prejudice of the ſtate of our ſoules and bodies, both here and for ever! O what have we done? How did we it? Sure, when we thus ſinned, we did *we knew not what*.

Sure to ſay it with the right touch; with the right accent, is worth the while. Say it then: ſay this, at leaſt. Leſt, if you will not ſay, *Quid feci?* What have I done? When He *hearkens*; you may come into the caſe, you know not what to doe; and ſay to Him, *What ſhall I doe?* And, if you heare not, when Hee complaines; one day, when you complaine, He refuſe to bow down His eare and hearken to you, at all.

3 Yet one ſtep further. Nothing they ſaid: Is that all? have we done? Nay: He heares and ſees (both) a worſe matter. For in ſtead of this, He ſees and heares, that forth they runne to their careleſſe courſe of life, *tanquam equus ad prælium*. We ſaw (before) their ſlowneſſe, in that: Now ſee we their vigour in this. VVherein obſerve: Here, they *goe* not; It is no ſoft pace; they *runne*: Not, as men; but, as *horſes*: And, not every kind of them neither; but, as the *barbed horſe for ſervice*: and hee, not every way conſidered; but when he is enraged by noiſe and other accidents of *warre*, yet rather ruſheth, like a violent breach of waters (from whence it is taken) than runneth: ὡς ἵππος κάβαλος (ſaith the *Seventy*) *as a horſe all of a white fome, into the battell*, where a thouſand to one, he never commeth out againe. That is, with as *great fury*, and as *little conſideration*, as a warre-horſe *runneth* upon his owne deſtruction. And all this, when GOD *hearkneth* and *liſteneth* to heare and receive them;
Prov. 26. 11. 2 Pet. 2. 22. Verſe 7. even then, and at no other time; then, ſo fling they from Him. All *returne* to ſin is brutiſh: *Reci diva peccati*, that, is *tanquam canis ad vomitum*: *Volutabrum peccati*; that, is *tanquam ſus ad lutum*: But, this fury and fierceneſſe of ſin, is *tanquam equus ad prælium*. Should there be no more regard in the rider, than, in the beaſt, he rides on? Should ſuch a minde as this, be in men?

No, verily, we be now gone from men: VVe be come among beaſts. And, thither, doth GOD follow us. And, even among them (if we will but looke to the leſſe brutiſh ſort) He hopes to doe it: even among them, to point us to to thoſe, that, if we will

will learne, it will teach us as much as this commeth to. This is His *Apostrophe* of the last *verse*. Where breaking off (occasioned by their abrupt breaking off) He even sets downe Himselfe upon the light of Nature, *Well yet, the Stork, &c.*

Two kinds of forcible reasons (or *Apostrophe's*) there are to move us. 1. One, To send the people of GOD, to *heathen* men, that would shame to deale with their *Idols*, as we doe daily with the GOD *of heaven: Get you to Chittim and to the Isles*, (saith *Ieremie 2. chapter*) See, if the like measure be offered by them, to their gods. Then the Conclusion is, *Quis audivit talia?* GODS people, worse than the Heathen? This is such a thing, as the like was never heard. This was done in the first verse, *If any fall, &c.* Ier. 2. 10.

2. Yet more effectuall is it, when He goeth yet further; thus farre. That, not finding, among men, with whom to sort them, because they keepe no rules of men, He is forced to a second *Apostrophe*, to seeke among beasts, with whom to suit them.

3. But then, if it come to this, that the beasts be not only compared with us (as in the last *tanquam equus*,) but preferred before, as better advised or disposed, than we (as in this, *the Swallow* doth know, my people doth not:) that we, in the comparison, goe not even with them, but are cast behinde them; that, is ὡς οὐδαμῶς (indeed) a foule check to our nature. And to that the *Prophet* crieth, *Audite cœli*, Heare yee heavens, and be astonished at it. O the damp and mist of our sinnes! so great, that it darkeneth not only the light of religion, which God teacheth; but even the light of nature, which her instinct teacheth, even the reasonlesse creature it selfe. With a very patheticall conclusion doth the *Psalmist* breake off the XLIX. *Psalme: Man being in honour, &c.* but *becommeth meet to be compared to the beasts that perish*. Which is no small disgrace to our Nature, so to be matched. *Profecto* (saith *Chrysostome*) *pejus est comparari jumento, quam nasci jumentum*, Now (sure) it is farre worser to bee matched with a beast; than to be borne a beast. To be borne, is no fault: we, nor they, make our selves. But, to be borne a man, and to become matchable with beasts, that is our fault; our great fault: and therefore, the worse certainly. Ier. 2. 12. Psal 49.

Well; this *Interrogate Iumenta*, in the Old; this *Respicite Volatilia*, in the New; this *Apostrophe*, this sending us to *beasts*, and *fowles* to schoole; setting them before us, as *patternes*; setting them over us, as *Tutors*, to learn of them how to carry our selves, is (certainly) a bitter *Apostrophe*, a great upbraiding, to us; a great aggravating our sin, or our folly, or both. Iob 12. 7. Math 6. 16.

Especially in them, who (as, in the next *verse* he saith) would hold it great scorn, to be reputed of, otherwise than as *deep wise men*; that they, should passe their lives, with as little consideration (not, as *Heathen men*, for they be *men*; but with as little) yea, lesse, than the *beasts* in the field, or the *fowles* in the aire. Thus speaketh GOD, often, and with diverse. The *slothfull* body He setteth to schoole to the *Ant*, (*Prov. 6.*) The *unthankfull* person, to the *Oxe*: the *distrustfull* man, to the *young Ravens*: the *Covetous wretch*, to that beast *which reproved the madnesse of the Prophet, who for the wages of unrighteousnesse, was ready to make sale of his soule* (that is) *Balaam's* beast, the *Asse* (2. *Pet.* 2. 16.) And, here now in this place, the *wilfull impenitent sinner*, one so farre gone, as He appointeth him not one (as to all the former) but, no lesse than foure at once. Belike, either the number is great, that so many *Vshers* need (and so, it is: Or, their capacitie very dull and hard to take, that no fewer will serve them (and so, it is too:) Or, He sorteth them thus, that every countrey may be provided for, of one to teach in it. For though, in some places, all are not; yet, in all places, some of them are to be found. Verse. 8. Prov. 6. 6. Esay 1. 3. Luk. 12. 24. 2 Pet. 2. 15. 16.

The lesson, with these foure (all of them, from the *Storke* in the top of the Firre tree, to the *Swallow* that buildeth under every pent-house) would take us forth, is, that which they themselves are so perfect in, that they may be professours of it, And, it is of foure sorts: 1. *They have a time to return in.* 2. *That time, is certaine, and certainly known.* 3. *They know it.* 4. *They observe it.*

They have a time. The place, the Climate, which the cold of the weather maketh them to leave, they faile not, but finde a time to *turne* backe thither againe.

This they teach us, firſt: Who, in this reſpect leſſe carefull, and more ſenſeleſſe than they, finde a time and times many, oft and long, to take our flight from God; occaſioned, by no cold or evill weather (for commonly, we doe it *when times are beſt and faireſt:*) But we can find no time, not ſo much as *halfe a time*, to make our *returne* in. This muſt be learned. Sure, we muſt (ſaith Saint *Paul*) σχολάζειν τῇ νηστείᾳ, take ſome time of vacancie and leaſure: we muſt (ſaith Saint *Peter*) χωρίζεσθαι εἰς μελέτην, take ſome ſeverall retiring place, where and when to doe it to purpoſe; and intend it not as a ſlight matter, but as one of the chiefeſt and moſt important affaires of our life. Sure, this adoe that GOD keeps about it, theſe *paſsions*, *complaints*, *proteſtations*, *apoſtrophes* give it for no leſſe.

2 Cor 7.5. 2 Pet.3.9.

2 *They have a time certaine:* When if you wait for them, you ſhall be ſure to ſee them come; and come at their appointed ſeaſon: they will not miſſe. It will not be long, but you ſhall ſee the *Swallow* here againe. This they teach us, ſecond: Us, who have ſometime, ſome little perſwaſions, *In modico* (*like Agrippa*'s) to do as Chriſtian men ſhould doe, but (as *Felix*) wee can never εὐκαιρίζειν, find a *convenient* ſet time for it. *Returne* we will, that we will; but, are ſtill to ſeeke for our ſeaſon: and ever, we *will* doe, and never we *do* it. Verily though no time be amiſſe (but [a] *at what time ſoever wee repent*, that is *the acceptable time*, that the *day of ſalvation:*) yet *Eſaus* [b] teares when the time was paſt; and the [c] *five Virgins* that came too ſhort, and but a little too ſhort; and that very word of GOD to *Saul*, [d] *Now was the time, Now*, if thou hadeſt taken it: theſe plainly ſhew, that (as, for [e] *all things under the Sun*, ſo) for this great and weighty buſineſſe, there is not only עת but מזער; not only χρόνος but καιρός, not only a time, but a ſet ſeaſon. Which *ſeaſon* is in *time*, as a *joynt*, in a *member:* If you hit on the joynt, you may eaſily divide; if on this ſide or beyond, you ſhall not doe it, or not doe it ſo well; therefore, to diſcerne it, when it is.

Act 26.28. Act 24.26.

[a] Ezek. 18.21. [b] Gen 27. 38. Heb. 12.17. [c] Mat. 25.11. 12. [d] 1 Sam. 13. 13 [e] Eccleſ. 3-1.

3 They have their certaine time, *and they know it*. What time of the yeare the time of their *returne* is, is commonly known: who knowes not, when *Swallowes* time is? And our ignorance in not diſcerning this point, doth God juſtly upbraid us withall; and bids us, if we know not what time to take, to get us to theſe fowles, and to take their time, the time they *returne* at; (that is) now, even this time, this ſeaſon of the yeare; to *returne* with the *Swallowes*, and to take our flight backe, when they doe theirs. Rather doe thus, than waſte our lives (as we doe) and take none at all; neither *faire* nor *foule*, neither *hot* nor *cold*, neither *Fall* nor *Spring*, to do it in. This is the third they teach us.

4 The laſt leſſon is, *to obſerve it*. Opportunitie (it ſelf) is a great favour, even to have it; but a ſecond grace it is, to diſcern it when we have it: and, a third (better than both) when we diſcerne it, to obſerve and take it. And many are the errours of our life, but all the errours of our *repentance* come from one of theſe: either, our *ignorance*; that while we have it, *diſcerne it not:* or our *negligence*, that when we diſcerne it, *obſerve it not*. The one (*our ignorance*) CHRIST with bitter teares lamenteth: the other (our *negligence*) doth GOD (here) complaine of. This is the laſt leſſon.

Luk.10.41.42

There want not, that ſtretch it farther: that by theſe foure fowles, there is not only taught the *time*, but even the *manner* alſo, how to performe our Repentance.

1. That *vox turturis*, which is *gemebam*, a mornfull note: 2. That the very name and nature of the *Stork* חסידה of חסד full of *mercy* and *compaſsion:* 3. That the *Swallows neſt, ſo neare the Altar of* GOD, (*Pſal.*84.) 4. That the painfull *watching*, and abſtinence of the *Crane*, ſpecially when they take their flight, ſo credibly recorded in the Naturall *Hiſtories:* That theſe (*Embleme-wiſe*) teach us the [1] *mornefull bewailing* of our life paſt; [2] *the breaking off our former ſinnes, by works of mercy*; [3] *the keeping neere this place*, the houſe, and *Altar of* GOD; [4] the *abſtinence* and *watching* to be performed, during this time of our *returne:* That is, that all theſe are allyed to the exerciſe of our *Repentance*, and are meet vertues to accompanie and attend the practice of it.

Pſal.84.3.

Dan.4.24.

This, the *Turtle dove* mourneth; the *Swallow* chattereth: this, all of them found as well as they can: This, if they ſerve not (as Maſters) to teach us, they ſhall ſerve (as

(as a *Queſt*) to condemne us, whom neither our owne *cuſtome, reaſon, religion*, before, nor (now) the *light of Nature* can bring to know ſo much as they: either to learne it our ſelves, or to be taught it by others. This we ſhould learne, but this we doe not; therefore He taketh up His laſt complaint, *But my people*, &c.

The word *Iudgement* receiveth two conſtructions: For, either by *Iudicium Domini* is meant that *within us*, which is anſwerable to that ſecret inſtinct, whereby the fowles are inclined to do this, which is, the prick and *dictamen of our conſcience*, τὸ ἐνδὸν δαιμόνιον, (the impreſſion whereof is apparent in the moſt miſcreant on earth; in whom Nature it ſelfe ſhrinketh and ſigheth, when it hath done amiſſe; and joyeth and lifteth up it ſelfe, when it hath well done: and by which we are moved inwardly, as they by their inſtinct, to *returne*, but that the motion (with us) paſſeth, and with them, not:) And then, the complaint is, that their *parva naturalia* carry them further, than our great *judicials* do us in this point. 1

Or elſe, by *Iudicium Domini*, is meant His viſitation, hanging over our heads; called therefore *Iudgement*, becauſe it commeth not *cauſually*, but *judicially* proceedeth from GOD; (that is) when GOD calleth to judgement by invaſion, by ſcarcity, by gentle, generall diſeaſes, and ſuch like: and then the complaint is, that where wee ſhould imitate theſe *fowles*, and returne againſt the ſweet ſpring, and faire time of the yeare (that is, while the dayes of peace and proſperity laſt) we are ſo farre behind them, as, not againſt faire, nay, not againſt foule (againſt neither) we can be brought to it: Not in the dayes of adverſity, no, not againſt the winter of our life. 2

That *they* regard *Natures* inclination, ſo as, every ſpring, ſure to come: We have loſt our regard ſo even of *judgement* and all, as neither *vernall* nor *hibernall repentance* we bring forth. Nay, not the everlaſting *judgement* of the LORD do we regard; to which, ſooner or later, we muſt all come, and there receive the ſentence, under execution whereof we ſhall lye eternally.

Παῦλα δίχομεν (ſaith S. *Chryſoſtome*) I embrace both ſenſes: Both be good and profitable to men: Take whether you will, or both, if you will, you ſhall not take amiſſe: and if both, you ſhall be ſure to take right, Regard *judgement*, when, either it awaketh, from within, or when it threatneth, from without. And when any of theſe ſummons us before the great Judge, know (for a certainty) that, *the time of returning is come: the Angell is deſcended, the water is moved*; let us have grace to go in; Even then, *ad aquæ motum*: We know not how long it will be, or whether it will be *ſtirred* againe. Ioh. 5 3.

And thus we be come to anchor, at this laſt word *judgement*. A word, which if with *judgement* we would but pauſe on, and rowle it a while up and downe in our thoughts, duely weighing it and the force of it, it would bring us about, and cauſe this whole Scripture to be *fulfilled*; make us *flye as faſt back*, as any fowle of them.

For indeed, the not *judiciall apprehending* of this one word; the ſhallow conceiving and ſleight regard of it is the cauſe, we foreſlow the time. The foreſlowing the time, the cauſe, we come not to *Quid feci?* the not comming to that, the cauſe, why we run on ſtill *tanquam equus*; why we *riſe* not, *returne* not, yeeld not, but ſtand out in *perpetuall rebellion*. Did we heare this word; heare it and regard it aright; and *ſcire terrorem hunc*, know the terrour of it; that God hath fearefull *judgements* in ſtore, even here, to meet with us: Or (howſoever, here, we ſcape) He hath (there) a *perpetuall judgement* behind; and that, ſo ſtraight, as the *righteous ſhall ſcarce eſcape it*; ſo heavie, as the mightieſt ſhall not endure it: Did we regard this one Point, we would find a *with-drawing time*, for this ſo ſerious a work; we would ſay, and ſay that God ſhould *heare it, what have I done?* We would *riſe, returne, repent*; and ſo, His whole complaint ſhould ceaſe. *O judgement!* of the very mention of this word *judgement*, if a perfect view were taken of it, that only were enough. But without judgement or regard, we heare it; and therefore the complaint continueth ſtill. 1 Pet. 4. 18.

To conclude: We ſaid at the beginning, God therefore ſheweth Himſelf in paſſion, that He might move us; and in that paſſion, whereto He would move: Thus complaineth GOD, that we might thus inferre, and ſay: And doth GOD thus complain?

Iob 22.3. complaine? Why it toucheth not GOD, it toucheth mee; *He needeth not our repentance*, and our *unrighteousnesse toucheth Him not*. It is I, that shall win or lose by it; even the best thing I have to lose, my soule: He is in no danger; it is I, the hazard of whose eternall weale, or woe, lyeth upon it. And yet doth God shew Himself sorry for me, and shall not I be sorry for my selfe? Doth God thus complaine of my sinne, and shall not I be moved, or doe as much for mine own sinne? From this meditation to proceed, to propound the same questions, which GOD here doth, and to aske them of our selves. What then, shall I continually *fall* and never *rise*, *turne away* and not once turne *againe*? Shall my *rebellions* be *perpetuall*? Doe I this any where else? can I shew any reason why not to do it, here? Shall these *Swallowes* fly over me and put me in mind, of my *return*; and shall not I heed them? Shall GOD still, in vain, *harken* for *quid feci*? and shall I never speak that, He so faine would heare? Shall I never once seriously set before me, the *judgements* of the *Lord*? Ask these: aske them, and answer them, and upon them, come to a resolution, saying: I will *rise*, and *returne*, and *submit* my selfe, and from my heart say, *quid feci*? I will consider *volatilia cæli*; I will not see them fly, but I will thinke of the season of my *returning*: but, above all, I will not be without regard of GODS *judgement*, then which, nothing (in this world) is more to be regarded.

Because the *time*; the *time* is the maine matter, and (ever) more adoe about it, than the thing it selfe; to have speciall care of that: knowing, that it was not but upon great cause, that our SAVIOUR, complaining of this point cried: *ô if thou hadst* Luk. 19.41.42 *but knowne, that this day had beene the day of thy visitation!* and so was fain to break off, the teares comming so fast, That he was not able to speak out, but forced to weep out the rest of his sentence. O those teares shew, what time is; shew that *opportunitie* it selfe is a grace, even *to have of it*, that it is a second grace, *to know it*; and a third better than them both, *to lay hold of it*, and use it. That the greatest *errours* in this manner of repentance come from our ignorance, in not *discerning* of the *time*, when we may have it; or our negligence, in not *using* it, when we discerne it. Therefore, rather than faile, (or rather, that we may not faile) to take the *time* of the *Text*. And that *time*, is at this *time*, *now*: Now, doe these fowles *returne*: Who knoweth whether he shall live to see them *returne* any more? It may be the last *Spring*, the last *Swallow*-time, the last *Wednesday*, of this name or nature, we shall ever live, to heare this point preached. Why doe we not covenant then with our selves, not to let this time slip? Surely, lest no time should be taken, the *Prophet* pointeth us at this; and (ensuing the *Prophets* minde) the Church hath fixed her season at it. And nature it selfe seemeth to favour it, that at the *rising of the yeare*, we should *rise*; and *returne*, when the *Zodiake* returneth to the first signe.

Let the *Prophet*, let the *Church*, let *Nature*, let something prevaile with us. *Et Dominus qui sic instat præcepto, præcurrat auxilio*, and Almighty GOD, the *upholder of them that stand*, the *lifter up of those that be downe*; that GOD, who is thus instant upon this point by his complaint, prevent us with His gracious help, that we may redresse it. Following, with His Spirit, where his word hath gone before, and making it effectuall to our speedie conversion.

* * *

A SER-

A SERMON PREACHED

before King JAMES, at *White-hall*, on the X. of February, *Anno Domini*, MDCXIX. being *ASHWEDNESDAY.*

IOEL Chap. II. Verſ. XII. XIII.

Nunc ergo Dicit Dominus: Convertimini ad me in toto corde veſtro, in jejunio, & in fletu, & in planctu.

Et ſcindite corda veſtra, & non veſtimenta veſtra, & convertimini ad Deum veſtrum.

Therefore alſo, now (ſaith the Lord;) Turne you unto Me, with all your heart, and with Faſting, and with Weeping, and with Mourning.

And rend your heart, and not your cloaths, and turne unto the Lord your God.

FOR *this time* hath the *Church* made choice of this Text. The *time*, wherein, howſoever we have diſpenſed with it all the yeare beſide, ſhe would have us ſeriouſly to entend, and make it our time of *turning to the Lord*. And that, *Now* (the firſt word of the *Text*.)

For ſhe holds it not ſafe, to leave us wholly to our ſelves, to take any time, it skils not when; leſt we take none at all. *Not now* (ſaith *Felix*) *but when I ſhall find a convenient time*; and he never found any: and many (with him) periſh, upon this *not now*. Take heed of ὅταν εὐκαιρήσω, *when I ſhall find a convenient time*: It undid *Felix*, that. Act. 23. 25.

She hath found, this ſame keeping of *continuall Sabbaths and faſts*, this keeping the memory of CHRIST'S *Birth* and *Reſurrection* all the yeare long, hath done no good: hurt rather. So, *it hath ſeemed good to the Holy Ghoſt*, and to *Her*, to order, there ſhall be a *ſolemne ſet returne*, once in the yeare at leaſt. And reaſon: for, *once a yeare*, all Act. 15. 28.

things

things turne. And, that once is *now*, at this *time* : For, now at this time, is the *turning* of the yeare. In *Heaven* the *Sunne* in his *Equinoxiall line*, the *Zodiaque*, and all the *Conſtellations* in it, do now turne about to the firſt point. The earth and all her plants, after a *dead Winter*, returne to the fitſt and beſt ſeaſon of the yeare. The creatures, the Fowles of the *Aire*, the *Swallow* and the *Turtle*, and the *Crane*, and the *Stork know their ſeaſons*, and make their juſt *returne* at this time, every yeare. Every thing now *turning*, that we alſo would make it our *time* to *turne* to GOD in.

Ier. 8.7.

Then, becauſe we are to turne *cum jejunio*, *with faſting*; and this day is knowen by the name of *Caput jejunii*, the *firſt day of Lent*; it fits well, as a welcome into this *time*: a time lent us (as it were) by God, ſet us by the *Church*, to make our turning in.

And beſide the *time*, *Now*; the *manner* (*How*) is here alſo ſet downe. For, as it is true, that *repentance* is the *gift of God*, (*Si quo modo det Deus pœnitentiam*, ſaith the *Apoſtle*) and we by *prayer* to ſeek it of Him, that it would pleaſe him to grant us *true repentance*; So, it is true withall, there is a *Doctrine of repentance from dead works* (as ſaith the ſame *Apoſtle*) and that is here taught us.

2 Tim. 2. 25.

Heb. 6. 1.

The *Church* turns us to theſe words here of the *Prophet Ioel*; which, though they be a part of the *Old Teſtament*, yet for ſome ſpeciall vertue in them (as we are to believe) She hath cauſed them to be read, for the *Epiſtle* of this *day*.

And ſurely, had there beene a plainer than this, wherein the nature of *true repentance* had beene more fully ſet forth, it behooveth us to think, the *Church* inſpired by the wiſdome of God, would have looked it out for us, againſt this time, the time ſacred by her to our *turning*.

Againe, that the *Church* carrying to her children the tender heart of *a mother*, if there were a more eaſie or gentle *repentance* than this of *Ioel*, She would have choſen that rather. For, this we are all bound to thinke, She takes no pleaſure to make us ſad, or to put upon us more, then needs She muſt. Which in that She hath not, we may well preſume, this of *Ioel* is it, She would have us hold our ſelves to : and that this is, and is to be, the *mold* of our *Repentance*.

I wot well, there is in this *Text*, ſomewhat of *Salt terræ*, ſomething of the *graine* of *Muſtard-ſeed* in the *Goſpell* : The points be ſuch as we liſt not heare of. *Faſting* is *durus ſermo*, an *unwelcome point* to fleſh and blood : but, as for *weeping* and *mourning*, and *renting the heart who can abide it?* The *Prophet* (it ſeemes) fore-ſaw, we would ſay as much : and therefore hee takes up the word before us. They be the words next before theſe, *Who can abide it? Abide what?* Theſe *dayes*, the *abſtinence* in them? No, but the *great and fearefull Day of the* LORD. If you ſpeake of *not abiding*, who can *abide that?* As if he ſhould ſay, If you could *abide* that *Day* when it comes, I would trouble you with none of theſe. But, no *abiding* of that. *Turne* it away you may : *turn* it into a *joyfull day*, by this *turning to the* LORD. Thus you may : and, but thus, you cannot. Now therefore you ſee, how *therefore* comes in. *Here* is our choice : One of them we muſt take. And, better thus *turne unto* GOD in ſome of theſe little *dayes*, than be *turned* off by Him in *that great Day*, to another manner *weeping* than this of *Ioel* : Even to *weeping, and wailing, and gnaſhing of teeth*. *Scientes igitur terrorem hunc*, knowing therefore this *feare*, and that upon this *turning*, *Cardo vertitur*, the *hinge turnes* of our well or evill doing for ever; to be content to come to it, and to turne the Heathen mans *Non emam*, into *emam tanti pœnitere*. To this *turning* then. Our charge is to preach to men, *non quæ volunt audire, ſed quæ volunt audiſſe*, not, what for the preſent they would heare; but, what another day, they would wiſh they had heard.

Mat. 5 13. 13 31. Io 6.60. Ver. 15.

Mat. 8.12.

2 Cor. 10.11

Repentance it ſelfe is nothing elſe, but *redire ad principia*, a kind of circling; to *returne* to Him by *repentance*, from whom by ſin, we have turned away. And much after a *circle* is this *text* : beginnes with the word *turne*, and *returnes* about to the ſame word againe. Which *circle* conſiſts (to uſe the *Prophets* owne word) of *two turnings*, (for twiſe he repeates this word; which two muſt needs be two different motions. [1] One, is to be done with the *whole heart* : [2] The other with it *broken and rent* : So as one and the ſame it cannot be.

Firſt,

First, a *turne*, wherein we looke forward to GOD; and with our *whole heart* resolve to *turne* to Him. Then, a *turne* againe, wherein we looke backward to our *sinnes*, wherein we have *turned* from GOD; and with beholding them, our very *heart breaketh*. These two, are two distinct, both in *nature* and *names*: One, *Conversion from sinne*; the other, *Contrition for sin*. One, resolving to amend that which is to come: the other, reflecting and sorrowing for that which is past. One, declining from evill to be done hereafter: the other, sentencing it selfe for evill done heretofore. These two betweene them, make up a compleat *repentance*, or (to keepe the word of the Text) a *perfect revolution*.

And this and none other, doth *Ioel* teach the *Iewes*: and this, and none other doth *Ionas* teach the *Gentiles*. None other, the *Prophets*; nor none other the *Apostles*: For Saint *Iames* comes just to this of *Ioel*, Enjoyning sinners to *cleanse their hands*, and to *purge their hearts*; which is the former: and then withall, *to change their laughter into mourning, and their joy into heavinesse*: Where πένθος and κατήφεια, are as full for the New, as *Planctus* and *Fletus* are for the Old. These two: both these, and neither to spare: and we have not learned, we hold not, we teach not any other *repentance*. I speake it for this. There is a false imputation cast on us, that wee should teach, there goeth nothing to repentance but *amendment of life*: that these of *fasting* and the rest, we let runne by, as the *waste* of *repentance*: Nay, that (for *fasting*) we doe *indicere jejunium jejuniis*, we proclaime a *fast* from it; and teach a *penitence* with no *penall* thing in it. That therefore, this Text by name, and such other, we shun and shift, and dare not come neare them. Not come neare them? As neere as we can, by the grace of GOD, that the world may know, and all here beare witnesse we teach and we presse both. Iam. 4. 8. 9.

Indeed, (as *Augustine* well saith) *Aliud est quod docemus, aliud quod sustinemus*. What we are faine to beare with, is one thing; What we preach, and faine would perswade, is another. *Et væ tibi flumen moris humani* (saith he, and we both)) Woe to the strong current of a *corrupt Custome*, that hath taken such a head, as doe what we can, it carries all head-long before it. But, whatsoever we *beare*, this we *teach*, though.

I forget my selfe. I intend to proceed as the words lye. [1] To *turne*, first: [2] and to GOD; [3] To GOD, *with the heart*; [4] and with the *whole heart*. Then the *Manner*, with these foure: [1] *Fasting*, [2] *Weeping*, [3] *Mourning*, [4] and a *Rent heart*. Of which the two former are the *bodies* task; *Fasting and weeping*: the two latter, *the soules*, *mourning* and *renting the heart*. The former (*mourning*) the affection of *sorrow*: the latter (*renting*) from anger, or *indignation*: Of both which affections, *Repentance* is compound, and not of either alone. This for the *manner*, *how*. *The Division*

Then last, for the *time*, when: *Now* to doe it; *Now therefore*.

I

II

III.

I

Repentance a *Turning*. 1 *Turne*.

DIversly, and in sundry terms doth the Scripture set forth unto us the nature of *repentance*. Of *renewing*, as from a *decay* (*Heb.* 6.6.) Of *refining*, as from *drosse* (*Ier.* 6.29.) Of *recovering*, as from a *maladie* (*Dan.* 4.24) Of *cleansing*, as from *soile*; Of *rising*, as from a *fall* (*Ier.* 8.4.) In no one, either for sense more full; or for use more ofter, than in this of *turning*.

To *turne* is a *counsell* properly to them that are out of their right way. For, *going* on still, and *turning*, are motions opposite. Both of them with reference to a way. For, if the way bee good, we are to *hold on*: if otherwise, to *turne* and take another.

Whether a way be good or no, we principally pronounce, by the end. If (saith *Chrysostome*) it be to a *Feast*, *good*; though it be thorow a *blind lane*: if to *execution*, not *good* though thorow the *faire st streets* in the Citie. S. *Chrysostome* was bidden to a

marriage dinner; was to goe to it thorow diverſe lanes, and alleyes; croſſing the high ſtreet, he met with one led thorow it to be executed: he told it his Auditory, that *non quà, ſed quò* was it.

If then our *life* be a *way* (as a *way* it is termed, in all writers both *holy* and *humane*; *via morum* no leſſe, than *via pedum*;) the end of this way is to bring us to our end, to our *ſoveraigne good*, which we call *Happineſſe*. Which *happineſſe*, not finding here, but full of flawes, and of no laſting neither, we are ſet to ſeeke it, and put in hope to find it with GOD, *in whoſe preſence, is the fullneſſe of Ioy*, and *at whoſe right hand, pleaſures for evermore*.

Pſal. 16. 11.

From GOD then, as from the *journeyes end* of our *life*, our *way*, we are never to *turne* our ſteps, or our eyes, but with *Enoch* (as of him it is ſaid) *ſtill to walk with God*, all our life long. Then ſhould we never need to heare this *convertite*.

Gen. 5. 21.

We are not ſo happy. There is one that maligneth, we ſhould goe this way, or come to this end: and therefore to divert us, holdeth out to us ſome *Pleaſure*, *Profit*, or *Preferment*; which to purſue, we muſt ſtep out of the way, and ſo do, full many times; even *turne from* GOD, to ſerve our own *turnes*.

And this is the way of ſin, which is a *turning from God*. When having in chaſe ſome trifling tranſitory I wot not what; to follow it, we even *turn* our backs upon God, and forſake the *way of His Commandements*. And here now we firſt need His counſell of *Convertite*.

For, being entred into this *way*, yer we go too far in it, wiſdome would we ſtayed and were adviſed, whither this way will carry us, and where we ſhall find our ſelves at our journeyes end. And reaſon we have to doubt: For after we once left our firſt way, which was *right*, there takes us ſometimes that ſame *Singultus cordis* (as *Abigail* well cals it) a *throbbing of the heart*; or (as the *Apoſtle*) certaine *accuſing thoughts* preſent themſelves unto us, which will not ſuffer us to goe on quietly: our minds ſtill miſgiving us, that we are wrong.

1 Sam. 25. 31.

Rom. 1. 15.

Beſides, when any danger of death is neere: Nay, if we do but ſadly think on it, a certaine *chilneſſe* takes us, and we cannot (with any comfort) think on our journeyes end: And heare (as it were) a voyce of one crying behind us, *Hæc eſt via*; that, is not the way, you have taken; this, that you have loſt, is your way, *walk in it*. Which voice if we heare not, it is long of the noiſe about us. If we would ſometime goe aſide into ſome retired place, or in the ſtill of the night hearken after it, we might peradventure heare it.

Eſay. 30. 21.

A great bleſſing of God it is; for, without it, thouſands would periſh in the *error of their life*, and never return to their right way again. *Redite prævaricatores ad cor*, that ſinners would turn to their own hearts. And this is the firſt degree, to help us a little forward to this *turning*.

Eſay. 46. 8.

Being thus *turned to our hearts*, we *turne* againe, and behold the τροχὸς γενέσεως (as S. *Iames* termeth it) the *wheele of our nature*, that it turneth apace, and *turnes* off daily ſome, and them younger than we; and that within a while, our *turne* will come, that our breath alſo muſt go forth, and we *turne* againe *to our duſt*.

Iames. 3. 6.

And when that is paſt, another of the Prophet, That *Righteouſnes ſhall turn againe to judgement: Mercy* that now ſits in the Thron, ſhall riſe up and give place: *Iuſtice* alſo ſhall have her *turne*. And then comes the *laſt turne*, *Convertentur peccatores in infernum*, the ſinners ſhall be turned into hell, and all the people that forget, in time, to *turne* unto GOD. There was wont to be a *ceremony* of giving *aſhes* this day, to put us in mind of this *converteris*, I feare with the *ceremony* the *ſubſtance* is gone too. If that *converſion into aſhes*, be well thought on, it will helpe forward our *turning*.

Pſal. 94. 15.

Pſal. 9. 18.

This *returning* to our heart, the ſad and ſerious bethinking us there, of *natures converſion into duſt*; of *ſins* into *aſhes* (for, aſhes ever preſuppoſe *fire*:) that the *wheele* turns apace, and if we turne not the rather, theſe *turnings* may overtake us: *Gods Spirit* aſſiſting, may ſo worke with us, as we ſhall think *Ioels counſell* good: that, if we have not beene ſo happy, as to keep the *way*; yet we be not ſo *unhappy*, as not to *turne* again from a way, the iſſues whereof ſurely will not be good.

And

And would GOD theſe would ſerve to worke it. If they will not, then muſt *Converſus ſum in ærumnâ, dum configitur ſpina*; ſome *thorne* in our ſides, ſome *bodily* or *worldly griefe* muſt come and procure it. But, that is not to *turne*, but to be *turned*: And, there is great odds between theſe two. As, one thing it is, *to take up the croſſe*; another, *to have it laid upon us*. Pſal. 32. 4.

To be turned I call, when by ſome croſſe of body or mind (as it were, with a ring in our noſe) we are brought about, whether we will or no, to look how we have gone aſtray.

To *turne* I call, when the world miniſtreth unto us no cauſe of heavineſſe; all is *ex ſententiâ*: yet, even then, the *grace of* GOD moving us, we ſet our ſelves about; and repreſenting thoſe former converſions before us, we worke it out, having from without, no heavie accident to force us to it.

We condemn, not *Converſus ſum in ærumnâ*: Many are ſo turned; and GOD is gracious and rejects them not. But we commend this latter, when (without wrench or skrew) we *turne*, of our ſelves, And that man, who being under no arreſt, no bridle in his jawes, ſhall in the dayes of his peace, reſolve of a time to *turne* in, and take it, that man hath great cauſe to *rejoyce*, and to *rejoyce before* GOD. And thus much for *Convertite*, or (if it may not be had) for *Convertimini*.

Turn, and *turn to Me*: and He that ſaith it, is GOD. Why,, whither ſhould we turne from *ſin*, but to GOD? Yes, we may be ſure, it is not for nothing, GOD ſetteth downe this. In *Ieremie*, it is more plaine: *If ye returne, returne to me, ſaith the* LORD: Which had been needleſſe, if we could *turne* to nothing elſe; were it not poſſible, to find divers *turnings*; leaving one by-way to take another; from this extreme, *turne* to that, and never to GOD at all. They that have beene *fleſhly* given, if they ceaſe to be ſo, they *turne*: but, if they become as *worldly* now, as they were *fleſhly* before, they *turne* not to GOD. They, that from the *dotage* of *ſuperſtition*, run into the *phrenſie* of *prophanneſſe*: They, that from *abhorring Idols, fall to commit ſacriledge*; howſoever they *turne*, to GOD they *turne* not. 2 *To Me*, that is, GOD. Ier. 4. 1. Rom. 2. 22.

And this is even the *motus diurnus*, the common turning of the world (as *Moſes* expreſſeth it) to *adde drunkenneſſe to thirſt*: from too *little* to too *much*; from one *extreme* to runne into another. Would GOD it were not needfull for me to make this note. But, the true *turne* is *ad Me*: So *from ſinne*, as *to* GOD. Elſe, in very deed, we *turne* from *this ſin*; to *that ſinne*; but, not *from ſinne*: Or (to ſpeake more properly) we *turne ſinne*, we *turne* not *from ſinne*, if we give over one evill way to take another. Deut. 29. 19.

To me then: and *with the heart*. And, this alſo is needfull. For (I know not how, but) by ſome, our *converſion* is conceived to be a *turning* of *the braine* only (by doting too much on the word *reſipiſcere*) as a matter meerly *mentall*. Where before, thus and thus we thought, ſuch and ſuch poſitions we held; now, we are of another mind than before; and there is our *turning*. This of *Ioel*'s is a matter of the *heart*, ſure. This? Nay (to ſay truth) where is *converſion* mentioned, but it is in a manner attended with *in corde*? And ſo requireth not only an alteration of the *minde*, but of the *will*: a chang, not, of certaine *notions* only in the *head*, but of the *affections* of the heart too. Elſe, it is *vertigo capitis*, but not *converſio cordis*. 3 *With the heart.*

Neither doth this [*in corde*] ſtand only againſt the *brain*, but is commonly in oppoſition to the whole *outward man*. Elſe, the heart may be fixed like a *Pole*, and the *body* (like a *ſphere*) *turne* round about it. Nay, *heart* and all muſt *turne*. Not the *face*, for ſhame; nor the *feet*, for *feare*; but the *heart*, for very hatred of *ſinne* alſo. *Hypocriſie* is a ſin: being we are to *turn* from ſin, we are to *turne* from *it* alſo; and not have our *body* the right way, and our *heart* ſtill wandering in the *by-paths of ſin*. But, if we forbeare the *act*, which the eye of man beholdeth, to make a *conſcience* of the *thoughts* too; for unto them alſo, the eye of GOD pierceth. Thus it ſhould be: Elſe, *Converſion* it may be, but *heart* it hath none.

4 With the *whole heart.*

With the heart; and *with the whole heart*. As not to divide the *heart* from the *body*; So, neither to *divide the heart* in it ſelfe. The devill to hinder us from *true turning*, turnes himſelfe (like *Proteus*) into all ſhapes. Firſt, *turn* not at all, you are well enough. If you will needs *turne*, *turne* whither you will, but not to GOD. If to GOD, leave your *heart* behind you, and *turne* and ſpare not. If with the *heart*, be it *in corde*, but not *in toto*; with ſome ends or fractions, with ſome few *broken affections*, but, not entirely. *In modico* (ſaith *Agrippa*) *ſomewhat*, there is a peece of the *heart*. *In modico & in toto* (ſaith S. *Paul*) *ſomewhat* and *altogether*; there is the whole *heart*. For which cauſe, as if ſome converted with the *brimme*, or upper part only, doth the *Pſalme* call for it, *de profundis*; and the *Prophet*, *from the bottome of the heart*.

Act. 26. 28. 29.

Pſal. 130. 1.

To *rend the heart* in this part, is a fault; which is a *vertue* in the next. For, it makes us have two *hearts*, hovering (as it were) and *in motu trepidationis*: and faine we would let goe *ſinne*, but not all that belongs to it: And *turne* we would, from *our evill way*; but not from that which will bring us back againe, the *Occaſion*, the *Object*, the *Companie*: from which, except we *turne* too, we are in continuall danger, to leave our way againe, and to turne backe to our former folly; the ſecond ever worſe than the firſt.

When the *heart* is thus parcel'd out, it is eaſily ſeene. See you one would play with *fire*, and not be *burned*; *touch pitch*, and not be *defiled* with it; *love perill*, and *not periſh in it*; dallying with his *converſion*; turning, *like a doore upon the hinges*, open and ſhut, and ſhut and open againe; *with vult & non vult*, he would, and yet he would not: Be bold to ſay of that man, he is out of the compaſſe of *converſion*: back again he will *ad volutabrum luti*.

Eccle. 1. 3. 1 Eccl. 3. 27.

And as eaſily it is ſeene, when one goes to his *turning* with his *whole heart*. He will come to his *Quid faciemus?* Set him downe, what he ſhould doe, and he will do it. Not come neere the place where ſinne dwelleth: Refraine the *wandring* of his *ſenſe*, whereby ſin is awaked; *fulneſſe* and *idleneſſe*, whereof ſin breedeth: but chiefly, *corrupt company*, whither ſin reſorteth. For, *converſion* hath no greater enemie, than *converſing* with ſuch, of whom our *heart* telleth us, there is neither *faith* nor *feare of* GOD in them. To all theſe he will come. Draw that mans *apologie*, pronounce of him, he is *turned*, and *with his whole heart turned to God*. And ſo may we *turn*: and, ſuch may all our *converſion* be: [1] *Voluntary*, without *compulſion*: [2] *To God*, without *declining*: [3] *With the heart*, not in *Speculation*: [4] *With the whole heart* entire, no purpoſe of recidivation.

Luk. 3. 10.

II The *manner of it*

All this ſhall be done: we will *turne*, *with the heart*, *with the whole heart*. Is this all? No; here is a *Cum*, we muſt take with us; *Cum jejunio*, *with faſting*. Take heed of turning *Cum* into *ſine*: To ſay, with it, or without it, we may *turne* well enough: Since, it is GOD Himſelfe, that to our *turning* joyneth *jejunium*, we may not *turne* without it. Indeed (as I told you) this is but the *halfe-turne*. Hitherto, we have but looked forward, we muſt alſo *turne* back our eye, and reflect upon our *ſinnes* paſt, be ſorry for them, before our *turning* be, as it ſhould. The *Hemiſphere* of our *ſinnes* (not to be under the *Horizon*, cleane out of our ſight) muſt aſcend up, and we ſet them before us; and we teſtifie by theſe *foure* that follow, how we like our ſelves for committing of them.

I know, we would have the ſentence end here, the other ſtripped off; have the matter betweene *our hearts and us*, that there we may end it, within, and no more adoe: and there, we ſhould doe well enough. But the *Prophet* tels us farther (or God Himſelfe rather; for, He it is that here ſpeaketh) that our *repentance* is to be incorporate into the *body*, no leſſe than the *ſin* was. Hers hath beene the *delight* of *ſin*, and, *ſhe* to beare a part of the *penaltie*: that the *heart within*, and the *body without* may both *turne*, ſince both have gone aſtray. It is a taxe, a tribute, it hath pleaſed God to lay upon our ſins, and we muſt beare it.

I ſpeak it for this. It is a World, what ſtrange conceits there are abroad, touching this

this point. To the *animalis homo*, flesh and blood reveales a farre more easie way, not encombred with any of these. To *turn*, and yet not loose a *meale* all the yeare long; and not shed a *teare*; and not *rent*, either *heart* or *garment*: and yet doe full well. And with this conceipt, they passe their lives; and with this they passe out of their lives; as it seemes, resolved to put their soules in a venture, and to come to heaven after their owne fashion, or not come their at all: Change *Ioel* into *Iael*; take a draught of *Milke out of her bottle*, and *wrap them warme*, *and lay them downe*, and never rise more. Iud. 3. 24. 17.

And (that which is worse) they would not, by their good-will, have any other spoken of. For, this is a disease of our nature: Look how much we are (of our selves) disposed to do, just so much, and no more, must be *preached* to us. For, more than we have a liking to perform, we cannot at any hand abide, should be urged as needfull. But these conceipts must be left, or else we must tell JOEL, we can *turne to* GOD; without any of these, But, it is not JOEL; GOD it is, that speaketh, who best knoweth, what *turning* it is, that pleaseth him best: and whom we must needs leave to prescribe the manner, how He would have us to *turne* unto Him.

To speak after the manner of men, in very congruitie, when after a long *aversion*, we are to *turne* and present our selves before God, there would be a forme set down, how to behave our selves, in what sort to performe it. This is it; how for our *cheare*, our *countenance*, how for our carriage every way. Very duty will teach us, if we will not break all the rules of *Decorum*, we should doe it suitably to such as have stood out in a long rebellion, and being in a just disgrace for it are to approach the highest MAIESTIE upon earth. Now, would they (being to returne) make a *feast* the same day they are to doe it, with light *merrie hearts*, with *cheerefull lookes*? and not rather, with *shame* in their *countenance*, *feare* in their *hearts*, *griefe* in their *eyes*? As they would, so let us. Still and ever remembring what the *Prophet* saith, *Magnus Rex* IEHOVAH, GOD is a more *High* and *mighty Prince* than any on earth: stands on His *State*, will not be thus *turned to*, thus slightly; with, or without, it skils not. But, we in our *turning*, to come before *Him*, all abashed and confounded in our selves; that for a trifle, a matter of nothing, certaine *carats* of *gaine*, a few *minutes* of *delight* (base creatures that we be) so and so often, *Sic & sic faciendo*, by such and such sins, have offended so *presumptuously* against so *Glorious a* MAIESTIE; so *desperately* against so *Omnipotent* a POVVER; so *unkindly* against so *Soveraigne* a BOUNTIE so gracious a God and so kind and loving a SAVIOUR.

To take them as they stand. *Fasting*: Which, were there nothing else but this, that the *Church* maketh this time of our *returne* a *time of fast*, it shewes plainly, in her opinion, how neere these two are allyed, how well they sort together. Which *Fast*, the Church prescribeth, not only by way of *regiment* to keep the *body low*, that it may be a lesse mellow soile for the sinnes of the flesh, (for, this pertaineth to the former part) so to prevent sinne to come; but awards it, as a *chastisement* for sinne already past. For, to be abridged, whether by others or by our selves, of that which otherwise we might freely use, hath in it the nature of a *punishment*. They be the words of the *Psalme*, *I wept and chastned my selfe with fasting*: *Chastned* himselfe; So, a *chastisement* it is. With *Fasting*. Psal. 69. 10.

And thus preach we *fasting*: [1] Neither as the *Physitians* enjoyne it in their *Aphorismes*, to digest some former *surfet*. [2] Nor, as the *Philosophers* in their *Morals*, to keep the *sense subtile*. [3] Nor, as the *States politike* in their *Proclamations*, to preserve the *breed of Cattell*, or *increase of strength* by Sea. But as the *holy prophets* of God, as *Ioel* straight after, we doe *Sanctificare jejunium*, prescribe it, and that to a *religious end*: Even to chasten our selves for sinne by this forbearance. So, no *Physicall*, *Philosophicall*, *Politicall*; but a *Propheticall*, yea an *Evangelicall fast*. For, if in very sorrow, we are to *fast*, when the *Bridegroome is taken away*; Much more, when we our selves by our sinnes committed, have beene the cause of His *taking*, nay, of His very *driving* away from us. Vers 15. Mat. 9. 15.

And muſt we then *faſt?* Indeed we muſt, or get us a new *Epiſtle* for the day, and a new *Goſple* too. For, as GOD here (in the *Epiſtle*) *commands* it; So CHRIST (in the *Goſple*) *preſuppoſeth* it with His *Cum jejunatis*, taking it as granted, We will *faſt*. That ſure, *faſt* we muſt, or elſe wipe out this *cum jejunio*, and that *Cum jejunatis*, and tell GOD and CHRIST they are not well adviſed; we have found out a way beyond them, to *turne* unto GOD without any *faſting* at all.

Mat 6.16.

But, how *faſt?* To relieve all we may: When we ſpeake of *Faſting*, *Humanum dicimus propter infirmitatem veſtram*; we intend not, mens *knees* ſhould *grow weake with faſting*. *Two* kinds of *faſting*, we find in Scripture: 1. *Davids*, who faſted, *taſted neither bread* nor ought elſe, till *the Sun was downe:* No meat at all: That is too hard. 2. What ſay you to *Daniels faſt? He did eat and drink*, but not *cibos deſiderii*, no *meats of delight*, and (namely) eat no *fleſh*. The *Church* (as an *indulgent mother*) *mitigates* all ſhee may: Enjoynes not for *faſt*, that of *David* (and yet, *qui poteſt capere capiat*, for all *that:*) She only requires of us that other of *Daniel*, to forbeare *cibos deſiderii* (and *fleſh* is there expreſly named) *Meates* and *drinks provoking the appetite, full of nouriſhment, kindling the blood:* Content to ſuſtaine Nature, and *not purvey for the fleſh, to ſatisfie the luſt thereof*. And thus (by the grace of GOD) we may: if not *Davids*, yet *Daniels*. For, if *Davids* we cannot, and *Daniels* we liſt not, I know not what *faſt* we will leave: for a third I find not.

Rom 6.19. Pſal. 109 24. 2 Sam. 3.35. Dan 10.3. Mat. 19 12. Rom. 13 14.

And yet, even this alſo doth the *Church* releaſe to ſuch as are in *Timothes caſe*; have *crebras infirmitates*. It is not the *decay* of *nature*, but the *chaſtiſement of ſin* ſhe ſeeketh. But, at this doore, all ſcape through: we are all *weake* and *craſie*, when we would *repent*; but, *luſty* and *ſtrong*, when to *commit ſin*. Our *Phyſitians* are eaſie to tell us, and wee eaſie to believe any that will tell us, *Propitius eſto tibi*, *favour your ſelfe*, for it is not for you.

1. Tim. 5.23. Mat. 16.22.

Take heed, *God is not mocked*, who would have *ſin chaſtened*. Who ſees (I feare) the *pleaſing* of our *appetite* is the true *cauſe*; the not *endangering our health* is but a *pretence*. And He will not have His Ordinance thus dallied with, faſt or looſe. Said it muſt be, that *Ioel* here ſaith: *Turne to God with faſting*, or be ready to ſhew a good cauſe why: And to ſhew it to GOD. It is He (here) cals for it (the pen is but *Ioels:*) He beſt knowes, what *turning* it is will ſerve our turne, will *turne* away *Ira ventura*, which *Quis poterit ſuſtinere*, who is able to abide? And, take this with you: when *faſting* and all is in, if it be, *Quis ſcit, ſi convertatur Deus?* If we leave, what we pleaſe out, then it will be *Quis ſcit?* indeed.

Ver. 14.

2 With *weeping*.

The next point (and GOD ſend us well to diſcharge it) is *Weeping*. Can we not be diſpenſed with that neither, but we muſt *weepe* too? Truly, even in this point, ſomewhat would be done too: Elſe *Ioel* will not be ſatisfied, but call on us ſtill. There is (ſaith the *Pſalme*) a *flagon* provided by God of purpoſe for them: Therefore, ſome would come; ſome few drops at leaſt. Not, as the *Saints* of old: No; *humanum dicimus* here too. [a] *Iob's eyes powred forth teares to* GOD: [b] *David's* eye *guſhed out with water*, Hee all to *wet his pillow*, with them: [c] *Mary Magdalen* wept enough to have made a *bath*. VVe urge not theſe. But if not *powre out*, not *guſh forth*, *Nonne ſtillabit oculus noſter* (ſaith *Ieremie*) ſhall not our eye afford a *drop* or twaine?

Pſal. 56.8.

[a] Iob 16.20. [b] Pſal. 119 136 [c] Luk 7.38. Ier. 13.17.

Stay a little, *turne* and looke backe upon our ſinnes paſt: it may bee, if we could get our ſelves to do it in kind, if ſet them before us and looke ſadly, and not glance over them apace: Think of them not once; but (as EZEKIA did) *recogitare*, thinke them over and over; conſider the motives, the baſe motives; and weigh the circumſtances, the grievous circumſtances; and tell over our many flittings, our often relapſing, our wretched continuing in them: It would ſet our ſorrow in paſſion, it would bring down ſome; Some would come: our bowels would turn, our repentings rowle together; and lament we would the death of our *ſoule*, as we do otherwhile the death of a *friend*; and for the unkindneſſe, we have ſhewed to GOD, as, for the unkindneſſe we doe, that man ſheweth us.

Eſay 38.15.

But,

But, this will aske time. It would not be posted through, as our manner is: we have done straight. It is not a busines of a few minutes: It will aske Saint *Peter's* χωρῆσαι, *retired place*, and Saint *Paul's* σχολάζειν, *vacant time*. It would aske a *Nazarites vow*, to doe it as it should be done: Even a sequestring our selves for a time, as they did: In other respects (I grant;) but among others, for this also, even to performe to GOD, a *Votive repentance*. This (I wish) we would trie. But, we seek no *place*; we allow no *time* for it. Our other affaires take up so much, as we can spare little or none for this; which, the time will come, when we shall thinke it the weightiest affaire of all. 1 Pet. 1 9. 1 Cor. 7. 5.

And yet it may be, when all is done, none will come though. For, who hath *tears* at command? Who can *weep* when he lists? I know it well, they be the *overflowings of sorrow*; not of *every sorrow*, but of the *sensuall parts*: and being an act of the *inferiour parts*, reason cannot command them at all times, they will not be had.

3 With *mourning*.

But if they will not, the *Prophet* hath here put an ἐνπεφυσιωμένον instead of it (for, so do the *Fathers* all take it:) *Mourne*. If *weepe* we cannot, *mourne* we can: and *mourne* we must. *Et vos non luxistis* (saith the *Apostle*:) He saith not, *Et vos non flevistis*, and you have not *wept*; But, and *you have not mourned*; as if he should say, that you should have done at the least. *Mourning* they call, the sorrow which *reason* it selfe can yeeld. In *Schooles*, they terme it *Dolorem appretiativum*, valuing what should be,; rating what the *sinnes* deserve, though we have it not to lay downe: yet what they deserve, we should; and, that we can. *These* and *these* sins I have committed, so *many*, so *heynous*, so *oft* iterate, so *long lyen* in: these deserve to be bewailed even with teares of blood. 1 Cor 5. 2.

2 This we can: and this too, *wish* with the prophet (and so let us wish) *O that my head were full of water, and my eyes fountaines of teares*, to doe it as it should be done! This we can. Ier 9 1.

3 And *pray* we can, that He which *turneth the flint stone* into a *springing well*, would vouchsafe us (even as drie as *flints*) *gratiam lachrymarum* (as the *Fathers* call it) some small portion of that *grace* to that end. Though *weep* we cannot, yet *wish* for it, and *pray* for it we can. Psal. 114. 8.

4 And *complaine* we can, and *bemoane* our selves (as doth the *Prophet*) with a very little variation from him: *My leanesse, my leanesse* (saith he) *woe is me: My drinesse, my drinesse* (may each of us say) *woe is me. The transgressors have offended, the transgressors have grievously offended. Grievously offend* we can; *grievously lament* we cannot; My *dryneſſe, My dryneſſe*, woe is me. Nay, we need not vary, we may even let *leanneſſe* alone, his owne word. For, *dry* and *leane* both is our *sorrow* (GOD wot) GOD helpe us, This *mourne* we can. Esay 24. 16.

5 And lastly, this we can: even humbly beseech our mercifull GOD and *Father*, in default of ours, to accept of the *strong crying, and bitter teares, which in the days of His flesh, His blessed* SON, *in great agonie shed for us*: for us (I say) that should, but are not able to do the like for our selves: that what is wanting in ours, may be supplyed from thence. These (by the *grace of* GOD) we may doe, in discharge of this point. These let us do, and it will be accepted.

4 With *renting your hearts*

And so now to the last: *Rent your hearts*. You see, first and last, to the *heart* we come. For indeed, a *meale* may be missed, a *teare* or two let fall, and the *heart* not *affected*, for all that. * *Esau wept*; † *Ahab gave over his meat*; their *hearts* both *swelling* and *apostumate* still. To shew, that though these be requisite (all;) yet that the passion of the *heart* is *caput pœnitentia*: to the heart He commeth againe alwayes, to verifie, that, in both and in all, *quod cor non facit non fit*; if it be *not done with the heart, if the heart doe it not, nothing is done*. As in *conversion*, the *purpose of amendment* must proceed from the *heart*: So in our *contrition*, the *sorrow*, the *anger*, for our *turning* away must pierce to the *heart*: Some *cardiaque passion* to be; the *heart* to suffer. * Gen. 27. 38. † 1 Kin. 21. 27.

And, what muſt it ſuffer? *Contrition:* It ſhould even *conteri*, be *ground to powder*. *A contrite heart*, it ſhould be: If not that, not *contritum*, yet *cor confractum*, a *broken heart*; broken in peeces, though not ſo ſmall. If neither of theſe; yet with this qualifying here, *cor con-ſciſſum*, with ſome *rent*, or *cleft*. *Solutio continui*, ſomewhat there is to bee opened; Not only that the *apoſtumate* matter may breath forth, but much more (which is the proper of this part) that feeling the ſmart there, we may ſay, and ſay it with feeling, *Quòd malum, & amarum*, that an *evill thing* it is, and a *bitter*, to have *turned* away and forſaken the LORD. Some ſuch thing is the *heart* to feele, or elſe nothing is done.

Pſal. 51. 17.

Ier. 2. 19.

Now, this *renting* (if we mark it well) doth not ſo properly pertaine to the *paſsion* of *ſorrow*: but rather to another; even to that of *anger*. [a] *Their hearts rent for anger* (it is ſaid *Act.* 7.) And, it eaſily appeareth; For we uſe *violence* to that we *rend*. [b] *Ephraims ſmiting his thigh*, [c] the *Publican* his *breſt*: both, the acts of *anger*, rather than *heavineſſe*. The *Apoſtle* puts into his repentance, *indignation* and *revenge*, no leſſe than he doth *ſorrow*.

[a] Act. 7. 54.
[b] Ier. 31. 19.
[c] Luk. 18. 13.

2 Cor. 7. 11.

To ſay truth, they are to goe together. *Sorrow*, if it have no power to *revenge*, growes to be but a heavie dull *paſsion*: But, if it have *power*, *indignation* and it goe together. One cannot truly be ſaid to be *grieved* with the thing done, but he muſt be *angry* with the *doer*, And we, if we be ſory indeed for our ſin, we will be angry with the ſinner. So was *Iob*: *Therefore I abhor my ſelfe, My ſelfe* (ſaith he:) Not ſo much the *ſin*, which was done and paſt, and ſo uncapable of *anger*; as *my ſelf*, for the *ſin*. Which if it be *indignation* indeed in us (and not a gentle word) will ſeeke *revenge* ſome way or other: *Grind to powder, break in peeces*, at leaſt make a *rent*, *Contritio*, *Confractio*, *Conſciſsio*, *Compunctio*, Somewhat it will be.

Iob 42. 6.

But, when we returne to enquire, whether and which of theſe two Acts hath in it the very true eſſence of *Repentance*? In *converſion* I find it not: Why? For, *after I converted, I repented* (ſaith *Ieremy*;) and *Nihil prius aut poſterius ſeipſo*, Nothing is after it ſelfe. *Converſio* then, is not it. And, when we ſeeke for it in this latter: Firſt, in *Sorrow* it is not: Why? for *triſtitia operatur pœnitentiam* (ſaith the *Apoſtle*) Marke that [*operatur*] *workes* it, therefore is not it: For, *nihil ſui cauſa*. It remaines then, of force, that it is in this now of *indignation*. So that now, (and not before) are we come to the *eſſence* of it indeed. And, ſet downe that: that ἀγανάκλησις, *Indignation* is the *eſſentiall paſsion*; and ἐκδίκησις, *reveng* (or this *renting* here) the principall and moſt proper *act* of a true *turning unto* GOD.

Ier. 31. 19.

2 Cor. 7. 10.

Now, if you aske, how or which way we can come to make a *rent* in the *heart*, ſince no hand may touch it and we live? the meaning is not literall: but that, the *heart* by reflecting on it ſelfe, is able to make ſuch an impreſsion on it, as the *Prophet* may well call *a rent in the heart*. As firſt, even by good morall reſpects, wherewith the very heathen ſet themſelves in paſſion againſt vice. That it is a *brutiſh thing*; So againſt the *nobleneſſe of reaſon*: that a *ſhamefull*; So, againſt *publike honeſtie*: that, *ignominious*; So, againſt our *credit* and *good name*: That *pernicious*, as ſhutting us out of *heaven* (whither we would come) the greateſt loſſe, and *pœna damni*; and preſſing us down to *hell* (which we faineſt would flie) the greateſt torment, and *pœna ſenſus*: (For, even the heathen believed the *joyes* aud *paines* of another world:) And yet we for all this, ſo evill adviſed as to commit it.

But, theſe are but κατ' ἄνθρωπον, drawn from man: the Chriſtian man's is to bee εἰς Θεὸν, his eye to GOD. Who, with great *indignation*, cannot but abhor himſelf, for the manifold indignities offered to God thereby. To the *Law* of His *Iuſtice*, to the *aw* of His *Majeſtie*, the *reverend regard* of His *Preſence*, the *dread* of His *Power*, the *long-ſuffering* of His *Love*: That (being a creature of ſo vile and brittle conſiſtence) he hath not ſticked, for ſome lying vanitie, ſome trifling pleaſure or pelting profit, to offend ſo many wayes at once; all, odious in themſelves and able to make a *rent* in any *heart* that ſhall weigh them aright.

Sure, if we take the impreſsion right, So GOD may *work with us*, as theſe may *worke in us*, *a juſt indignation*: which, if once it be in ſorrow, what the hand can come to,

to, it will ſmite; and would the *heart* alſo, if it could reach it. And, if it be in kind, it will award the body to *faſt*, and the mind to ſpend ſome time, in theſe meditations. And this is the Act of *renting* (as the *Prophet*;) of *revenge* (as the *Apoſtle*.) And theſe two, between them both, in *Ioel* and in *Paul*, make up the full power and *conſummatum eſt*, of our *Converſion* and *Contrition* both.

It remaines, that we ſet not the *Church* to teach us that, which we never meane to learne: but, that we intend and endeavour to do, as we have been taught.

III. The Time: *Now therefore.*

And to do it *now*. For, (as in a *circle*) I returne to the firſt word [*Now*] which giveth us our time, when we ſhould enter our firſt *degree*: *Now therefore*. And when all is done, we ſhall have ſomewhat to do, to bring this to a *Nunc*, to a *timo preſent*. But beſides that, now at this *time*, it is the *time* that all things *turne*; *Now*, is the only ſure part of our *time*. That which is *paſt*, is *come* and *gone*. That which is to come, may peradventure never *come*. Till to morrow, till this Evening, till an houre hence, we have no aſſurance. *Now therefore*. Or if not *now*, as neere *now*, with as little diſtance from it, as may be; If not this *day*, this *time* now enſuing.

For, though no time be amiſſe, to *turne* in; yet ſeeing many times goe over our heads, and ſtill we cannot find a time to do it in, the *Church* (as I ſaid) willing to reduce the diffuſedneſſe of our *repentance* at large, to the certainty of ſome one ſet time, hath placed this [*now*] upon the time now begun, and commends it to us for the time of our *turning to God*.

And we by a kind of form which we perform, by the altering of our *diet* to a leſſe *deſirefull*, by oftner reſort hither to Sermons, than at other times (every week twiſe;) theſe make, as if we did agree; ſeeme in a manner to promiſe, as if we would perform ſomewhat *now*, that we have not all the yeare before.

Sure, the *Chriſtian Church* ever looked otherwiſe, had another manner face, going in the ſtreet, you ſhould have ſeen by mens countenances, what time of the yeare it was: more grave, more compoſed, than at other times.

Perform it then: And when our *turn* is done, God ſhall begin His, *Et pœnitentiam ſuam gratificabitur noſtræ*, *Our repentance ſhall beget His*. If we *turne* from the evill we have done, He will *turne* from us the evill that ſhould have been done to us. Where there was *Commination* read, with many curſes; He ſhall *turn* them away, and in ſtead of them, ſhall leave a *bleſsing* behind *Him*. We ſhall *turne* His very ſtile, which at firſt was, *ad Me*, and in the end is, *ad Dominum Deum veſtrum:* and ſo make a chang in *Him*.

In nullo detrimentum patiemini (ſaith the *Apoſtle*) we ſhall be no loſers by it, A leſſe ſorrow ſhall turne away a greater, by a great deale. Weigh the endleſſe ſorrow we ſhall eſcape by it; it admits no compariſon. The *Contriſtation* is but ὡρὰν (ſaith he) for *an houre*; the *Conſolation* is, for *ever* and *ever*. 2 Cor 7. 9. 2 Cor. 7. 8.

To this *lugentes* there belongeth a *Beati*, *Bleſſed they that thus mourne*. To this *hunger* and *thirſt*, a *ſaturabimini*. It is ſo ſet by the *Church* (the time of it) that our *Lent* ſhall end with an *Eaſter*, the higheſt and moſt ſolemne Feaſt in the yeare; the memory of CHRISTS *riſing*, and the pledge of our *bleſſed* and *joyfull reſurrection*. Mat. 4. 4 6.

To which, &c.

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A SER-

A SERMON PREACHED

before King JAMES, at *White-hall*, on the XIIII. of February, *Anno Domini*, MDCXXI. being *ASHWEDNESDAY.*

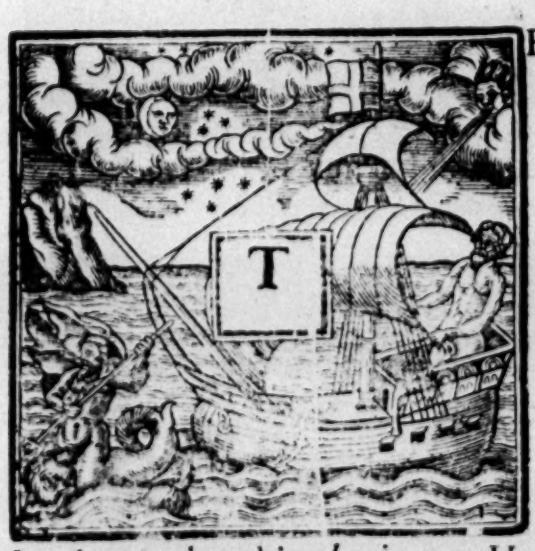
MATTH. Chap. VI. Verſ. XVI.

Cum autem jejunatis, nolite fieri ſicut hypocritæ triſtes; Exterminant enim facies ſuas, ut appareant hominibus jejunantes: Amen dico vobis, quia receperunt mercedem ſuam.

*Moreover, when you faſt, * look not ſowre as the hypocrites; for they disfigure their faces, that they might ſeem unto men to faſt: Verily I ſay unto you that they have their reward.*

* Or *be not like ſowre hypocrites.*

Ioel 2.12.



THE *Leſſons* which this day have beene, and yearly, as upon this day, are read in our eares, doe all ſpeake to us of *Faſting*. The *Leſſon* of the *Old Teſtament*, *Turne to me with faſting*. The *Leſſon* of the *New*, as you have heard: *When you faſt, &c.* All, either (as the *Epiſtle* (telling us, what we ſhould doe (*Faſt:*) Or (as the *Goſpell*) taking it for granted, that *we will faſt*, and teaching us, *how to faſt*, ſo as we may receive a reward for it at GOD's hands.

Theſe being the *Leſſons*, this the tenour of them; by them there is intimation given us, that the matter of theſe *Leſſons*, that a *Faſt* is at hand: that, this *when* is *now*. How in our practice it will fall out I know not; but certainly, in the *Churches* meaning, now. Who would not (we may be ſure) look out an *Epiſtle* for us beginning with *turn to me*, *cum jejunio*, *with faſting*; and a *Goſpel* beginning with *cum jejunatis*, *when ye faſt*, &c. but when ſhe preſumeth, we meane to *faſt*, to diſpoſe

poſe our ſelves that way. It were all out of ſeaſon to ſeek and ſelect Scriptures, what to avoid, how to behave our ſelves in our *faſting*, if we meane no ſuch matter; if it ſhall be with us, as *yeſterday* and the day before it was, and no otherwiſe.

This being the *Churches* intent; this, *her Time*, and this *her Text*; What She commends to us, we commend to you, that you would take notice of it, and prepare your ſelves, for it accordingly: that the *Epiſtle* be not ſent, and the *Goſpell* brought you, and both, in vaine.

The *Church* thus reaching it forth, I tooke this Text: And I tooke it rather (if it might be) to ſtop the mouths of them that maligne it; at leaſt, to remove from it the ſlander of any untrue imputation. They preach it, they print it, and (no remedy) ſo they will have it, that the *Locuſts* (*Apoc. 9.*) muſt needs meane us here. Why? *The Locuſt* is all *belly*, and we are all for the *belly*; *hoſtes jejuniorum*, the *profeſt enemies* of *faſting* and of all abſtinence. That we (the Preachers) entertaine you with nothing but with diſcourſe about the *myſterie of Godlineſſe*: but never with exhortation to the *exerciſe* of it. That, you (the Hearers) fall ſad, and (as the *hypocrites* here in the Text) look *ſower*, not at the *act*, but at the very name and mention of *faſting*, at the reading of a Text that tends but that way, as it might be, of this, now.

Sure, for *faſting*, how we practiſe it, every one is to anſwer for himſelfe: But, that we preach it, I take, this day, you all to witneſſe. *Ioel* ſhall beare record with his *Cum jejunio*; And now CHRIST, with his *Cum jejunatis*, that we call for it. If it come not, it is not our fault, it is not for want of calling for. We ſpeake to a thing that hath no eares: but we ſpeak though: *Liberamus animas noſtras*, we deliver our owne ſoules, and we deliver our *Church* from that falſe ſlander of theirs. Ezek 3.19.

The Summe.

To follow then, whither the Scripture leads us, we are to underſtand, that as the *Morall Law* of GOD (in the Chapter before;) and as *Alms* and *Prayers* (in this Chapter.) going through the *Phariſees* hands, had gathered much droſſe; So had the exerciſe of *faſting*, likewiſe. It is the manner of the world, and ſo it is of the *Prince of the world*, to *ſophiſticate* ever the beſt things with *hypocriſie*, with *ſuperſtition*, with a thouſand deviſes more. Our SAVIOUR then, as He had done to the other of the *Law*, to *Almes* and *Prayer*; So, here now He comes to *faſting*: and comes *with his fan in his hand*, to do to it, as He had done to them before: to ſever the *precious from the vile*; the *corne* in his *floore*, from the *chaffe*. *Cum jejunatis*, is his *floore*; *Nolite*, his *fan*; *hypocriſie*, the *chaffe* to be blowen away. Chap. 3. 12.

His purpoſe is, He would have all ſtand and continue in force; as the *Law* it ſelf, ſo the *lawfull* and *laudable practice* of *almes*, *prayer*, and *faſting*, all three. And it is, as if He ſhould ſay: That you give *almes*, *pray*, and *faſt*, I like it well: do ſo ſtill. Only, take this *Caveat* from me, *When ye faſt, beware of the ſower leaven of hypocriſie in your lookes*, and of the love of *videamini ab hominibus*, to be ſeen of men, in your hearts, and all is well: *Faſt* on and ſpare not. To GOD it is, you *faſt*; and GOD *your heavenly Father ſhall ſee it in ſecret, and ſhall reward you for it openly* Luk 12. 2. Ver. 5.

The Diviſion

The parts ariſe of their own accord; and, at the firſt view, give forth themſelves, *two*. [1] For *faſting*, one: [2] Againſt *hypocriſie*, the other. As it were a *blaſt* of the trumpet of *Sion*, to the former: A *retreit*, from the latter. *Cum jejunatis* is ſet downe to be kept: *Nolite eſſe ſicut* is fanned away, to be left; the *leaven of the Phariſees* (which is *hypocriſie*) is caſt out.

In the former, we are to doe two things, to ſettle the duty in both words, 1. *In jejunatis*, (firſt) *faſting* it ſelfe: 2. After, in *Cum*, the *time* when. I

In the latter, two things more: 1. *The act* of ſeparation and caſting out the *old leaven*, firſt. 2. And then the *danger*, if we doe it not. The *Separation*: *that we be not like the hypocrites*, or, not *like ſower hypocrites*. *Not like* them in two things. [1] Not, in making it our *labour* to *compoſe* our outſide or countenance. [2] Not, in making it our *end*, *Vt videamini*, *to be ſeene of men*. II

I

But,

But what if we doe? Then followeth the *puniſhment*: *You have receiued your reward.* A *gentle puniſhment* (one would think) to *receiue a reward*: but a *Puniſhment*, and a *grieuous* one, when we ſhall weigh, how ſilly a thing it is, they *receiue*, *Mens breath*: and how great a one they looſe by it, GOD's *reward.*

Thus ſtand the parts. Of which, the former (I feare) will take up this time, *Cum jejunatis* only, and no more.

I *Iejunatis*, The duty of *faſting.*

CVm jejunatis. Two queſtions there be: [1] One, about *jejunatis*; whether wee will *faſt* at all: [2] The other, about *Cum*, *When* we will do it. Beſt get us a *faſt* firſt; and get us a *time*, after. If the thing, if *faſting* it ſelfe be looſe, the time will be to ſeeke: God knowes, *when.* The firſt thing then we are to doe, is to poſſeſſe mens minds with a true conceit touching it. Men ſeeme but faintly perſwaded of it, as it were no needfull part of a Chriſtian mans duty. *When yee faſt*, yea *when we faſt*: What make you of this? This leaves us to our ſelves: *When*, is no *precept*, to

2 *Commanded.* enjoyne it. Take it right: Here is *Cum jejunio*, in the *Epiſtle*: *Cum jejunatis*, in the *Goſpell.* The *Precept* is in *Ioel*, *Turne to me with faſting*: And (within a verſe after) *Sanctifie Me a faſt*: That is a Precept (I am ſure.) Here, it ſtands thus: What *Ioel impoſeth*, *Chriſt ſuppoſeth*: implies the thing out of the *Prophet*, and ſupplyeth the manner *how*, from himſelfe.

Ioel. 2. 15.

1 *By the Law.* Eſay 8 20. But, if we ſtand upon a *Precept*, we may go higher than *Ioel*: Even *ad Legem* (ſaith *Eſay*) Goe to the *Law* it ſelfe, and there is one. Nay there are more than one. *One*, for a *ſtanding faſt* every yeare, enjoyned with a ſevere pain: he that *faſted it not* was to be cut *off from the people of God*, (*Numb.* 29.) *One*, for a *voluntary faſt*, (*Num.* 30.) For, whatſoever is *votive*, is *voluntary* of it ſelfe, but who ſo took it on him by *vow*, was bound to performe it. *One* for (both) *Integrale*, an entire *faſt* from all, upon the *Kipparim day* ([a] *Levit.* 16.) And *another for Portionale Iejunium*, the *Nazarites faſt*, from ſome and not from other ([b] *Numb.* 6.) [c] The *Law* will be for it: The *Law* it ſelfe was given at a *faſt* to *Moſes*; *a faſt of forty dayes.*

Num. 29. 7. 30. 2. 13.

[a] Levit. 16. 29.
[b] Num. 6. 3. 4.
[c] Exod. 24. 18. 24. 18

1 *By the Prophets* The *Prophets* are for it too: Under them, and by their direction, to the *ſtanding faſts* in the *Law*, you have *five* more added. *One*, in [d] *Eſter*: *foure*, in [e] *Zacharie*: all enjoyned.

[d] Eſt. 4 16.
[e] Zac. 7. 5. 8. 19. &c.

Amo. 8. 11. It went then, as now it does; The common ſort (by their good wills) would neither have *holy day* nor *faſting day.* In *Amos* they complaine of the *Sabboth*, *Quando tranſibit? When will it be over?* They thought it as long as any *two dayes*, that they might be at *vendamus merces*, opening their ſhops and ſelling their wares. In *Zachary*,

Zac. 7. 3. they ſhrugge at their *faſts*, *What* and *muſt we faſt ſtill*: *Yet more faſting?* have wee not *faſted* enough, and have done it thus and thus long? A ſign, they would have been ridde of their *faſting.* Willingly, had the *ſhambles* open, as well as the *ſhops.* But it would not be, they could not obtaine it: The *Prophet* held them to it, and would not releaſe them.

3 *By Chriſt himſelfe.* But, this is *Old Teſtament*: When the *New* came, what then? I had rather you heard S. *Auguſtine* than my ſelf: *Ego* (ſaith he) *animo revolvens, &c. I going over in my mind, the writings of the Evangeliſts and Apoſtles in the New Teſtament* [*video jejunium eſſe præceptum*] *ſee faſting is commanded*, there is a *precept* for *faſting.* So, *faſting* is

Mat. 2. 20. in *precept* there, if we will truſt S. *Auguſtines* eyes. And we may: He that (in this place) ſaith [*Cum jejunatis*] when ye *faſt*: ſaith, in another, *Tum jejunabunt*, Then they ſhall *faſt*: and that amounts to a *Precept* (I trow.)

Here you ſee *Cum jejunatis* a part of the *Goſpell*, a *head in Chriſts* firſt and moſt famous *ſermon*, *His ſermon* in the mount.

So that, if there ſhould be a *meeting* about it (ſuch as happened in the *holy mount at the transfiguration of* CHRIST) of *Moſes* for the *Law*, *Elias* for the *Prophets*, CHRIST for the *Goſpell*, famous all three for their *faſts*, and for one kind of *faſt*, all (the *faſt* we

now

now begin) all would be for it: at no time to be left, but, in all three *eſtates* to be retained; to have the force of a precept in all.

But *lawes* and their *precepts* do often ſleepe and grow into diſuſe. How is *jejunatis* for practice? Hath it beene uſed, and when hath it? The *faſt* of [a] *Ai*, under *Ioſua*; [b] At *Gibia*, under the *Iudges*; At [c] *Mizpa*, under *Samuel*; [d] At *Hebron*, under *David*; [e] Of *Ieremie*, before the *Captivitie*; [f] Of *Daniel*, under it; Of [g] *Zachary*, after it: At [h] *Ierusalem*, of the *Iewes*, at the *preaching* of *Ioel*; [i] At *Ninive*, of the *Gentiles*, at the *preaching* of *Ionas*: All of theſe ſhew *when*, and that it was no ſtranger with Gods people, ſo long as the *Law* and *Prophets* were in force.

And what was it, when the *Goſpell* came in? At [k] *Antioch* (where the *Diſciples were firſt called Chriſtians*) we find them at their *faſt*: the *Prophets* of the *New Teſtament* there, as well as the *Prophets* of the *old*. Our *Saviour* ſaid to them, [l] *When He was gone they ſhould faſt*. So they did. S. *Paul* for one; [m] he did it *oft* (2 *Cor.* 11.) And for the reſt they approved themſelves CHRISTS *Miniſters* (*inter alia*, by this proofe for one) [n] *by their faſting* (2 *Cor.* 6.) And, what themſelves did they adviſed others to do; even to [o] σχολάζειν, to make them a vacant time to faſt in. So that where the *Church* for this day (otherwiſe than her cuſtome is, on other *dayes*) hath ſorted us an *Epiſtle*, out of the *Old Teſtament*, and a *Goſpell*, out of the *New* (both uſe to be out of the *New*) *She* did it for this end, to ſhew, that *faſting* hath the wings of both *Cherubins* to cover it: both *Teſtaments Old* and *New*; *Ioel*, for the one; *Chriſt*, for the other. So at all hands to commend it to us.

Sure, in the *prime* of *Chriſtianity*, it cannot be denied, it was in high eſteem (*faſting*) in frequent practice, of admirable performance. Which of the *Fathers* have not *Homelies* yet extant in the praiſe of it? What Story of their lives, but reports ſtrange things of them, in this kind? That, either we muſt cancell all *Antiquity*, or we muſt acknowledge the conſtant uſe and obſervation of it in the *Church of Chriſt*. That *Chriſt* ſaid not here [*Cum jejunatis*] for nothing. They that were under *Grace*, went far beyond them under the *Law*, in their *Cum*, and in their *jejunatis*, both.

And *practiſed*.
1 *Under the Law*
[a] Ioſ 7. 6.
[b] Iud. 20. 26.
[c] 2 Sam. 3. 35.
[d] 36.
[e] Ierem 36. 9.
[f] Da. 1. 8. 10. 3
[g] Zach 7. 5.
[h] Ioel 1 14.
[i] Ion. 3. 5.
2 *Under the Goſpell.*
[k] Act. 13. 2. 3.
[l] Mar 2. 10.
[m] 2 Cor. 11. 27
[n] 2 Cor. 6 5.
[o] 1 Cor. 7. 5.

Precept then, or *practice* it wanted not. Neither did they want a *ground*. It was then holden (and ſo may yet, for ought that I know) that, when we *faſt*, we exerciſe the *act* of *more vertues than one*. Firſt, an *act* of that branch of the vertue of *Temperance* that conſiſts (not in the *moderate uſing*, but) in *abſtaining wholly*. *Abſtinence* is a vertue. Sure I am, the *primordiale peccatum*, the *primordiall ſin* was * *not abſtaining*. Secondly, an *act* or fruit of *repentance*: there is *pœna in pœnitentia*, in the very body of the word; ſomething *penall* in *penitence*. And of that *penall* part is *faſting*: And ſo an *act* of *Iuſtice corrective*, reduced to S. *Pauls* * *vindicta*, or his * *Caſtigo Corpus meum*. Thirdly, an *act* of *humiliation*, to humble the ſoule, which is both the firſt and moſt uſuall terme for *faſting*, in the *Law* and *Prophets*. For ſure, *keep the body up*, you ſhall but evill, you ſhall have much adoe to bring or keep the *ſoule down*, to *humble* it. Fourthly, *They that are* CHRISTS (ſaith the *Apoſtle*) *have and doe crucifie the fleſh with the luſts of it*. *Faſting* is one of the *nailes of the croſſe*, to which the *fleſh* is faſtened, that it riſe not, luſt not *againſt the Spirit*: At leaſt, *faſting, we fulfill not the luſts of the fleſh*. Fifthly, Nay, they goe further, and out of *Ioel's Sanctificate jejunium*, and out of *Luk.* 2. 37. Where the good old *Widow* is ſaid to have *ſerved* GOD (and the word is λατρεύω) by *faſting* and *prayer* (not by *prayer* only, but by *faſting* and *prayer*) they have not doubted, but that there is *Sanctitie* in it, nor to entitle it *an act of the Service of* GOD: that we *ſerve* GOD by it. Sixthly, And ſerve Him with the *chiefe ſervice* of all; even of *Sacrifice*. For ſure, they are all of one aſſay (theſe three) *Almes*, *Prayer*, and *Faſting*. If the other *two*, if *Almes* bee a *Sacrifice* ([a] *with ſuch ſacrifices* GOD *is pleaſed*;) If Prayer be one (one, and therefore called [b] *the calves of our lips*;) no reaſon, to deny *Faſting* to be one too. If [c] *a troubled ſpirit be a ſacrifice to* God, why not a *troubled body* likewiſe? (And it troubles us to *faſt*, that is too plaine:)

The ground of it.
1
* Gen. 3. 6.
2
* 2 Cor. 7. 11.
* 1 Cor 9. 27.
3
4
Gal 5. 24.
5
6
[a] Heb. 13 16.
[b] Hoſ. 14. 2.
[c] Pſal. 51. 17.

Rom.12.1. Since we are to *offer our bodies* as well as our ſoules, both a *Sacrifice to God*: As our *ſoule* by *devotion*, So our *bodie* by *mortification*. And theſe *three*, to offer to *God our* [1] *ſoule by prayer*, [2] our *body by abſtinence*, [3] our *goods by almes-deeds*, hath beene ever counted *tergemina hoſtia*, the *triple or threefold Chriſtian Holocauſt* or whole *burnt offering*. Seventhly, and laſt, the *exerciſe* of it, by inuring our ſelves to this part of *true Chriſtian Diſcipline*, ſerves to enable us to have *ventrem moratum*, the *maſtery of our bellie* againſt need be: The *Fathers* call it ἀσκησιν and thoſe that uſed it ἀσκητας. S. *Paul* gave it the word firſt (*Act.24.16*) and ſaith, he took it himſelf, *1 Cor.9.27*.

Uſe is much; for if before we need, we be not uſed in ſome ſort, at times, to abridge our ſelves, but ſtill fill and *farce* our bodies, weekes, moneths, yeares together; *habituate* our ſelves in it; what need ſoever there ſhould be, what occaſion though never ſo preſſing (ſuppoſe God ſhould call us to faſt, as *Eſa.22.12*. Say the *daies* ſhould
Chap 9 14. come, of the *loſſe of the Bride-groome*) we ſhould not be able for our lives, to break our ſelves of that, which all our lives long we have been accuſtomed unto. But, as it is ſaid of *Dionyſius* lying at a ſiege and forced to keepe *order*, he *fell ſick* becauſe he kept *order* and *forfeited not ſtill* (that, having beene the corrupt cuſtome of his former life) So ſhould we. Or for lacke of it, grow as *impatient* as *Eſau*, rather than looſe our
Gen.25.30. *broth*, for our *birth right*. Or as they in *Numb* 11.5. not part with our *fleſh pots* to die for it, but ſit by them, and die by them, and ſo with them alſo be buried *in the graves of luſt*.

The want of which enuring, you ſee what it hath brought us to. We are ſo evill able to *doe* it, as we are ſcarce able to heare of it. Our *Saviour*, when He ſpeakes of *faſting*, points at this: Having beene ſo long at our *old wine*, we cannot away, nor re-
Chap.9.17. liſh *new*. We ſee the experience in our preaching it. Our *bottles* are ſo uſed to the *old*, that they *leake* with the *new*; as faſt as we powre it in, it runs out again. We muſt provide us new *veſſels*. Elſe, all we ſpeak of this theme, will be ſpoken into the aire. But, I forget my ſelf.

I To come to the Text: *Cum jejunatis. When ye faſt*: To worke out of it a little. I ſay firſt, this very *when* ſhewes CHRISTS *liking of it*; that there is a *time allowed*. Elſe
Luk.21.34. would he allow it no *Cum*, no *when*, no *time* at all. For, *videte ne quando*, not a *moment for ryot*, or for any thing, God hath not required. And, if for no *idle word*, for no *idle act* (we may be ſure) is there any *Cum* allowed.

2 Again, *When ye faſt*: *This when*, is a preſuppoſing at leaſt: and *qui ſupponit, ponit*. For, can any man phanſie, that *Chriſt* would preſuppoſe ought that were not required of us by *God*? to be asked by the *Prophet* (or rather by God himſelf) *Quis iſta quæſivit*
Eſay 1.12. *de manibus veſtris*? Who ever required of you to do any ſuch thing?

3 Nay, His manner of the delivery, thus breaking into it with a *Cum autem*, *But when you faſt* (as *faſt* you will, I make no doubt;) here, *But when*, is *plaine poſitive*: Nay, it is of the nature of a *Poſtulatum*; takes it as *granted*, layes it for a ground. This (I ſay) is a *precept*, and more than a *precept*; more *binding*. Ever more *forcible* is that which is *preſumed*, than that which is *enjoyned*. One, we are confident, will be yeelded to ſtraight; needs no injunction. The other, we muſt uſe our authoritie, and well if we ſo get it.

4 The very things he conſorts it with (to wit) *Almes* and *Prayer* (for, them and this He *marſhals* in one and the ſame rank, cares for them all alike, *rewards* them all alike:) and they (I truſt) are in *precept*: Yet they are no otherwiſe but *preſuppoſed*, even as this is, *When ye faſt, when ye pray*.

5 Then the paines He takes with it, to *fan* it, to *purge the old leven* from it, to *rectifie* and *reduce* it to the *right manner and end*: He would never have taken theſe paines, but that he held it worth His paines; but that He would have us uſe it, and uſe it not ſeldome. For, things ſeldome to happen the *Law* takes no order for,

6 The parties to whom He ſpeaks this; *they be his Diſciples*. Whereby it will fall out to be, not a *dutie* only, but a *Chriſtian dutie*; becauſe they were *Chriſtians*, the *firſt Chriſtians* of all, to whom this *Cum jejunatis* here is ſpoken. It is for them too; *they* are not exempted from it.

Nay,

Nay, He likes it ſo well, as he goes about even to prepare even *hypocrites*, and to frame them fit for it. A ſign, it was not their double *faſt*, but their *double face* (that is) their *diſſembling* firſt, and then their diſdaine of other, He found fault with. 7

And (to conclude) a double *promiſe* He annexeth: Firſt, to anſwer their complaint (*Eſay* 58. 3.) *Why do we faſt and thou ſeeſt it not, puniſh our ſelves and thou regardeſt it not?* That they ſhall never need to feare, their *faſting* ſhall be begged for *concealed*; though it were never ſo ſecret done, though not a man on earth ſee them, He from *heaven* will caſt his eye on them and regard them. 8

And ſecond, as He ſhall not want an eye to ſee, ſo neither ſhall He a *hand to reward* them for it: They ſhall not *faſt* for nothing. *His heavenly father that ſees them in ſecret, ſhall reward them openly*: the upſhot of all. 9

All theſe, [1] The *manner*, He *delivers it in*: [2] The *Parties*, He *delivers it to*: [3] The *things*, He matches it with, [4] The *honour*, He doth it, [5] The *Care*, He ſhewes of it, [6] That He frames his *Diſciples*, [7] That He frames even *hypocrites* for it, [8], [9] The double *promiſe* He aſſureth upon it: All theſe are ſo many paſſings thorow the furnace. Would He do all this and not hold it a *duty* required by God, and *acceptable to Him?* Have we a *Precept*, a *Practice*, a *Promiſe*; a flat Precept, conſtant Practice, and an ample Promiſe, and doubt we yet whether we ſhould do it or no? No ſure. As long as theſe words ſhall ſtand in S. *Matthew*, *Iejunatis* muſt ſtand, and have a *Cum*, a *time when* allowed for it. And now to that *Cum* let us come.

II. Cum *The time for faſting.*

Allowing *jejunatis*, the thing, we cannot but allow it a *time*, *when*. For, * there is *a time when for every thing under the Sun*. Only, *when* that *when* ſhall be, we ſhall not ſo eaſily agree. We would fain have our *faſt*, *looſe*; be *left* to our ſelves for the *time*: This *when* to be, *when* our ſelves pleaſe. And, *when* will it be? Indeed, the practice of the world would make one think, this *when* to be without a *then*; a *time* (as they ſay) *in nubibus*. A *caſe* but put; *When*, (that is) *when we liſt*, and if we *liſt*, and not elſe. As if CHRIST had ſaid; If ever you do, if at any *time* you feele your ſelf diſpoſed, *then* to obſerve this caution. Otherwiſe, left to our own libertie, *when that ſhall be*, or *whether it ſhall be, or no*.

* Eccleſ. 3. 1.

If this ſhould be ſo, I have hit upon a very happy Text. For, if this be all; It is no ſooner ſaid than done; done every where all this Land over. Nay, we may ſay with the *Young-man* in the *Goſpell*, *All this have we done from our youth up*. For, *when we faſt, we look not ſowre*, we *diſfigure not our faces*, we *never ſeek to be ſeen of men*. I ſay, *when we faſt*: for, the truth is, we *faſt* not at all: But *when we faſt*, all this is kept. That if this ſhould be the meaning, we have done, before we begin. Luk. 18. 21.

To *deſtroy* a Text, is not ſo evill, as to make a Text *deſtroy* it ſelf; which, by this ſenſe will come to paſſe. But, if this *ſenſe* be *ſenſleſſe*, this *gloſſe* (as a *viper*) eats out the *bowels* of the *Text*. We muſt then reſolve, this is no caſe put; it is a ground laid. No *Hypothetical faſt*, *if you ſhall*; but, *Categorical*, *when ye do*. For except it be, all that followes is to no purpoſe. To what purpoſe is it, to direct what *not to doe*, what *to doe* is our *faſt*, if we never meane to *faſt*? for CHRIST to ſet us down inſtructions how to carry our ſelves, in that, we never meane to go about? Plain dealing were, to tell Him, we would uſe His counſell in ſome other matter: as for *faſting*, we find our ſelves no way diſpoſed to it. But, by the grace of GOD, we are not ſo far gone yet. We ſee, His will is, we ſhould do it; and take a time to do it we will, and *when* is that? *When ye faſt*? when *faſt ye*? A *time* (we ſaid) there is, if *for all things under the Sun*, then for *that*.

Let us ſpeak but after the manner of men, go to it but *naturâ tenus* (as ſaith *Tertullian*) and Nature it ſelfe will teach us *when*. Mark but *when* Nature will yeeld to it; *when* and in *what caſe*, the *naturall man* will *faſt*, without eye to *God*, or *Chriſt*, or *Religion* at all. So ſhall we be within the *Apoſtle's*, *Doth not nature it ſelfe teach you?* 1 Cor. 11. 14.

1 Nature's time. 1 When *in feare*

The time of *feare*, is a *time of faſting* with the naturall man, *Nec eſt ſibi tempus in periculo*

periculo, for in time of danger men have no mind of meat. They in the *ſhip* with S. *Paul* when they looked every houre to be caſt away (the tempeſt was ſuch,) there was (ſaith S. *Luke*) πολλὴ ἀσιτία, no *ſpending* of *victuals*, all that while. Will we naturally *faſt* for *feare* of the *wrack* of our *ſhip*, and not be afraid as much of the *wrack* of our ſoules by ſin, and *faſt* for that? Doth not Nature teach us this? There is one *when*.

Act 27.21.33.

3 When in *griefe*.

When the naturall man is in any inward grief of heart, it will take away his ſtomack, he will *faſt*; *Semper mœroris ſequela jejunium, ut lætitiæ acceſsio ſagina* (ſaith *Tertullian*) *faſting* followeth *mourning*, as *feaſting* doth *mirth*. The [a] *time of mourning* is one of *Salomons* times: Why that is our time of *faſting*. [b] *Faſting and mourning* *Ioel* joynes them both. The *afflicted ſoule*, in his *prayer* (*Pſal.* 102. 4.) *My heart was ſmitten with heavineſſe*, how then? *So that I forgat to eat my bread.* Our *Saviour Chriſt* ſhewes it beſt: He was asked, *Why faſt not your Diſciples?* He anſwers not, how can they *faſt*? (as He ſhould, for that was their queſtion:) but, how * *can they mourne, while the bridegroome is with them?* As much to ſay as, if they could *mourn*, they would not faile but *faſt* certainly. So (we ſee) did *Anna*, [c] *Flebat, & non capiebat cibos.* So (we ſee) did [d] *David*, for the death of *Ionathan*: and again when his child lay a dying, *mourned* and *faſted* for both. Upon *ſorrow* for the death of a *friend*, or a *child*, can we *faſt* then, *dictante naturâ*; and can we not do as much for our ſins, the death of our *ſoules*? Doth not Nature teach us that? Nor, for the death of *Chriſt* neither, which our *ſins* were the *cauſe* of? There is another, a ſecond *when*.

[a] Eccleſ. 3.4.
[b] Ioel. 2. 12.
* Chap. 9 14. &c.
[c] 1 Sa. 1. 10 15
[d] 2 Sa. 1. 12. 25

3 When in *anger*.

Thirdly, *Anger* him throughly, the *naturall* will to his *faſt*: * *Ahab*, for *curſt heart* that he could not have his will, *Naboth* would not let him have his *Vineyard*: to *bed* he goes, and no *meat* will down with him. Could he, out of his pure naturals, for *curſt heart*, leave his meat and *faſt*, and cannot we doe the like for *juſt indignation* at our ſelves; for *provoking Gods anger* with the curſed *thoughts of our heart*, and *words* of our *mouth*, and *deeds* of our whole body? cannot we be got to it? Will not Nature teach us, this? A third *when*.

* 1 King. 21.4

4 When *in a longing deſire*.

Fourthly, The naturall man, when he is in the fervour of his *deſire* (if it be an *earneſt deſire*) he will perſue that he deſires ſo hard, as he will forget his meat quite. Not a man ſo hardy as to *eat any thing till Sun ſet*, ſaith *Saul*, when he had his enemies in chaſe: Such was his deſire of victorie.

1 Sam. 14.24.

What ſpeak we of *victorie*? we ſee *Eſau* ſo eager in following his *ſport*, that he came home at night ſo faint, and he paid deare for his *Supper*; yet felt it not all day, while he was hot on his game.

Did we hunger and thirſt for the recoverie of GODS favour (as did *Saul* for his *victorie*, or *Eſau* for his *ſport*) we would not think it much to *faſt* as they did. Will not Nature teach us this neither? A *fourth when*. Put the naturall man into any of theſe paſſions kindly, you ſhall need proclaime no *faſt* for him, he will do it of himſelfe.

Now mark theſe foure well: [1] *Feare*, [2] *Sorrow*, [3] *Anger*, and [4] *Deſire*, and look into 2 *Cor.* 7. 11. if they be not there made (as it were) the *foure elements* of *repentance*, the *conſtitutive cauſes* of it. [1] *Feare*, the *middle* point, the *center* of it. [2] *Sorrow*, that works it. And if *ſory* for *ſin*, then of neceſſity, [3] *Angry* with the *ſinner* (that is our ſelvs) for committing it. It is there called *indignation*, and no ſlight one, but proceeding *ad vindictam*, to be wreaked on our ſelves for it. [4] And *Deſire* is there too, and *Zeale joyned* with it to give it an edge. Theſe *foure* the proper paſſions all of *repentance*, and theſe foure carry every one (as we ſay) his *faſt on his back*. Much more, where they all meet, as, in true earneſt *repentance*, they all ſhould.

It is ſure, *God* planted theſe paſſions in our nature, to be beſtowed chiefly upon their *Chiefe objects*. And their *chief objects* are: [1] Of *feare*, that which is moſt *fearful*, *the wrath of God*. [2] Of *anger*, that which moſt certainly procureth it (that is) our ſin. [3] Of *Deſire*, that, than which nothing is more to be deſired, *Gods favour*. [4] Of *Sorrow*, that we have moſt cauſe to be ſory for, the *loſſe of it*. There then to ſhew them, there to beſtow them: which if we did in kind, we need never take thought for a *cum* to our *jejunatis*.

For *grief of heart*, for *worldly loſſe*, for *bodily feare of drowning*, for *bitter anger* we can do it: why not, for the *griefe of our grievous offences*? for *feare* of being *drowned* in perdition

dition eternall? Why not, for *indignation* of our many indignities offered GOD? Alas, it but ſhews our affections of *ſorrow, anger, feare, deſire*, are quick, have life, are very *affections* (indeed) in ſecular matters: but *dead* and *dull*, and indeed no *affections* at all, but plain *counterfeits*, in things pertaining to *God*, or that concern the eſtate and hazard of our ſoules.

To take down a *peccant humour* (as we call it) in our body, whereby we *feare* impaire of our *health*, we can and do enter into a ſtrict and tedious *diet*, and hold out wel: We can forbeare this and that, as we are bidden (though we love it well) if we be but told, it will do us hurt. If for the *health* of our *body*, we will do that, which, for our *ſoules health*, we will not, I cannot tell what to ſay to us.

What ſpeak I of *health?* To win but a *prize* at a *running* or a *wreſtling*, *Abſtinet ſe ab omnibus* (ſaith the *Apoſtle*, 1 *Cor.*9.) *They will abſtaine from all things*, and undergo a ſtrict regiment for a long time before: and all is but for a poore *Silver game*. What ſhall I ſay then, if we cannot be got to endure ſo much, to obtain the *heavenly prize*, which is in part done (as there he ſaith) by *caſtigo corpus meum*? This for the naturall mans *cum*, when he will *faſt*. 1 Cor.9.25. *Ibid.* Ver.27.

Will ye now ſee the Scriptures *when, when* that ſets us out our *time?* They bee in a manner the very ſame: *Scripture* and *Nature* vary not, dictate to us the ſame *time*, both. *The Scriptures when.*

Our firſt *When*: What time any great *danger* hangs and hovers over our heads; that, is *God times* (ſaith *Eſay* 22.12.) GOD Himſelfe doth then call us to *faſting*. No time then, to kill oxen, or dreſſe ſheep, eat fleſh and drink wine: A great pain is there ſet upon it. God muſt needs take it ill, if when he bids us *faſt*, we fall to *feaſt*. And this *when*, is of greateſt example: None ſo frequent in all the *Bible*, as *faſts* of this nature. Never came their danger toward them, [a] of *plague*, but *David*: [b] of *famine*, but *Ioel*: [c] of *war*, but *Ioſaphat*: [d] of any *deſtruction* threatned, but not onely good Queene *Heſter*, but wicked [e] *Ahab*; nay, even the heathen *King of* [f] *Ninive*, to their *faſts* ſtraight; flying to it, as to a forcible meanes (and ſo they ever found it) to turne away GODS wrath, and ſo the danger, the matter of their feare. This is a time *When:* and we (then) to do it. When *in danger.*

[a] 2 Sam. 24.
[b] Ioel 2.12.
[c] 2 Chro. 20.3
[d] Eſter 4.16.
[e] 1 Kin. 21.27.
[f] Ion. 3.5.

Now, if for the effect we *faſt*; for the *cauſe* much more. Of theſe, of all other our miſeries, the cauſe is within our ſelves. Our *ſin*, whereby GODS anger is kindled and theſe ever follow upon it. When therefore we would proceed againſt our ſelvs for *ſin* [a] *humble our ſelves* (the phraſe of the *Law*) [b] *chaſten our ſelves* (of the *Pſalme*) [c] *puniſh our ſelves* (of the *Prophets*) [d] *take reveng of our ſelves* (the *Apoſtles* phraſe) *tum jejunabunt in die illo*: this, is a way; then, is a time to do it. *Faſting* is a *puniſhment* to the *fleſh*, [e] *Modicum panis & pauxillum aquæ* was a part of *Michea's puniſhment*. By it, as to *amerce* our ſelves (as it were) for abuſing our liberty before, and making it an occaſion to the *fleſh*, and thereby to prevent his *judgement by judgeing our ſelves*: *Do de me pœnas ut ille parcat* (it is *Auguſtine*.) This ſo proceeding of ours to take puniſhment on our ſelves, it is *illex miſericordiæ* (ſaith *Tertullian*) it allures, inclines God to mercy; when he ſees us angry with our ſelves in good earneſt, and doe ſomewhat, His *anger* ceaſes: *Nam qui culpâ offenditur, pœna placatur*, whom the *fault offends*, the *puniſhment appeaſes*; whether His *puniſhment*, or *ours*. But, He had rather, *ours* than *His:* that *we* ſhould do it, than *He*. 2 When *in ſin.* 1 To *puniſh it*

[a] Levit. 16.29
[b] Iul. 35.13.
[c] Ezra. 8.21
[d] 2 Cor. 7.11.
[e] 1 Reg. 22.27

And this to extend to the *body* alſo, and to the chaſtening of it. For, doth the *ſoule* only *ſin*? Doth not the *body* alſo? And ſhall the *ſoule* ſuffer *ſorrow* for *ſin*, and ſhall the *body* ſuffer nothing, and yet was in the ſame *tranſgreſſion*? If it ſhall, then at leaſt *pœna damni* (for, *pœna ſenſus* I am ſure, we would be more loth to come to.) And what *pœna damni* but *abſtinere a licitis quia illicita concupivit*, To *deny our ſelves, that we might, for doing that we might not?* There is another *Cum*.

Secondly, As it is a *chaſtiſement* for ſin, when it is done: So hath it alwaies beene held to have in it a *medecinable force*, a ſpeciall good remedie to prevent *ſin*, when it is not yet fallen on us, or we into it; but grudges us only (as it were) and whereinto To *prevent it.*

we are like to fall, for that we are now *leading*, even *entring* into *tentation*. This alſo is a time *when*. And this time we ground upon *Chriſts* time of *faſting* : *His faſting* went immediately before *His tentation*.

Mat. 4. 1, 2.

No wayes needfull for Himſelfe was CHRISTS *faſt*. None is ſo ſimple as to thinke, the *Tempter* would have prevailed againſt Him, though He had taken His *meales*; *eat*, *and drunk*, the *forty dayes* before. It was not for *Himſelfe*, it was for *us* *His faſt: Exemplarily* to teach us, it will be a great vantage, if (prepared by this exerciſe) we ſhall encounter the *evill Spirit*. Specially if it be ſome kind of them, if an *uncleane ſpirit* : For, that kind *is not caſt out* (no not *kept out*) but, either by *jejunatis*, or not at all. CHRIST's *faſting* then before His *tentation*, is to ſhew us, it is good *faſting* againſt *tentation*. At leaſt, this way we ſhall weaken his forces, by keeping downe our *fleſhly luſts*, *which* (ſaith S. *Peter*) *fight againſt the ſoule*, and lying in our owne boſome, oft *betray us* to the Fiend. For, when all is ſaid that can be, *Bernard's* ſaying will be found true; that *Nutriuntur cum carne & vitia carnis*. And, if Religion did not, experience teacheth us, that. *Ply the body apace*, let it be kept high, how *mellow a ſoyle* it proves for the *ſins* of the *fleſh*! And that, if by *abſtinence* we *crop* not the *buds* of *Senſualitie*, they will ripen and ſeed to the ruine of our ſoules. So, there is uſe both wayes of it. [1] Uſe of *caſtigo corpus*, for the *time paſt* : Uſe [2] of *in ſervitutem redigo*, for the time to come. *Iejuna, quia peccâſti, Iejuna, ut ne pecces*, both (ſaith *Chryſoſtome.*) *One*, as a *puniſhment*, with reference to ſin already committed: The other, as a *preſervative* for *noli amplius peccare*, that we commit it not again. *Two cauſes* more, and *two times*, *When*.

Chap. 17. 21.

1 Pet. 2. 11.

1 Cor. 9. 27.

4 When *in want of ſome good.*

But, hath *faſting* his uſe in evill things only, and repelling them? hath it not alſo in good things, and procuring them? Yes ſure. I demand, doth there never happen us, that we have ſome cauſe more than ordinary, the procuring of GODS favour whereto, and the ſucceſſe whereof, with more than ordinary *prayer* we would commend to GOD? Why there then, is another *Cum*. As, when *Heſter* would move the *King*, for the ſafety of her *people* : or *Nehemias*, for the new building of the *wall of Hieruſalem*; Both found good of this, that when there is uſe of *earneſt* and *heartie prayer*, it will bee the more *earneſt* and *hearty*, if *cum jejunatis* do alſo go with it. We have otherwhile extraordinary occaſions in our worldly affaires, and then, we make no account of a meales loſſe : have we none ſuch *in ſpiritualibus* to GOD-ward? None but vulgar there? Never any, but ſuch as we can entertaine with our common *dull devotion*? Need none other, but as if the buſineſſe, between GOD and our ſoule, were the ſillieſt and pooreſt buſineſſe we had to go about?

Heſter. 4 16.
Nehem. 9. 1, 2.

5 When in *ſpirituall exerciſe.*

But ſay we have none; ſhall we at no time ſequeſter our ſelves, and, for ſome ſmall time χωρίζειν, (it is * Saint *Peters* word) get us a *withdrawing-place*; σχολάζειν (it is † S. *Pauls*) *make us a vacant time*, of purpoſe, to intend devout and ghoſtly meditation throughly? A caſe, which S. *Paul* preſumes, at one time or other, every good Chriſtian man and woman will not faile but do. Then, hath *faſting* a time too; and one *vacancy* to ſerve for both.

* 2 Pet. 3. 7.
† 1 Cor. 7. 5.

It is a ſpeciall friend to *prayer*; to *feather* it, to put a *vigour* or *fervour* into it. Therefore, where (almoſt) ſhall you find them but coupled, *faſt and pray*, one following ſtraight in the necke of another? Even here, preſently before, was CHRIST in a treatie of *prayer* : and here now, immediately after it, He fals to ſpeake of *faſting*. This was not for nothing: But, as if He ſhould give thereby a ſpeciall *Item*, that there is a mutuall reciprocall correſpondence; nay, an alliance betweene them, to ſanctifie and ſupport either the other. And namely, a ſpeciall vertue in *faſting*, to awake up and quicken our *devotion*, thereby the better to elevate our mindes unto GOD. We feele this, or we feele nothing; that dull is our *devotion*, and our *prayers* full of *yawning*, when the braine is thicke with the vapour, and the *heart* preſſed downe with the charge of the ſtomacke : And that our devotion and all elſe, is performed (as *Tertullian* ſaith) *pollentiore mente*, and *vivaciore corde*, our *wits more freſh*, our *ſpirits more about us*, while we are *in virgine ſalivâ*, yet in our *faſting ſpittle*; when *faſting* and *prayer* are not aſunder, but we ſerve God in both. Our *Morning prayer*, that, that

that is the *Incenſe* (ſaith the *Pſalm*:) Our *Evening*, is but the *ſtretching out of our hands*, in compariſon of it, faint and heavie. Pſal. 141. 2.

Theſe then: the time, [1] Of *feare* of the danger ſin will draw upon us: [2] Of *indignation* at our ſin the cauſe of it. [3] Of *ſorrow* for that we have done, [4] Of *care*, that wee do ſo no more: [5] Of *taking down the fleſh*: [6] Of *lifting up the ſpirit*: [7] Of *averting evill*: [8] Of *procuring good*: [9] Of giving our ſelves wholly to *Spirituall exerciſe*: Theſe are all *cauſes, Why*: Theſe are all *times, When*; all of the *Scriptures* limitting; all, of the *Saints* practice, there.

And indeed, all of *Chriſt's* owne aſſigning. For, *venient dies, there will come daies* (ſaith CHRIST.) Doe thoſe dayes never come? When come they? Verily when evill dayes come upon us, we may *hang up our harps* then, the *marriage feaſt* is at an end with us, and we then to *faſt* (ſaith CHRIST) according to the letter. 1 Chap. 9. 15. Pſal. 137. 2.

But, goes He from us only *corporally* by adverſity? Goes he not *ſpiritually* alſo? Yes: and whenſoever we fall into any grievous ſin, though the *piping* may continue (perhaps) yet the *Bridegroome* is gone; aſſure your ſelf, gone he is; *Et tum jejunabunt*, and *then faſt we muſt*: Why? even for very grief, that by our wretched folly, we have ſet *Him* gone. For, if when He is taken from us, *faſt we muſt*: muſt we not much more, when we our ſelves, by our lewd carriage have been the *cauſe* (I ſay not, of His *taking*, but) even of His very *chaſing and driving away* from us? 2

Thirdly, againſt *tentation*, we need to faſt; for, againſt His *tentation Chriſt faſted*, that needed it not. 3

And laſt, His cloſe ſo joyning, and ſo oft, of theſe two ([1] *faſting*, and [2] *prayer*) ſo together ſtill, makes that the time of *fervent prayer* is a time of CHRISTS *appointing* too; and that ſo intimated, even in this very place here. 4

But, all this while we have been ſpeaking of *when* we are to *faſt* at large, or when upon ſome occaſion: In the meane time, we ſay nothing of this time now at hand. This is not upon any occaſion: it is a *yearely recurrent faſt*: Will this alſo come within the liſts of *Cum jejunatis*? I take it, it will. For ſhall our *faſting* be altogether when we will our ſelves? ſhall it not alſo be ſometime when the *Church* will? *May we bind our ſelves*, and may not *ſhe alſo bind us*? Hath *ſhe* no *intereſt* in us, no *power over us*? The *Synagogue of the Iewes* (we ſee) had power to *preſcribe faſts*, and did: Hath the Church of CHRIST none? Is ſhe in worſe caſe than the *Synagogue*? No indeed. If *Recab* might enjoyn his *ſons*, *She may hers*. She is our *Mother*, *ſhe* hath the *power* of a *Mother* over us; and a *Mother* hath power to *give laws* to her *children*. And ſo *Cum jejunatis* is, *When you faſt* by the *Churches* appointment, alſo: the *Churches cum*. This is ſure: No man hath GOD *to his Father*, *that hat hnot the Church for his Mother*: and that, once and twiſe in the *Proverbs*, order is taken, as *to keep the preceps of our Father, ſo not to ſet light by the lawes of our Mother*. *Ira Patris* and *dolor Matris*, are together in one verſe: *He that grieves her, angers him*. And he cannot but *grieve her*, that little ſets by her wholeſome orders. The *Apoſtle* (we ſee) S. *Paul* by name, though he had beene in the *third heaven*, yet he deferred to *talem conſuetudinem*, the *Churches cuſtome*, and reſts in it. We muſt learne to do the like, and not ſet light by, them as our manner is. The Application to the time of Lent. Ier. 35. 6. Prov. 1. 8. 17. 25. 1 Cor. 11. 16.

This I may ſay for this *Cum*, It is no *Cuſtome* lately taken up: No *Law* of the *Church* our *Mother* that now is *She is growen* old, and her ſenſes faile her: *She* erres, or at leaſt is ſaid to *erre*, at every bodies pleaſure. It is a *cuſtome* (this) of the *Church*, while it was *à Chriſto recens*, yet freſh and warme from *Chriſt*, The *Church*, which was the *Mother* of the *Apoſtles* themſelves, at all times kept; every where obſerved; then, and ever ſince. Some, to ſhift it, frame to themſelves a feare of (I wot not what) *ſuperſtition*, where no feare is. Before any *ſuperſtition* was ſtirring, any *popery hatched*, it was, this *faſt* was. *Lex abſtinendi in Quadrageſimâ ſemper fuit in Eccleſia* (ſaith the *Oracle of Antiquity, Theophilus Alexandrinus*) *Lent* was ever in the *Church*. *Nos unam*

geſimam ſecundùm traditionem Apoſtolorum, we have but *one Lent*, (the *Montaniſts* had *three*) but, that one was delivered us by the *Apoſtles* (ſaith S. *Hierome*.) Why ſhould I weary you with reckoning them up? What one more ancient Writer than other is there, but you ſhall find it in him expreſly, even up to *Ignatius*, who lived with the *Apoſtles* themſelves? *Apoſtolike* then, it is; and for ſuch S *Hierome* avowes it; and when that is ſaid, enough is ſaid for it, I think. Yet it is good (you know it) the *faſt* ſo delivered, and by the *Church* ever and every where ſo kept, the *Councell* of *Gangra* hath laid an *Anathema on them that keep it not*, avoid it how they can that keep it not.

And ſure in generall, that this power ſhould remain in the *Church*, to *preſcribe us ſet times*, was moſt behoofefull. Every man (ſo we would have it) to be left to himſelf, for *prayer*, *faſting*, *ſacrament*. Nay for *Religion* too (now) and all? For GOD's ſake let it not be ſo: let us not be left altogether to our ſelves; No, not in *Prayer*. *Private prayer* doth well; but let us be ordered to come to *Church*, and to doe it there, *Phariſees*, *Publicans*, *Peter and Iohn* and all: Let us have our daies appointed and our houres ſet for it. If all were left to us, God knowes, I durſt not promiſe, what ſhould become of *Prayer* it ſelfe. The like ſay I for the *Sacrament*: Let us have a *cum* when to come to that, too. And ſo for *Faſting*: *Faſt* privately in GODS name: But heare you, let not the *Church* truſt to that. Nor ſhe hath not held it wiſdome ſo to do: but, as in both them, (*Prayer* and the *Sacrament*,) So in this, holds us to our *order of dayes and times eſtabliſhed*. Them if we keep, ſo it is: Otherwiſe, were it not for the *Churches times*, I doubt there would be taken ſcarce any time at all. Now yet, ſomewhat is done: but leave us once at *libertie*, *libertie* hath loſt us ſome already, and will looſe us the reſt, if it be not looked to in time.

The reſt, are matters of *Diſcipline*, rather than *Doctrine*: [1] The *number of fortie*: [2] The *ſeaſon of the yeare*: [3] The *manner of abſtinence*. Somewhat may be ſaid to content us: But remember, it came from the *Apoſtles*: that is it that binds us; that is it, that ſets it faſt.

The cauſe of it.

That which hath beene ſaid, is for ſome *ſet time* at large, for a *cum*: but, why this *cum*, at this time, now? Why *forty dayes*? Why before *Eaſter*? Why this *faſt*? It is of all hands confeſt, that ordained it was, as a part of the *Diſcipline* of *Repentance*: And much was done in it, about *Publike Penitents*. Yet not for them only. But, even with them, out of the bowels of a *Mother*, the *Church* her ſelf would become a *Penitent*, and have all her *children* do the like. Her ſelf become one; For, the whole body of the *Church* hath her faults (beſide the private offences of every *particular member*) for which there was a ſeverall ſet *ſacrifice* in the *Law*. For us: to become *penitents* likewiſe for who knows whether we be not as falty in *private*, as they (the open *penitents*) in publike? As great *ſinners* as they, though not known for ſuch?

So the *cauſe* is generall, that *ſhe with them*, and *we with her* and *with them*: *with them* and *for them*! For *them*, and *for our ſelves*, in *whole* and *in part*, all in one, uniformly might perform a *ſolemn annuall Repentance to God*.

I
The number of 40 dayes.
† Apoc. 1.2.
* Ion. 3.4.

As to the number of *dayes*: GOD ſaith (in the *Revelation*) † *Dedi ei tempus ad pœnitendum*. Hee gave a *time* for to *repent* in: What *time* was that he gave? The *time* that God gave was * *forty daies*, in the *famous Repentance of Ninive*: happy for the iſſue; recommended by CHRISTS own mouth, and propounded to us as a *patterne*. Other ſet time (ſave this) ſhe found not: She took the ſame then: *She* could not tell how or when to take a better, than that of GODS *own giving*. The rather, that *Moſes*, *Elias*, and CHRIST himſelf had hit upon the ſame number in their *faſt*. It is not nothing that it containeth, though it be but an imperfect expreſſing of the pattern of ſo worthy authors; of CHRISTS ſpecially. *Ignatius* hath ſaid it before me: I dare ſay it after him.

For

For the ſeaſon: The *Prophet* hath ſaid it, if we know not when to lay our *faſt*, our *returning to God*, lay it with the * *Stork* and the *Swallow*; take their *time*, do it *cum hirundinibus*, rather than faile. 2 The *Seaſon: In the Spring.* * Ier 8.7.

But beſides that, the Church hath laid it moſt conveniently to end with the *feaſt of Chriſts riſing*, and ſo to go immediately before it: that againſt that time (as the *Fathers* in the firſt great *councell of Nice* wiſh it) all being reſtored, and all prepared by it, we may of all hands celebrate that high *Day*, and bring to *God a pure offering* (the very words of the *Councell.*) Then to end with that *high feaſt*, that the ſaying of *Zacharie* may be fulfilled, that our *faſt* ſhall be to us *turned into high Feaſts*: as that is the higheſt and greateſt of our *Religion*; for which cauſe this *faſt* is called, *jejunium Paſchale*, with reference to it. For *Eaſter* and *Lent* ſtand upon one *baſe*; both ſtand and fall together. *Against Eaſter.* Zach 8.19.

As to the *manner* of our *abſtinence*. It is ſure, the *faſt* in kind was in theſe three, [1] *Panem non comedit*, [2] *potum non bibit*, [3] *ad veſperam*: neither *eat* nor *drink* at all *till night*. But *non omnes capiunt ſermonem hunc*, all are not *capable* of this ſaying: Yet, *he that can, let him*. But for them that cannot, the *Church* (as a tender *indulgent Mother* unto all) that ſhe may win ſomewhat, is content to remit of the *rigour* of this; turnes her on all ſides, to lay no more on us than we can endure, if ſhe can finde ought in Scriptures to relieve us. And that doth ſhe three waies. 3 The *Manner.*

1 *Non panem*, No manner *meat*: None at all: Nay, not *no manner meat at all* (too hard that.) What ſay you to *non talem*, not altogether *none*, but not ſuch or *ſuch meat*? *Non panem deſiderabilem*, no *dainty alluring meates*, and namely, no *fleſh* (*Dan.* 10.) Now we do alter the quality yet. *Daniels faſt* we termed it, on which the *Church* did ground her ξηροφαγία, and ours may ground her *eating* of *fiſh* (ſay what we will) a leſſe pleaſing diet, and leſſe deſired by us. 1 *Daniels faſt.* Dan. 10.3.

2 Again, *Non comedit*, *Not eat at all, not altogether any?* That were too ſtrict. What ſay you to *Non tantum*? To *ſome*, but not ſo much? Before, altered the *quality*: here, abates of the *quantitie*. Not in that *quantitie*, not ſo *much*, not ſo *oft* as at other times. To cut off *one meal* if both you cannot. They call it *Tobies faſt*, *quando derelinquebatur prandium*, he left his *dinner*: (*Dinner* or *Supper*, all is one, ſo one be left,) *nec ventrem cibo oneres duplicato*, (It is S. *Hierome*, and we do not double *ballaſt our bellies.*) And theſe two we call *portionale jejunium*: takes not away all, takes *ſome*, and leaves *ſome*; leaves an *honeſt portion*, leaves us a *meale*. Some *kind* and ſome *meaſure* (only) abridged. 2 *Tobies faſt.* Tobi. 2. 4.

3 Not *uſque ad veſperam*, not till *night*, forbeare: (too long that.) What ſay you to (as before not ſo oft, ſo here) not ſo *ſoon*, as at other times? Put off the time of our repaſt: Make our *moleſtus cliens* break his houres a little: if not *ad veſperam*, as neere *veſperam* as we may. *Cornelius faſt* they call it: he *was faſting at the ninth houre* (that is) our *three* at afternoon: till then. *Peters faſt* they find, and that is the loweſt; he was *faſting till paſt the ſixth houre*: till then. Thus indulgent *ſhe* is: for theſe are not without example in *Scripture* (we ſee) nor unknown to *Antiquitie*. But, for *Antiquitie*, then, they preſſed forward as much as they could; and we draw backward all that ever we can. Theſe then, or as many, or as much of theſe as we can; ſo to make ſome manner ſhew, ſome countenance toward it: that, if not keep pace with the ancient *Church*, yet not to give them over clean; not to fall behind them ſo far, till we looſe the ſight of them quite, and ſo fall to abandon *Cum jejunatis* altogether. And thus much for this *Cum*, this very *time*, and the manner of *jejunatis*, our *faſting* in it. 3 *Cornelius* and *Peters faſt.* Act. 10.13. 10.9.

And, now we have found us a *time* for our *faſt*, *God* ſend us to get a *faſt* for our *time*, a *jejunatis* for our *Cum*. For, this *Cum* is now *come*. Here then is the *place* and time to anſwer CHRISTS *when ye faſt*; to ask, when *faſt* we? Every one to enter into his own heart and convent himſelf about the taking of theſe *times*, how oft we have taken them. How oft? I would it were come to that. I feare, it muſt be, whether we have taken

taken them at all or no? Whether any of them? And if this queſtion ſhould be put us, I report me to our conſciences (a many of us) whether it would not appoſe us to tell, when this *when* laſt was.

But if (as I doubt) we have not taken them; then I ask why have we not? Have we no *ſins* to be cenſured? are we in no feare of *wrath* to come? Our caſe (ſure) is *fearefull*, if we *feare* not.

Are our *ſoules* ſo very *humble*, our bodies ſo in *ſubjection*, we need it not? I marvell, it ſhould be ſo: it ſhould be needfull for S. *Paul*; his *holy* ſhould need *chaſtening*; ours *none*. What, is the *Bridegroome* alway *with us*? *He with us, and we with him* always? do we never part? doth that time never come? Never all our life long? Yes, yes: we want no *times*, nor we want no cauſes: we want *wils*. Whereof ſure we ſhould doe well to bethink our ſelves better, leſt we be out of the *Goſpell* quite. CHRIST cannot ſay to us, *when ye faſt*, it we *faſt* not at all. Somewhat would be done (ſure) if it were but to make CHRIST ſpeake to ſome purpoſe: Somewhat; or all that hath beene ſaid, and all that ſhall be is to no purpoſe. No uſe of it, of a *Caution*, how to doe that, we have no meaning ever once to do at all.

I ſhould have now come to the *Cautions*: and (if God will) ſo I will: but at ſome other time. But as our *times* are inclined to leave *ſenſualitie* to our owne (which wee would faine have called *Chriſtian*) *libertie*; we had need to bend, and to ſpend our whole exhortation, not ſo much *againſt hypocriſie*, as *for faſting*, to keepe *life* in it. As our age fals out, that is not ſo neceſſary. Time was, when *faſting* was in credit: And when a thing is in requeſt, then is *counterfeiting* to be feared, then take heed of *hypocriſie*. But now, when little it attributed to the true, then ſhould (I think) there neede little feare of the *falſe*. So that it were not altogether without reaſon, as the world goes, not to ſtand on the later ſo much, but even let it goe; and, ſo men would *faſt*, let their *countenances* be as pleaſed them: let them looke as *ſowre* as they liſt.

Should I ſay ſo, I might well enough, for any feare, *faſting* will now be made matter of *vaine-glory*. But, that were to extend my Commiſſion: I dare not; but leave it as CHRIST hath left it, and ſay with the *Apoſtle*, *Quod accepi à Domino, What*
1 Cor. 11. 23. *I have received of the Lord*, that, and *no other thing*; and, as I have *received* it of the *Lord*, ſo, and no *otherwiſe*, *deliver* I it unto you; And perſwade, exhort, intreat, and even beſeech you to do it; but not *as hypocrites*: and back againe, *not as hypocrites* to doe it; not ſo; yet in any wiſe to *do* it; to fulfill, to make good *Chriſts Cum jejunatis*.

Iejunatis, you know what tenſe it is. In the *preſent tenſe* He hath put it, for at the *preſent time* He requireth it. It is not, *Cum jejunabitis*, or *Cum jejunaturi eſtis*, when *you ſhall faſt*, but *when you do*. He ſpeaks, as if He would have us fall in hand with it preſently, make no future *faſt* of it. This *Cum*, is already *come*; and we to do it, now it is *come*: to make anſwer to CHRIST's *When you faſt*, with *Now we faſt*, now we are at it, this day commonly called *Caput jejunii*, the *head of it*: to which *head* (I truſt) we will allow a body, and ſo make a *faſt* of it.

And even ſo then, let us do. And *He* that ſaith it, *will ſee it*, and *ſeeing it*, will ſee it ſhall not go *without a reward* at His hands; See, that, any *hunger* or *thirſt*, for Him and and upon His word ſuffered, ſhall be ſatisfied at *His heavenly table*, at the great *Eaſter-day*, the *Day* of the *laſt reſurrection*; where there ſhall be no faſting any more, but a *Feaſt* with all *Ioy* and *Iubilee* for ever.

A SER-

A SERMON PREACHED

before King JAMES, at *White-hall*, on the VI. of March, *Anno Domini*, MDCXXII. being *ASHWEDNESDAY.*

MATTH. Chap. VI. Verſ. XVI.

Cum autem jejunatis, nolite fieri ſicut hypocritæ triſtes; Exterminant enim facies ſuas, ut appareant hominibus jejunantes: Amen dico vobis, quia receperunt mercedem ſuam.

*Moreover, when you faſt, * look not ſowre as the hypocrites; for they disfigure their faces, that they might ſeem unto men to faſt: Verily I ſay unto you that they have their reward.*

* Or *be not like ſowre hypocrites.*

OUR laſt yeares endeavours were out of the two firſt words, *Cum jejunatis, When ye faſt*; to ſettle a true conceit, what every good Chriſtian man is to hold, both of *Ieiunatis, faſting it ſelfe*, and of *Cum, the time* when. And that not without great need; the moſt part ſeem ſo faintly perſwaded of *faſting*, as if it were no needfull part of a *Chriſtian mans duty*: And, of the *time*, as if CHRIST'S *Cum* did never *come*.

And this we did, as for *liberâſti animam tuam*, to *deliver our owne ſoules*; ſo to *deliver* the *Doctrine of our Church*, from a *malicious ſlander* caſt on it, as if it favoured any way the *filling* or *farcing* our ſelves, at this no leſſe than at other times; and did not require and enjoyne a more ſtrict and *penetentiall* kind of life, at this time, than all the yeare beſide.

Wherin, if GOD have ſo bleſſed our endeavours, that theſe two points be ſetled, we may then goe forward to the reſt; that is, *Be not like the hypocrites*. If we reſolve, that CHRIST'S *when* ſhall have a *then*, and *then*, *faſt* we will.

The next point is a Caveat, what we are to take heed of, when we *faſt*: That we *faſt in ſecret*, make no ſhew of it: Our *faſt* be to God and not to *men*: that we *faſt* not for *vaine-glory as hypocrites doe*,

I confeſſe, I proceed to this ſecond part, as to that, whereof there is not ſo much need; And, but that I take my ſelfe bound to proſecute the text, I have begun, I would chooſe rather to ſpend the houre in ſpeaking againe for the duty, to have it done; than

to

to deale with the Caution, what to eſchew in the doing. We cannot get men to it (to *faſt:*) what need we then ſpend any ſpeech, how they ſhould not do it, when they doe it not?

We divided the Text into two parts: One, for *faſting*; the other, againſt *hypocriſie*. As our *times* are, there is more need, to ſpeak for *faſting*, then againſt *hypocriſie*. And yet againſt that too: (God forbid, that, or any vice ſhould be favoured:) but, not againſt *hypocriſie, in faſting*. There is little feare of that. Men *faſt not like hypocrites*, when they *faſt* not at all.

But you will be pleaſed to call to mind how wee then left, and wherewith wee concluded the laſt yeare. That we muſt not thinke any thing more than needs, in any ſpeech of CHRISTS. That, what *we have received of the Lord*, that, and no *other thing*. And as we have *received* it of the *Lord*, ſo and no otherwiſe are we to *deliver* it unto you. And, from him we have received both *Cum jejunatis*, and *Ne Sitis*; the one as well as the other. And ſo we ſet forward, to *Ne ſitis ſicut*, the *Caution*. Yet ſo as our firſt caution ever be, we omit not to *faſt*. Not, at other times: but not at this eſpecially, when the *Church*, or rather, God, by the *Church* her ancient order and cuſtome cals us to it.

For when are we to looke to all this, what time? Why, *When we faſt*: That *when* is ſtill to be kept in mind; to that we muſt come. That, the ground of all; thither we muſt returne againe in the end.

The Summe, & Diviſion.

We ſay then, *Cum jejunatis*, is the *good ſeed-corne* which CHRIST Himſelfe hath ſowen. All beſides, is but *chaffe* to be blowen away. And, now He takes His *fan in his hand*, to *fan away* this *chaffe*. For, *quid palea ad triticum* (ſaith God, in *Ieremie*) *wheat and chaffe*, what ſhould they do together? Theſe muſt be ſevered: One to be laid up in the *Garner*, the other to be burnt with unquenchable fire.

Ier. 23. 28.

I 1 The *fan* in theſe words. *Nolite fieri ſicut*, *Be not like*. The *chaffe*, is in the word *Hypocrites*. Firſt then, *Hypocriſie* in generall to be avoided.

II 2 But here is a ſpeciall kind, *ſicut hypocritæ triſtes*, Not, *ſowre, like hypocrites*: Or, not like *ſowre hypocrites*. Not like them.

III 3 Not like them, wherein? In two points upon which the *fan* goes. [1] Not like them, in their *Sicut*: [2] Not like them, in their *Vt*. Not, in their *manner*, how: Not, in their *end*, why. [1] Not in their *manner how*: Why, what doe they? they are all for their countenance; and, that they *disfigure*. In making it their labour, to have it appeare in their countenance. [2] And, *why* doe they ſo? That ſo, *men may know them for faſters*. In making it their end, to be *ſeene of men*. Theſe two Hee *fannes* away.

IIII 4 But, what if one could find in his heart to *faſt*, and yet would have *men ſee it*, and *commend him for it*, *Ad quod damnum*, what hurt will come of it? One would think, none: CHRIST ſayes *Amen* to it. They make it their *reward*, *to be ſeene of men*: Why, it ſhall be their *reward*, they ſhall be ſeene of men: that is all, they would have to come. Why, this, one would never think a *puniſhment*: But it is one. And think it not a ſmall one, for though it ſeeme no great *harme to receive a reward of praiſe*: yet when we ſhall lay together, how *poore* a thing it is they receive, *Man's prayſe*: And, how *great* an one they looſe by the meanes, God's *reward*: they had better be without it. For, when they have that, there is all; all that ſhall come of their *faſting*: *Acceperunt ſuam*, *amiſerunt meam*, They have *received their reward*, they have *loſt mine*; and CHRIST to ſay *Amen* to it; This, ſay I, is ſure a *heavie puniſhment*. Therefore looke to it.

Luk. 12. 1.

And, when the *Chaffe* is blowen away, and the *floore* purged: when the old *leven* which is *hypocriſie*, is caſt out; of the reſt, we are to make our *ſweet-bread*, now againſt the *great feaſt* of *our Paſſeover*, we make ready for.

When

WHen we have got paſt the two firſt words; when the *thing* is won, and the *time*; and we reſolved, that *faſt* we will; and *when* we will; and we ſet our ſelves ſeriouſly to it: What, is all ſafe? Will the *Divell* bee gone his way? Shall we heare no more of him, as ſoone as he ſees us ſo ſet? *No*, indeed: but hovers about us ſtill: as if there were yet ſomewhat for him to doe. Our Bleſſed SAVIOUR when *the Spirit led Him into the wilderneſſe*, and Hee fell to His *faſt*, it is ſaid, that then, *the tempter came to Him*: So, we muſt make reckoning, hee will to us. It is exceeding behoovefull for us, to take notice of this: as they ſay, to know the length of the *Divels chaine*: That, neither *full* nor *faſting*, we are out of his reach, but he will be buſie with us in them both. Attends our *Feaſts*, to make [a] *our table a ſnare*: Attends our *Faſts*, *to turne* them (as well as our prayers) [b] *into ſinne*. *Eating*, he is buſie with us, to make us eat like [c] *Eſau*. Faſting; no leſſe buſie, to make us *faſt* like the [d] *Phariſee*. And looke what in this, in the reſt: Both *Alms* and *Prayer* too, are ſubject to it. Therefore, in and through all, whether we *give Almes*, *pray*, or *faſt*, to have an eye to him, in all. *Praying*, *Faſting*, *giving Almes*, he leaves us not; gives us not over, till he have corrupted the *manner*, perverted the *end*: till, one way or other, he have ſet them awry. His firſt aſſay is, *Ne bonum*, we doe not that which is *good*, we *faſt* not at all: His ſecond is, *Ne bonum benè*, we do it not, as wee ſhould; by putting to it a wrong *ſicut*, an *undue manner*; or a wrong *Vt*, an *undue end*; that ſo, we may do what GOD *commands us*, for the *Divels end*. Sure, it is not enough to be exerciſed in doing *good*; we muſt look to both the *Sicut*, the *manner* how we do it; and to the *Vt*, the *end*, why we do it; or he may hap go beyond us; and both ſpoile them, and ſpoile us of our reward for them.

I
The Finne, *Be not like.*

Mat 4.3.

[a] Pſal 69 22.
[b] 109 7
[c] Gen 25.30.
[d] Luke 18.12.

But then againe, take heed, ye be not caught here; and, for doubt ye may *doe it amiſſe*, be brought not to *doe it at all*, but let all alone. That is another of his tricks: For his method and manner of proceeding, in this point, is well worth our obſerving: *Nôſſe hæc ſalus eſt*. It is one of the *Profunda Satanæ* (as the *Revelation* calls them) the *deepe fetches*, or *policies of Satan*. For, would any man thinke, he would uſe this Text, theſe very words of our Saviour, [*Be not like Hypocrites*] to draw men from *faſting*? He doth. For, finding here, *faſting*, and *Hypocrites* thus cloſe together; and ſo, that *hypocrites* uſe to *faſt*; he perſwades ſome (and ſuch, as weene themſelves no fooles) to think, they cannot *faſt*, but they muſt *ipſo facto* prove *hypocrites*. Sets up this for a ſcar-crow, to raiſe up a vain feare in them, and ſo to chaſe them from it. Will ye *faſt*? *Gods Lord* take heed what you do; do it not: why? *Ne ſitis ſicut hypocritæ*; for, and you do, you will be taken for an *hypocrite*.

Revel. 2.24.

And mark the double taking of *Ne ſitis*: *Ne ſitis*, *Be not like* (ſaith CHRIST:) *Ne ſitis*, *Leſt you be like* (ſaith he.) Now, the *bellie* is apt and eaſie enough to apprehend any feare in this kind; any oppoſition, or expoſition, any thing that makes for it.

Nay, hereby he prevailes with them, not only to give over faſting themſelves: but drawes them further to grow jealous, leſt every one that *faſts*, be not tainted that way: and, leſt every one that preaches for it, be not juſtly to be ſuſpected, *as that way given*; as having in him ſome ſparks of a *Phariſee*. Thus doth he.

And, will you ſee how compendious a way he deviſeth, to rid us clean of all *hypocriſie*? Thus: to keep no *Lent*; not to *faſt* at all: and ſo, he will warrant us, we ſhall be ſure to be cleare from being any *hypocrites*. So, to avoid *hypocriſie*, he voids *faſting* quite.

But, what is this, but to *caſt out divels by the power of Beelzebub*, one *divell* with another? To caſt out *hypocriſie* by *gluttony*? To caſt out *ſuperſtition* with the *profaneneſſe of Eſau*? Who, rather than offend his *bellie*, cared not what became of his *birth-*

Mat. 12.25.

Heb. 12.16.

right. To bring in *Ne jejunetis*, *Faſt not*; under colour of *Ne ſitis hypocritæ*, not *Being like hypocrites*. To caſt out *Ne ſitis hypocritæ*, Be no *hypocrites*, with *ſitis Epicuri*, Die not in debt to your *bellies*. The Divels only way, to rid *hypocriſie*, by engroſſing *Epicuriſme*.

But (alas) what will this availe us? what is gotten by this? Small eaſe will it be (GOD knowes) for any, not to be condemned as an *hypocrite*, Seeing he that *fell to*
Mat. 24. 51. *eat and drink with good fellowes* (in the XXIIII. *Chapter* after) *had his portion given him with hypocrites*, as good a *trencher-man* as he had beene, all his life time. So that, both come into one room, both *lye* together, and *fry* together in one *place* of *torments*. And, thither it is he would bring us, he cares not whither way. This is his firſt aſſay: and much hurt he hath done this way.

I know not how, but *faſting* is laid aſide: In a manner clean gone: Few or none keep it. How is it gone? What is pretended, or given out for it? But for feare of doing that, which *perſons* doe that are *ſuperſtitiouſly* given; feare, of being like them. For, no feare of *hypocriſie*, now: *Sicut hypocritæ* is now gone. But, by this one precedent, this one *ne ſitis ſicut*, he can make more. As now, in place of *Be not like hypocrites*, is come a feare of, *Be not like Papiſts*: we ſhall be like *Papiſts*, if we do. And not to *faſt*, is made a *Superſedias* of all *Popery*; as if that alone were enough, to make us truly reformed. This is all our feare now.

Pſal. 14. 5. But, *ibi trepidaverunt timore, ubi non erat timor, there were they afraid, where no feare was*. This is but a *ſcar-crow* neither. [1] *Firſt* ſet down this: we muſt do ſomething, that *hypocrites* and *ſuperſtitious perſons* do, or we muſt give over *Alms* too, and *Prayer* as well as *Faſting*; for, they have a like *Ne ſitis* upon them. You ſhall find *Hypocritæ* in, at all three.

[2] Then the *ſecond*: we may do what *hypocrites* do, and yet not do it, *as they doe it*. And it is the *ſicut*, the *manner* (not *the thing it ſelfe*) that CHRIST here excepts too. So, that feare is at an end.

[3] Laſtly, theſe words being directed by CHRIST, and by Him ſpoken to His *Diſciples*, by the grace of GOD, all be not *hypocrites*, or *ſuperſtitious*, that *faſt*; For, CHRISTS *Diſciples* were neither. We may *faſt* then like CHRISTS *Diſciples*; we may be of their number. And indeed the truth is; CHRISTS *Diſciples* are only truly ſeiſed of it. *Hypocrites* doe but incroach upon *it*, or rather on the *outſide* of it, as doth the *Wolfe* upon the *ſheeps cloathing*. But neither is the *ſheep* to leave or lay down, his *fleece*; nor the *Chriſtian* man, his *faſt*; becauſe other-while, the *Wolf* is found in the *one*, or the *hypocrite*, at the *other*.

In three ſhort words CHRIST teacheth us a way to anſwer both. His *ne ſitis ſicut* will make both fly away, as *chaffe* before the fan, and *Cum jejunatis* never be ſtirred, but lye ſtill. Do the *Hypocrites faſt, to be ſeene*, doe they? And do the *Papiſts faſt*, with opinion of *merit*? Why, *Be not like hypocrites*, but yet *faſt*: Nor, be not like *Papiſts*, no more than like *hypocrites*, yet *faſt* though. CHRISTS *ne ſitis* will ſerve for theſe, and for as many as the Divell can deviſe. *Faſt not like them*; *faſt like* CHRIST'S *Diſciples*, and all is well. And this, for his firſt way of turning CHRISTS *Cum jejunatis* into *Ne jejunetis*, upon feare of *being like hypocrites*, if we ſo do.

But if, this way he ſucceed not to keep us from it, but *faſt* we will; then comes hee about, with a new ſtratagem. And that by way of wholſome counſell; that, if we will needs *faſt*, we would do it to ſome purpoſe: (that is) doe it ſo, as wee may be *knowne* to do it, in any wiſe. For, to what purpoſe will it be to doe it *in tenebris*? It is no *work of darkneſſe*; or, as good in a blind corner, where no man can take notice of it; as if we were aſhamed to be ſeene about ſo *good a worke*. Nay, in any wiſe;
Chap. 5. v. 15. take heed of *concealment* of your *faſt*, of *hiding it under a buſhell*. And, good reaſon; they bee *works* of *light* (all three) *Almes*, *Prayer*, and *Faſting*; and ſo love to bee brought to *light*, to be ſet on a *Candleſticke*, and to be ſeene. Therefore, as before,
* Verſe. 2. in our *Almes*, he had deviſed we ſhould call our *Almes-folk* about us with a * *Trumpet*: and, as in *Prayer*, that we ſhould doe it in † *choiſe places*, where folk may come by,
† Verſe. 5. and ſee us at it; and to be a good deale *longer* than ordinary, that ſo, we may ſeeme

ſomewhat

ſomewhat *ſingular*, and to have more in us, than our fellowes. So, here now, when it is *Faſting-day* with us, to get us a *faſting-day face*, at any hand. For that, except we be ſomewhat altered in *countenance*, no man will looke at us, or marke us; there will be no notice taken of it; and ſo as good not *faſt* at all: But if it appeare in our *faces*, we ſhall both get reputation to our ſelves, and our *Profeſsion ſhall* receive *credit* beſides. Thus doth he medle his *chaffe*; *mold* in his *ſowre leven* into CHRIST's *nova conſperſio*; to make us do, what God would have us, for his owne; to doe *Gods* work, for the *Divels end*. *Sanctifie me a faſt* (as I told) ſhewes, there is *ſanctitie* in it; a *holy dutie* it is, and he ſeeks to breed *moths* in it. For, ſo the *Fathers* call *hypocriſie* (*tineam ſanctitatis*) the *moth* that fretts in ſunder all, that holy or good is; and ſo by that meanes, make it a meere *moth-eaten faſt*.

1 Cor. 5. 7. Ioel 1. 14. 2. 15.

Thus, whitherſoever we turne our ſelves, he meets with us ſtill. Theſe are his deſigns: this doth he, *diverſis itineribus*, by *contrary wayes*, ſeek to circumvent us. Firſt, down he ſits in his *Court*, and offers us a *licence*, not to keep *Lent*, to keep what *diet* we will: And if we refuſe it, threatens us, he will get us preſented for *hypocrites*. But if that move us not, but we ſtand out reſolute for all his ſcar-crow, then, out he comes in a new ſtyle; fals to commend to us, as *good orderly men*: but (withall) to adviſe us friendly to do all ſo, as may be for our beſt behoofe: which is, to have it *ſeen* in any wiſe. And (that which is ſtrange) ſcars us with that, in the beginning, which hee brings us to, in the end: Even, to doe that in *hypocriſie*, that (before) he wiſhed us, in no wiſe to do, for feare of *hypocriſie*. So as, upon the matter, now it is come to *ſitis hypocritæ*, though not in ſo broad terms; but, ſo is his meaning, do it *like hypocrites to be ſeen*.

This, is the proper place: here now comes CHRIST with his *fanne*, and *ſevers the precious from the vile*, with *Ne ſitis ſicut*. And think it never a whit the worſe for this *Ne ſitis*. *Almes* hath the ſame before; and ſo hath *Prayer* the very ſame: And many a *Ne ſitis* belong to theſe, and to every good *duty*. They are not the worſe; the better rather, for the *fanning*: they are rid by it of much refuſe ſtuffe. And, even to this of *faſting*, there belongs more *Be not like's* than one. Not *like* the *Manechees*, that thought the *creatures uncleane*. Not *like* them, whoſe *faſt* is a *Commutation of Gluttony*. Not *like* them, that *faſt* to ſave charges. Not *like them*, that make it an *opus operatum*: and, ſo it be done, it skils not how with them; it skils not for any *Sicut*. *Not like* any of theſe. One *ne ſitis* ſerves them all, ſends them all going one after another, as many as come. *Ne ſitis* to them all, and to every, or any of them all. And ſo, you ſhall not need give over your *faſting* for any of them all. I would *faſt*, but for being like one of theſe: why, be not like any one of theſe, and yet *faſt* notwithſtanding.

II
The *Chaffe*.
1 *Not like hypocrites* in generall.

Not like any one of theſe, But ſpecially (ſaith CHRIST here) not *like Hypocrites*. Why, not *like them?* For, then, the *Phariſees* faſted, and their *diſciples*: and *Iohn* faſted, and his *diſciples*: there was, then, *faſting* on all hands. And then is the time of *hypocriſie*: Then, doth it abound moſt, when things are in requeſt. when moſt uſed; then, is moſt danger of counterfeiting. And *hypocriſie* is but a kind of *counterfeiting* (as I ſhall ſhew you.) Therefore, as thoſe times were, *Be not like Hypocrite*.

Mark 7. 18.

Not *like them?* and *them*, of all other, *one would chooſe to be like*, they of all others are more like to *faſt*; they look as if they *faſted*, they *carry* their *faſt* im their *face*, they. Why, that, CHRIST likes not; the carrying it in their *face*: tels us plainly, they be not the men, we take them for: no true *faſters*, they; they be but *hypocrites*.

Hypocrites? What is that? We muſt needs ſtay a little, to ſearch out the true ſenſe of that word: They be ſo baited, all the Goſpell thorow; there be ſo many *Woes* cried againſt them. The word *Hypocrite* is neither *Engliſh* nor *Latine*, but as a *Demiſon*. Originally, it is a knowne *Greeke* word; and is (in that tongue) the *ordinary* and

Hypocrites: that is, *ſtageplayers*.

proper name for thoſe, whom the *Latine* terme *Hiſtriones*, and we in Engliſh *Stage-players*: Such as in diſguiſed attire and haire preſent themſelves on a Stage, and there oft repreſent thoſe, whom (GOD knowes) they are far from; but yet, outwardly take upon them their *perſons*; as if they were.

And the ground of the word is, they are therefore called *Hypocritæ*, for that, to give a true judgment of them, you muſt ὑποκρίνειν *judge* them (not by their *Players coat* above but,) by that, they are *underneath* in their owne, when their *gorgeous* and *gay attire* is off. That, may be *gallant* and *brave*: they themſelves are, it skils not what; Peradventure, he that plai'd the *Souldan* but a *Sowter*.

The word (in the tongue CHRIST ſpake) is as much to ſay, as one in a *vizour*, *Aſſumens vultum*, a *face-taker*; one that hath got him a *taken-on-face*, which is none of his own, nor nothing like it; as in *Plays* and *Shews*, the manner is. But, we hold us to the word *Hypocritæ*. The native ſenſe of the word you ſee: and it is, as if Hee had ſaid in plain Engliſh; *When ye faſt, be not like theſe ſame Stage-players*. So, it ſignifies at the firſt. And at the ſecond hand, all others, which do off of the Stage, that which they do upon it; and in *Court*, *City*, or *Countrey*, carry themſelvs with other *faces* than their own, as theſe do on the *Stage* at *Playhouſes*.

The Heathen man long ſince obſerved, that *Mundus*, *ſcena*; that, in his conceit, the world, for all the world, was like a *ſtage* or *theater*; ſcarce a *true face* in it: all in a manner *perſonate*. And the *actions* in the world, not much unlike to their *acting* of their parts in the *Acts* and *Scenes* of a *Stage-play*. But our Saviour CHRIST, hee goes further: he tels us here, of a ſtranger matter. That, there want not, that make his Church a very *Stage*; and *play with Religion*, and *play Religion* and every part of it: So carrying themſelves in things pertaining to GOD, as if they had ſome *Play* or *Pageant* in hand. It is but too true, this. If you will ſet up a *ſtage*, I will find you *Actors* for it now.

Will you ſee *Almes played?* Out comes *Iudas* ſagely, with a ſentence in his mouth [a] *Vt quid perditio hæc?* Alas, it *would have beene* better beſtowed, upon a many of poore people: why *ſhould there bee ſuch waſte upon Chriſts head?* right, the *Supplication of beggers*.

[a] Mat 26 8. Iohn 11.5.

Will you ſee *Prayer played?* Looke upon the *Players* in the XXIII. *Chapter* after, that, under colour of [b] *a long prayer*, now and then *prey upon the houſes* and goods of a ſort of *ſeduced widdowes*: and make as good gain of their *Prayers*, as *Iudas* would have done of his *Almes*.

[b] Mat 23.14.

But, *Sermons goe away with it* now: The *Church* is, then, *full*: and (GOD knowes) *a few true hearers*: the reſt are but a ſort of *Sermon-Hypocrites*. The Scene is in the 33. of *Ezechiel*: *O let us go heare the word*: and the *Prophet* addes, *So was the faſhion then*, and *for faſhion*, it was. And thither they come, and when they are come, here ſit they, but their heart is elſe where, wandring where it will. *Either they attend not*: or, if they doe, it is *to make jeſts*. Or, at the beſt, it is but, as *they heare a ſong of one that hath a pleaſant voyce*; and no more comes of the *Sermon* than of the *ſong*. Or, if you love the *New Teſtament* better, there have you (in the 6 of *Mark*) [a] *Herod* ſending for *Iohn Baptiſt* oft, and *hearing him* full devoutly, till (for a [b] *Non licet tibi*, in one of his *Sermons*) hee made his *Head* fly off his Shoulders. And in very deed, the *Marriage* at [c] *Sichem*, and the *Circumciſion* for it; [d] *Abſaloms vow*; [e] *Iehu's ſacrifice*, what were they but very *playes*, *meere masks*, imitations of him that is *Roſcius in ſcenâ*, the *Maſter Hypocrite* of all, who (in the Old Teſtament) got him on a *mantle*, and played [f] *Samuel* at *Endor*: and (in the *New*) got him *wings*, and *bright rayment*, and came forth [g] *transformed into an Angell of light*. To whoſe companie they *belong*, and whoſe they are, that get them [h] S. *Pauls* μόρφωσις εὐσεβείας, the *vizor*, or *mask of Godlineſſe*; and make of it Saint *Peters* πέπλωμα κακίας, a *cloake* or cover, for *every bad intent*. They doe no better, but even *play religion*. And of this *Scenicall*, *theatricall hiſtrionicall godlineſſe*, there is good ſtore abroad in the world. GOD grant it bee not found in *Iſrael*. Be not *like ſtage players*, when about any *religious act*; Not, when about any.

[a] Mat. 6. 20.
[b] Verſ. 18.
[c] Gen. 34 13.
[d] 2 Sam 13 7.
[e] 2 King 10.18
[f] 1 Sam 28. 14
[g] 2 Cor 11.14
[h] 2 Tim 3.5. 1 Pet. 2.16.

But,

But, of all parts of *Religion*, our Saviour (here) may ſeeme to have made choiſe of the worſt. To ſay, when ye *faſt, be not like players*, not then, of all times. For, a *Play* and a *faſt* ſuit not. A *Play* is lightly had at *Feaſts*. Men when they *faſt* are in *heavineſſe*: theſe agree not well. Well, as evill as they agree, for all that, *Faſts* have been *played* too. There was a *Faſt played*, to get *Naboths vineyard*: It coſt him his *vineyard*, and his *life* too. There was another played (*Acts* 23.) to have got S. *Paul* made away. And they ſay, there was one *played* againſt the *fift of November*; and a *Proceſsion* too; and all, to have made us all away. From ſuch *faſts playing the Lord deliver us*. But ſo, you may have a *faſt played* too, for a need.

Not *like* them *in faſting*.

1 King 21. 9.

Act. 23. 14.

That we may not marvell, theſe *Hypocrites* that *play in faſts* (Christ tels us) are a ſpeciall ſort by themſelvs. *Be not like Hypocrites* at all: but, of all other, not *like them*. Why? the common ſort of *Hypocrites* abroad, ſeek to put on a *better face than their own*: but, here have you a *Monſter, exterminans vultum, out-lawing* (as it were) and *baniſhing* his own naturall countenance, ἀφανίζω is Christs word, *defacing his face*, as you can hardly know, it is he: taking to himſelfe a worſe *face* far, than ever God made him. To *lay* on a little (I wot not what) to the end, to look the more faire, the better coloured, of a clearer complection; that, is not ſtrange: But, to affect a looke more *dimme*, more *hollow*, more *evill favoured*; and to *be-leven* his *face* to that end, that paſſes; that, is a new kind of *hypocriſie, per ſe*; a kind *by it ſelfe*, that. Yet, ſuch there be. There were, that *wore a courſe garment to deceive*, (ſaith *Zachary*:) So, there is not only *gay*, but *ragged hypocriſie*. And, there were (ſaith Christ here) that *rough-caſt* their countenance, and that, to deceive too. That, there is not only *fucus*, but *fermentum pietatis*. Not only *ſleering*, but *lowring*; Not only *well complexioned*, but *pale-coloured hypocriſie*. Such are they, that *play* in Christs *faſt*, here; *triſtes, torvi, auſteri*, the word is σκυθρωποι; which is (properly) the look of a *wild-beaſt* (a *Lion*, or a *Beare robbed* of their *whelps*) *grimme* and *ghaſt*; one would be afraid to look on them. Theſe, would Christ have us not be like; As indeed who would be like them, but ſuch *hypocrites* as they?

2 Not like ſome *Hypocrites*.

Zach. 13. 4.

Not like them? Why, how do they? *Exterminant vultum*. We begin with *vultum*, The *hypocrites* whole labour is but his *looke*. Blame him not; for he is nothing but *look*. Nothing but *face*, and *caſe*; but a *very out-ſide* only. As for any inward matter, ne never looks after.

1 Not like them in their *Sicut*, their *manner*.

In which point, they ſuit well with *Players*, whoſe names they beare. It is a very fit *reſemblance* for them, that are nothing but *reſemblance*. In the very true and lively *perſon* of a *Prince*, the *outward pomp* or ſhew is the leſſe part, by farre. The *Regall qualities*, the *Princely vertues* are they, we chiefly admire; A *religious heart*, *high wiſdome*, *heroicall courage*, *Clemencie*, like that of God, without *meaſure or end*. In him that *playes the King*, it is quite otherwiſe. No *Royall qualitie* is required at all; No *princely vertue* needs, he never cares for them. But, *geſture* and *gate*, the *carriage* of his *countenance*, to ſay his *part*, to *pronounce* and to *act* it well; that is all that is cared for by him, or that is looked for at his hands. And even ſo it fares here: *Contrition* of *ſpirit*, a *broken heart, unfained humilitie, truth in the inward parts*; theſe are moſt requiſite in the *true faſt*. It skils not a whit for any of theſe, in the *Stage-faſt*; So he can ſet his countenance well, have the *clouds* in his *forehead*, his *eyes* ſomewhat *hollow*, certaine *wrinckels* in his *cheeke*, carry his *head* like a *bulruſh*, and looke like *leven*; all is well. As for any inward accompliſhment, he never takes thought for any. *Vultum* only is it; He goes no further. Only to be like, to be *ſicut*; as one, though (indeed) none.

Pſal. 51. 6.

But, why do they take all theſe paines to disfigure themſelves? That doe they, *Vt videantur*, that they might *be ſeene of men*, and ſeem to men, appeare to them in the

2 Not like them in their *Vt* their *end*.

likeneſſe of ſuch as *faſt* indeed. The *leven* of *hypocriſie* in their *lookes*, is from the love of a *Videantur* in their *hearts*. *Vain-glory*, the ground of *hypocriſie*, ever. And, here now, they match again. The *Hypocrites end*, is as the *Players end*; Both, *to be ſeen*. You never ſee the *play* begin, till the Spectators be come, ſo many as they can get. Nor, no more ſhall you ſee this *faſt* acted, unleſſe there be ſome, to *eye* and to *note* it, He will not *faſt* on the ground; there muſt be a *Stage* ſet up for him; where I dare ſay, they wiſh the *ſcaffolds* full to ſee them: the more, the better.

Both match in *videantur*; and it muſt be *ab hominibus*, *of men*. *Angels eyes*, *Gods eyes* will not ſerve the *Hypocrites* turn. Other *eyes* then, there muſt be entreated, to gaze on them, or ye get no *faſt*.

Why, is there any harm in *mens eyes*, that they may not ſee, nor we may not bee *ſeen of them*? *Verè oculi hominum* (ſaith *Bernard*) *baſiliſci ſunt bonorum operum*: Now truly there is in mens eyes *venome*, like that of the *Cockatrice*, to infect our *well-doing*, with a *well-weening* of our ſelves. O now, I am ſeen! *O ego quantus ſum, mundo cenſore!* O what a *holy mortified man*, am I taken for! It troubled *Alms* before (this:) it troubled *Prayer*: and now, *faſting*: it troubles all. In all, this, it the point, this is the *Vt*, to be *ſeen of men*. Not, that it is unlawfull to be *ſeen well doing*: You will eaſily put a difference, between, *to be ſeene to do well*; and, *to do well, to be ſeen*: between *facere & videri*; and *facere, ut videare*. *Do, and be ſeen*, may be caſuall, never thought on by us. *Do, to be ſeen*, that is the *Vt* (and that *Vt* is it) the very *end*, we do it for, and otherwiſe we ſhould not do it. It happens otherwhile, many good people do well, and are *ſeen ſo doing* as it fals out: but, beſide their purpoſe quite. But, none, ſave this *masked crew*, *ſacrifice themſelves and their faſts* to the *eyes of men*; and doe, what they doe, for no other *end* but that.

Mat. 4. 1. Luk. 5. 16. You ſhall eaſily diſcerne them. You ſhall not get one of them, to do as CHRIST did, get Him *aſide out of the way into the wilderneſſe*, *faſt there*: No: CHRIST was not ſo well adviſed, to do it there, in a deſart deſolate place, where there was no body to meet Him, or ſee Him at it. They be all for the *eye* (theſe:) a *perſpective faſt*, or not at all. Nothing out of ſight; never, by their good-will, where no body to look on. *Iejunium oculare*, ὀφθαλμονηστία, this. The Heathen man ſaid well: *Ergo, iſte, in tenebris, non ſervaret hominem*; Such a one would not be entreated to *ſave a mans life* in the *dark* (if he might:) Not, but by *torch-light*. For, all, is *loſt*, he is clean *undone*, if no body *ſee* or look upon him.

Luk. 4. 1. Well, if it were the *Spirit of* GOD *led* CHRIST *into the wilderneſſe* to *faſt* there, like an *Hermite*; you may well know, what *ſpirit* it is, that ſets one up a *Stage*, there, to *faſt* like an *hypocrite*. *To be ſeene* then, is their *Vt*, the very butt they ayme at.

And wherefore *to be ſeen*? in the *play*, that they may have a *plaudite*: So plaine, as they even crave it in their *laſt words*. So, in this *eye-ſerving faſt*, *ſeene* they muſt bee: And why muſt they be *ſeene*? To be given out, for ſuch an one is a great *faſter*. And why that? That *men ſeeing that good work of theirs*, *might glorifie* GOD? No indeed: but, *them*: the *earthly child*; not, the *heavenly Father*. And, mark it, when you will: There is no *animal* ſo ambitious, no *Chameleon* ſo pants after *aire*, as doth the *hypocrite* after *popular praiſe*. For it, he *faſts*; and ſo *hungry* and *thirſty* he is after it, as you ſhall heare him even *beg* for it: *Honora me coram populo hoc*; ſaith *one* of them (it is *Saul*:) *O grace me, for the love of* GOD; ſeeme to *honour* me in the peoples *eyes*. *Loquimini in auribus populi hujus*, ſaith another (it is *Abimelech*) O give it out in the *peoples eares*; I am thus and thus. Mark: the *Peoples eyes*, and the *Peoples eares*; for, *hypocriſie* is ever *popular*: for their, for mens applauſe, all in all.

1 Sam. 15. 30. Iudg. 9. 2.

Nay then, will ye heare them expoſtulate for it, and that, even with GOD Himſelfe? *Wherefore* (ſay they, in the 58. of *Eſay*) *faſt we, and thou ſeeſt it not*? So, they would *be ſeene*. And, why do we pinch and puniſh our ſelves, *and thou regardeſt it not*? So, they muſt be *regarded*, or they will not take it well. To be ſhort: *the putting forth of the finger* (as *Eſay* there cals it) or (as the *Poet*) *Digito monſtrari*, to be pointed at, and *dicier Hic eſt*, and ſaid *Looke yee, there he goes*: To have it whiſpered, *That is*

Eſay 58. 3. Verſ. 9.

He

He: To be magnified up and down the Peoples mouth, that, is even the *conſummatum eſt* of all this *Stage-devotion.*

Which very point makes the *faſt* looſe; and indeed, makes it to be no *faſt* at all: They *extermine their countenances* ſo long, that they *extermine faſt* and all. This very *Vt videantur* makes, that it *ſeemes* to be, but *is* (indeed) none. For, in the true *faſt*. It is as *David* ſaith of his; *I ſorrowed, and my ſoule faſted:* It is an *humbling of the ſoule.* Elſe, if it go no further than the *body*, it is a *faſt* without a *ſoule*. But theſe though their *ſtomacks* be emptie, yet their *ſoules* doe feed and *feaſt* all the while. *Nam eſt quædam ſagina laudis* (ſaith the Heathen man:) *Praiſe will feed and fill both,* And, it is our *meat* and *drink* (and ſo we call it) that we take delight in. And ſure, if *Eſay* be right, that one *may be drunk, and no cup come at his head*; it is like poſſible, one may *ſurfet*, and yet no *meat come in his bellie:* And with *pride* both. As for *meat* and *drink* the *Divell* never takes any; keepes a *perpetuall faſt* for that matter: but; feeds on *pride*, as one doth on his *meale*; and *ſurfets* that way, as much us any *Epicure*. And even ſo (for ought I know) one may *eat* and *drink* no more than the *Divell*, and yet be as *proud as the Divell*; why not? So as upon the matter, their *faſt* is but even the *Divels faſt*, and no better.

Pſal. 69. 10.

Eſay 51. 21.

Faſting then being an *act of humility*, if the Divell can make it matter of *pride*, *habetur propoſitum*, he hath what he would; he will give you good leave to *faſt* and ſpare not. And, even matter of *pride*, he makes it. The *Phariſees*, whom CHRIST would have us *Non ſicut*, they were, in their own conceits, the *Non ſicuts* of the world. They tell it GOD, *Non ſicut alii*, Not *like other men*. Others did but *faſt once a weeke*, if that: *they twiſe*, and never miſſed. And in the Eccleſiaſticall ſtory, there is a rare example of it. He, that ſame *Iohn* the *Patriarch* of *Conſtantinople*, that firſt tooke upon him the proud title of *Vniverſall Biſhop*, that very man was called and known by the name of Ἰωάννης ὁ νηστεύτης, *Iohannes Iejunator*, *Iohn the great faſter*. So *pride* will grow of *faſting*. Being then ordained to take down the *ſoule*, if he can bring it to *puffe it up*, and ſo, turn our *faſt* into *ſin*; that, is even a *Faſt* of the *Divels own chooſing*. One, which (he is ſure) GOD will never look at. The *Prophet* gives the reaſon: *If we faſt for mens eyes, we faſt for men, not for God.* If we *faſt* for our own *praiſe*, we faſt for our *ſelves*, not for GOD neither. Now, what GOD ſhould *reward*, ſhould be done for GOD. And, with GOD, a righteous thing it is, to put men over to receive their *rewards*, at their *hands*, for whom they *faſted:* that they pay them their *wages*, that *ſet* them on *work:* For, at *His hands*, they are like to receive none, ſeeing, for Him they did it not: He was not the *Vt* of their *faſting*. And this is the laſt point. As before; not *like them* in their *Sicut*; So, not here in their *Vt* neither: neither in their *manner* nor in their *end*.

Luk. 18. 11.

Zech. 7. 5. 6.

III.

The Danger of it.

Veri'y they have their reward.

Suppoſe now, one may be ſo in love with the *praiſe of men*, as he is altogether out of love with an *inviſible faſt*, and muſt needs look a little that way; what harm will come of it? *Amen dico vobis, qui a receperunt mercedem ſuam:* This muſt needs be their *puniſhment*; for, there is none other but this. And ſure, as ſtrange a *puniſhment*, as you ſhall read of: To ſay *Amen* to that, one deſires; to ſay, one *ſhall receive a reward*. Can it be a puniſhment to *receive*, to *receive a reward*, and a *reward of our own* deſiring? It is ſurely none. You do it, *to be ſeen*; *you ſhall be ſeen to be praiſed*; why, *you ſhall be praiſed:* This is your *end*; your *end* be it. You hunger and thirſt for *mens praiſe*, faine you would have it; you ſhall have it; There it is, take it to you, much good doe it you with it. Call you this a *puniſhment*, to receive a *reward*, to have ones *deſire*? Surely, it ſeemes but an eaſie one, if it be one.

True, if the *reward* be worth the while, firſt. And ſecondly, if by *receiving it*, we *forfeit* not one *incomparably greater*. But, in theſe two caſes, [1] If the *reward*, be but ſome ſlight thing, *little worth:* [2] And then, if by getting it, we looſe another *above all worth*, then have we no great cauſe to *rejoyce* at our *receiving*: then, in ſtead of a *reward*, it is a *puniſhment*, ſay I; and that an heavie one, whenſoever both theſe caſes meet.

1 Their *Reward (popular praiſe) is ſlight.*

Now, both theſe caſes meet here. Firſt, it is but a poore thing, they *receive*. Shall we value it as it is? I meane this *goodly reward, of popular praiſe*, which they ſo it ch after. What is the *popularitie*, but a ſort of men nothing *judiciall*? Not one among an hundred. Not *praiſing*, but out of *paſsion* (lightly) if that: and not *conſtant* in that *paſſion* neither.

2 As *not judiciall.*

Praiſe if it be *judiciall*, is ſomewhat worth; and ſo worth the deſiring. The *popular* is not ſo. CHRIST ſaith; *they have alwayes ſpoken all good of the falſe Prophets*: as for the true, they have ever followed them with all *diſgrace*: And, then, what *judgement* is there in them? CHRIST himſelf, will ye heare their *verdict* of Him? Some there was ſaid, *He was a good man*; but ſome other (and the greater ſumme) ſaid, *No, but a very ſeducer, a cooſener of the people*: And then, who can think, there is any *judgement* in them?

Luk. 6.26.

Iohn 7.12.

Act 19.28.32.

In the 19. of the *Acts*, the whole multitude was together, and when *Demetrius* had ſet them in, for *two houres they never left crying, Great is Diana: and the moſt part of them never knew why they were come together*, nor why they cried ſo: And then what *judgement* is there in them? No ſure: out of *lightneſſe of mind*; out of *paſsion* it is, they *praiſe* or *diſpraiſe*, *magnifie* or *vilifie* a man, for the moſt part.

3. Not *durable.*

But is this (be it paſſion, or what it will) of any *endurance*? will it hold? No indeed. *Sicut luna mutatur*, Every *new moone, a new mind*; nay, every *quarter*. No better witneſſe of this, than our *Saviour* Himſelf, who heard *Hoſanna in the higheſt*, and *Not Him but Barabbas*, both, within the ſpace of a *ſevennight*. S. *Pauls* was yet ſhorter; for he was firſt a *murtherer*, and ſuddenly, a God and no leſſe, in a manner *with one breath*. There is their conſtancie; this, the hold you can have of it. No *lock* nor *key*, to ſhut up our *reward* in: No *tenendum* to our *habendum*, to *hold it when we have it*. And who then would much eſteeme it?

Chap. 21.9.
Chap 27.21.
Iohn 18.40.
Act. 28.4.6.

But, ſay there were both *lock* and *key*; yet, what is *praiſe* but *words*? and *words* but *wind*? what is *ſpeech* but *breath*? *breath but aire*? *tenuiſsimus fructus*, a thin *reward* (*God* wot.) For, what is more *thin* than *aire*? This is ſure, no great *reward*. *Mihi pro minimo eſt*: So, *Paul* makes but a *minim* of it, we make ſo much of.

1 Cor. 4.3.

2 It is their *finall reward.*

And yet even this, ſlight as it is, were it onely to *receive* it, and that were all, there were no great hurt in it. But, now comes the hurt, For, when it ſhall come to this, that we are ſo to *receive* it, as in full *payment*: (for, ſo it is; not ἔχειν, *have it*; but ἀπέχειν, *have it for all*, that ever they ſhall have) So to receive it; *tanquam mercedem*, as it ſhall bee our *laſt pay*, our *finall* and *full recompence* and *ſatisfaction*, for all that ever we have done, then it goes hard.

And that is it, CHRIST meaneth: And that is it every good mind feareth: That here ſhall be all; a few *good words*, a little *warme breath*, a *blaſt of vaine praiſe*, of a ſort of vain men. And when we have this, we have no more for ever to *receive* or look for beſide this. That, as CHRIST tels us (in the *firſt verſe* of the *Chapter*) this *acceperunt* infers an *amiſerunt*: *Acceperunt ſuum* here, an *Amiſerunt meum* elſewhere. And that, where (of all) we would leaſt be without it. That the receiving of this, cuts us off from another, infinitely above and more worth than this. The *reward* we *receive*; *nothing leſſe to be regarded*: the *reward* we loſe, the *damage* we incurre; *nothing more to be feared*. Lay theſe together, *mercedem juxta mercedem*, we ſhall find it a *puniſhment*; ſuch a *puniſhment*, as no man would ever wiſh his very enemie more.

Of this *Amen* here, of theſe words [*they have received their reward*] you ſhall read in S. *Gregory*, that never did any ſaying ſo *ſound in his eares*, ſo *run* in his *head*, *reign* in his *heart*, *work* upon his *conſcience* (as he deeply proteſts) as did theſe. This, he tooke for one of the moſt *fearefull ſayings* in the whole *Bible*: that what he did here *receive* (were it *praiſe*, or *preferment*, or what other earthly thing) it ſhould be his *laſt receipt*, his *finall reward*, his *portion for ever*, his *Amen*: for *Amen* is the laſt word (we know) that, ends all. For, ſo are we in a manner proceeded againſt, and deprived of all hope of further *reward*, at the laſt great *receipt* of all.

The

The *praiſe of men*, which we here ſought and found, ſhall deprive us of hearing *Euge Serve bone*; One ſyllable whereof is more worth, than all the *Pangyricks* that ever were. And not only of that, but of *Intra in gaudium Domini* beſides, much more to be eſteemed than all the *Euges* in the *world*, nay, than the *world* it ſelf. That the winning of one ſhall be the looſing of the other. Mat. 21.23.

And now judge, whether *this receiving*, be not a *loſſe unvaluable*; this *reward*, a *puniſhment inſufferable*; this *Amen*, to be prayed againſt of all. Nay, whether there be any ſo *penall a puniſhment*, ſo *heavie a cenſure:* This ſhall be your *puniſhment*, that this ſhall be your *reward*; and, never more but this.

For, doe but ask: Why doe they this wrong to their *faces?* To ſeeme to men to *faſt*. And what then? Then they ſhall be *commended of men*. And what then? Nay, there is all. And GOD comes to a point with them: ſaith, Let them be commended for it: And they have no wrong, they makeing it their *end*, if GOD make it ſo too.

To *puniſh* one by his own *deſires*; to ſay (as GOD doth in *Oſee*) *Becauſe Ephraim will have altars to ſin, they ſhall be to ſin*; becauſe you make this your *reward*, it ſhall be your *reward*, take it for your *reward*: To ſay, *So be it*, to have our *faſt* conclude with the *Hypocrites Amen*: no more fearefull *puniſhment* in the world. Oſee 8.17.

* *Knowing then this feare*, we *perſwade*, *exhort*, *intreat* men (and no otherwiſe, than CHRIST here doth) to *faſt*. And the *Cum* is now *come*: Now then to *doe it*. Not to do it *as theſe*, yet in any wiſe to *doe it*. To *faſt* to GOD; not to the *world*: to our owne *hearts*, not to other mens *eyes*: to *conſcience*, not to *forme*, Not, to *ſet* us up a *ſtage* to do it; but (with CHRIST) to do it apart, *in ſecret*. And think not, if *men ſee* it not, it ſhall not be *ſeene* (be it never ſo ſecret:) that you ſhall do it without *witneſſe*. Beſide the witneſſe, *Teſtis in corde* (ſet by the Heathen man at a *thouſand witneſſes*) there is (as *Iob* cals *Him*) *Teſtis in cælo*, *One* in *heaven* who ſees it; needs no *light* to ſee it by: whoſe *theater* is the *darke*, and beholds us as cleerely when the *candle* is put out, as when it burnes. *Faſt* then, do it to be *ſeene of Him*; and being done not for men, but for *him*, *Him* ſhall you be ſure of, to caſt His *eyes* to look on it, to like it; to *regard* it and *reward* it, both. *The Application* * 1 Cor. 5.11. Iob. 16.19.

So much doth CHRIST undertake in the verſe following; and that, in *His Fathers name* · and ſeale it with His *Verily*, that moſt certaine it ſhall be ſo. Our *ſecret faſt* ſhall have his *open reward*. It may be, even here upon earth, He will *make our light break forth as the Morning*. If *here* He doe not; *there*, He will. The *leſſe earth anſwereth*, the *more heaven reſerveth*. [a] *Euge Serve bone*, in that day, is another manner *praiſe*, if *praiſe* be it: [b] *Intra in gaudium Domini*, another *manner reward*, than earth hath *any*. Both together [c] *Merces magna nimis*, *Abrahams reward*, *an exceeding great reward*: [d] *ſed non aſcendit in cor hominis*, it exceedeth the *heart* of man, to think how *exceeding great*. Eſay 58.8.

[a] Mat. 25. 21.
[b] Mat. 21. 23.
[c] Gen. 15. 1.
[d] 1 Cor. 2. 9.

Which *reward* Almighty GOD grant we may ſet before us, and *ſeek* it in all our doings: So *ſeek* it here on earth, in this *life*, as we may there finde it in *heaven*, in the *life* to come, to our *endleſſe* comfort, and content, through

CHRIST our LORD.

A SER-

A SERMON PREACHED

before King JAMES, at *White-hall*, on the XXVI. of February *Anno Domini*, MDCXXIII. being *ASHWEDNESDAY.*

MATTH. Chap. III. Verſ. VIII.

—Progenies viperarum, quis demonſtravit vobis fugere a ventura ira?

Facite ergo fructum dignum pœnitentiæ (*Vel*, Proferte igitur fructus dignos pœnitentia.)

—O generation of vipers, who hath fore-warned you to flee from the anger to come?

* *Or repentance.* *Bring forth therefore fruits worthy* amendment of life.*

TO ſpeake of *repentance*, at the time of *faſting*, or of *faſting* at the time of *repentance*, is no way out of ſeaſon: As *tree* and *fruit*, they ſtand. Of theſe *fruits faſting* is one. And this, we now begin, a *worthy fruit* ever from yeare to yeare, religiouſly *brought forth* in the *Church* of *Chriſt*. That we go not from one, when we fall upon the other. The time of *repentance* will fall out to be a *Cum jejunatis*.

Repentance is here brought in, and preſented to us, as a *tree* with *fruit* upon it. The *tree* of *Gods planting*; The *fruit medicinable*; of the nature of a *counter-poyſon*, againſt our baine taken

Gen. 3. 6. by the *fruit* of another *tree*. The *fruit* of the *forbidden tree* had invenomed our Nature: the *fruit* of this *tree*, to expell it, to recover and cure us of it.

Now this Metaphor (of *trees* and *fruit*) puts us in mind, that the manner of *fruit-trees* is, once a yeare they beare *fruit*. All do ſo; once at leaſt: And if all, this *tree* likewiſe, within the ſame compaſſe, *to bring forth* hers.

And, though at no time *repentance* comes amiſſe; *good* all the yeare long; it may be

bee taken every day (for, *repentance* would bee as familiar to us; as *ſinne* it ſelfe; and, as the one, ſo the other, daily: Yet at ſome time, more than other; and at this *time*, moſt *proper*, for then wee have ſpeciall uſe of it. That the *bodie* and the *ſoule* may keepe *time*: and when wee take *phyſicke* for the *bodie*, we may doe likewiſe for the other. If all were well knowne, of the twaine, the *ſoule* hath more need.

This *medicine* is to be taken *faſting*; as the rules of *Phyſicke* are, and as *medicines* uſe to be. Men come neither *eating* nor *drinking* to take *phyſicke*: when we will take that, we take nothing elſe. Thus. *faſting* is a friend to *phyſicke* both of *ſoule* and *body*. When wee *repent*, no man will adviſe us to doe it upon a *full ſtomacke*, but *Cum jejunat is*.

Of this *tree and fruit*, GOD (knowing the great need we have) hath a ſpeciall care, we be not without it: that it be *planted* and *growing ſtill* in our *gardens*; and that it beares us *fruit*, whereof we have ſo continuall uſe. As that in *Paradiſe*, was termed the *forbidden fruit*; So may this (as truly) the *fruit bidden*, it is ſo enjoyned, ſo called for of us.

And that, firſt called for, and before all other, as the firſt *fruits* of the *Spirit* returning to GOD. There was a *firſt commandement in the Law*: This, I may juſtly ſay, was the *firſt Commandement* of the *Goſpell*. Mat. 22. 36. 37.

Goe no further, but even where we are, where the *Booke* opens; Saint *Iohn* is at it, at firſt. It is his very firſt word [*Repent*] *Sermo in apertione oris*, the opening of his mouth. So begins *He*: And ſo begins CHRIST; takes it up after him, word for word the ſame: *Repent, for the kingdome of Heaven is at hand*: neither more nor leſſe. It is the *firſt fruit* of their lips both. And as our Saviour CHRIST began with it himſelfe; So gives Hee it in charge to his *Apoſtles*; they with it, to begin likewiſe. Both, when He ſent them to *preach*, to the *Iewes* firſt; And againe after when, at His Aſcenſion, He renewed and enlarged their *Commiſſion*, and ſent them *to all Nations*. That *repentance* firſt; (firſt that;) and then, *remiſſion of ſins* (after) ſhould be preached in His *name*. Verſe 2. Chap. 11. 4. Chap. 10. 5. Luke 10. 9.

Which was accordingly by them purſued. Ever, they ſtood on it, as the groundwork, the *fundamentall* point of all the reſt. So it is expreſly termed, *Heb. 6. the foundation of repentance from good works*. On which *foundation*, would GOD, more coſt were beſtowed: that, while we are buſie aloft on the *Scaffolds*, in our *high points*, the *groundſils of Religion* decay not for want of looking to. To lay them ſurely: Which S. *Iohn* doth here, and we may all learn of him. Heb. 6. 1.

For, having begun (above at the 2. *verſe*) with his *pœnitentiam agite*: when hee ſaw, in the throng of his *Auditory*, diverſe *Scribes and Phariſees hypocrites*, he knew where they would be ſtraight: (we ſhould have an *Agite*; a *repentance* with a *penitentiall face*, and all *acted*:) *Repent*? Yes, in any wiſe, that they would, and could do it full well, and never trouble themſelves with any ſuch matter as *fruit*. This made him lay it a new; to his *Agite*, to put a *Facite*; to *Agite pœnitentiam*, a *Facite fructus*. Els, hee diſclaimes *fruitleſſe repentance*. It is none of his: it will do them no good: it will never quit them of the *wrath to come*. Verſe 3.

Where we ſee the good of *repentance*, what it is: To free us from *ira ventura propter peccata præterita*: Which, theirs will never do: Which none will ever do, unleſſe, beſide *pœnitentiam agite* (that is, the Act) there be alſo *fructum facite*, matter of fact beſides; ſome *reall fruits*. And S. *Iohn* asks, Who did it? and marvels much that any ſhould do it: teach them any other way, how to eſcape *wrath to come*. Tels them directly there is no other way: but, that they do but beguile themſelves, while they vainly imagine, to ſlip thorow GODS wrath with this *fruitleſſe, formall, ſlight* kind of *repentance*. Ver. 7.

If they will go to it indeed, and do it, and ſo do it, as it may be available to rid them of *wrath to come*, then muſt it not be *barren*, but *bring forth*: and that, *fruit*: and that, not ſuch ſlight and ſlender *fruit*, as they commonly poſt it over with, but *worthy fruits* and ſuch as may well be-ſeeme *repentance* indeed.

The

The Summe. The points we are to take into our conſideration, are: 1 That there is *wrath to come*: 2 but, it is yet but *to come*. That it *will come*. There is no falling into it, when it comes: nor no abiding, till it comes. Fly from it we muſt, and fly from it we may. It may be fled from, is in the Text: we may be ſhewen a way, how. Who ſhall ſhew it us? That will S. *Iohn* here; who well can: He was *ſent to prepare it*. But (it ſeemes) we may be ſhewed a *wrong* way too; the *Phariſees way*: But S. *Iohns* is the *right*. He that takes any other, the *wrath of God* will come on him, which is to come upon all *impenitent ſinners*.

The Diviſion All which may be reduced to theſe two heads, which S. *Iohn* would have imprinted in them and us: 1. There is no flying *Gods wrath*, but by a *true repentance*. 2. There is no *true repentance*, without *fruits*, and thoſe *worthy*, and well becomming it. *Bring forth fruits* therefore.

Of which words there is not any one waſte or to ſpare. Every one of them is *verbum vigilans* (as Saint *Auguſtine* ſpeaks) *awake* all; never an one *aſleepe* among them, Each hath his weight. Nor, never an one out of his *place*, but (as *Salomon* ſpeakes) *upon his right wheele*, ſtanding juſt where it ſhould. We will take them as they lye, 1. *Bring forth*. 2. *Bring forth fruit*. 3. *Bring forth fruit therefore*: wherefore? That you may *fly the wrath to come*: There, will that fall in. It is the only true way: Let no man teach you any other way to fly it. 4. Then, *fruits of repentance*. And, if *repentance beare fruits*, then it is a *tree*. 1 Of the *tree* then firſt, that beares *them*. 2 Then, of the *fruits* it beares: *Repentance's fruits*. 5. And laſt, that they be *worthy fruits of Repentance*. *Bring forth fruits therefore*, &c. So fall they in order, of themſelves. To order them otherwiſe, were but to diſ-array them and doe them wrong.

Prov. 25. 11.

I. II. III. IV. V.

I

Bring forth: carry not in.

Bring forth: At which, at the very firſt, we ſhall have ſome ſticking, as the world goes. All, in *carrying in*: *little in bringing forth*. For, to take our *Age* at the beſt, and our *ordinary Profeſſours* in the prime of their *profeſſion*, and this is our vertue; we *carry* well *in*; we are ſtill carrying *in*: but nothing, or as good as nothing *comes from us*, *bring* we *forth*. So, this word comes very oppoſite to our times. All our time, is ſpent in *hearing*; in *carrying in Repentance ſeeds*, and other *good ſeeds* many. All, in *hearing* in a manner; none, in doing what we heare: None, in *bringing forth repentance*, or any other good *fruit*.

Act. 17. 20. At *Athens* they ſaid of S. *Paul*: *Nova quædam infers auribus noſtris*. It is our caſe right, *infers auribus*: but it is an *infers* without a *profers*; any *profers* at all. In, at our *eares*, there goes I know not how many *Sermons*: and every day more and more, if we might have our wills. *Infers auribus*, into the *eares* they go; the *eare* and all *filled*, and even *farced* with them: but there, the *eare* is all.

1 Cor. 12. 17. It puts me in mind of the great abſurdity, as Saint *Paul* reckons it. What, *is all hearing?* (ſaith he) *All hearing?* Yes: *all is hearing with us*. But that all ſhould bee *hearing* is as much as if all one's *body* ſhould be *nothing but an eare*, and that were a ſtrange body. But, that abſurditie are we fallen into. The *corps*, the whole body of ſome mens profeſſion; all *godlineſſe* with ſome, what is it, but *hearing a ſermon?* The *eare* is all, the *eare* doth all that is done: and but by our *eare*-marke, no man ſhould know us to be *Chriſtians*. They were wont to talke much of *Auricular Confeſsion*: I cannot tell, but now, all is turned to an *auricular Profeſsion*. And (to keep us to *Proferte*) Our *Profeſsion* is an *inning Profeſsion*. *In* it goes, but *brings* nothing *out*; nothing comes from it again.

Chap. 13. 3. But, *Proferte*, *bring forth* (ſaith Saint *Iohn*,) be not alwayes *loading in*. And there is reaſon for it. As, there is a *time* for *Exiit qui ſeminat ſeminare ſemen ſuum* (in the *Parable*

Parable) wherein the *Sower* goeth forth and carrieth with him *good ſeed*, and caſts it *in*. So is there a *time* too (ſaith the *Pſalm:*) for *Rediit meſſor ferens manipulos ſecum*, that the *Reaper comes backe and brings his ſheaves* with him; the *ſheaves*, which the *ſeed* (he carried *in*) *brought forth*. But, with us, it is otherwiſe. For, a wonderfull thing it is, how many *Sermons*, and *Sermons* upon *Sermons* (as it were, ſo many *meaſures* of *ſeed*) are throwen *in* daily; and what becomes of them, no man can tell. Turne they all to wind? Or run they all thorow? For, *fruit* there comes none. *Omnia te adverſum*, all *in*: *Nulla retrorſum*, None *out*. It went hard (ſaith *Aggee*) when, for *twentie meaſures of ſeed, there came but ten of graine*; but halfe in halfe: Why, we would thinke our ſelves happie, if that were our caſe. Nay, it was worſe with *Eſay*, an *Homer* of *ſeed yeelded* but an *Epha* of *corne*; that, was but *one* in *ten*. It were well with us, might one but ſay that: for, that were *ſomewhat* yet. To be wiſhed we might ſee more: but, till more come, ſee but even that.

Pſal. 126. 6.

Agge. 2. 16.

Eſay 5. 10.

Now, that ground (ſaith the *Apoſtle*) that receives ſuch a quantitie of *Seed*, and returnes no more for it, is *neere a curſe*. And that *tree* (ſaith the *Goſpell*) that was *well leaved*, and no *fruit* found on it, was ſo neere, that it had a *curſe*. And thoſe *eares* that have (I know not how many) *Sermons* and *Lectures*, and all in a manner *ſine fructu*, without any *fruit* that can be ſeene, are not far from it, from a *curſe*.

Heb. 6. 8.

Chap. 21. 19.

Which I would not have drawne to bee ſpoken any way againſt *hearing*; but againſt our *evill proportioned hearing*: Not to ſlake our *devotion* in receiving *good Seed*; but to make a *conſcience*, in ſome degree to proportion our *fruit* to our *ſeed*: To reduce our *inferte* and our *proferte* to ſome *analogie*. For, if there be an *analogie* of *faith*; ſo is there of *hearing* alſo. Sure, if the *body* thrive not with it, and yet be alwayes *hungry*, it is no good ſigne. It is a diſeaſe, which they call βελιμία, or *Canina appetentia*; and would be looked to.

Well; there hath beene old *carrying in*, and little elſe: let us have ſome *bringing* forth another while. Bee not alwayes lading *in*: *bring forth* ſomewhat: Elſe, wee ſtumble at the verie *threſhold* of the Text; and are not come to the firſt word of it, *Proferte*, *bring forth*.

Bring forth fruit. With much adoe, at laſt ſomewhat there comes. *Forth* they *bring*; but what is it? It is well knowne, *trees* bring forth ſomewhat elſe, before *fruit*. And, ſomewhat brought forth there is, but it is but *leaves*. *Fruit* it ſhould bee, *leaves* it is: there is all our *product*. So that here, wee ſhall bee ſtaid againe. *Leaves* come of the *kernell*, as well as the *fruit*: ſo doth *chaffe*, of the *Seed*, as well as good *graine*. What of that? We plant not for *leaves*; nor we ſow not for *chaffe*. Wee count that no *bringing forth*. *Quid palea ad triticum?* (ſaith the *Prophet*:) And, *Quid foliis ad fructum*, may wee ſay? It is not *chaffe*, or *leaves*; *fruit* it is, wee are willed to *Bring forth*.

II. Bring forth *fruit*, not *leaves*.

Ierem 13. 28.

Vitis frondoſa Iſrael wee finde in *Hoſee*, and *Ficus frondoſa*, wee have in the *Goſpell*. A *Vine* and a *Fig-tree*, that *brought forth*, both; and ſo paſſed the firſt; but ſtumble at this ſecond: For, *fruit* it was not: But, as for *leaves*, well taken both; ſtore of them. And ſo, to many a *tree* ſhall CHRIST come among us, and finde *leaves* poſſibly; but, that will not ſerve. It is *bring forth fruit*. What became of *Hoſea's Vine*, wee may there reade: what, of the *Fig-tree*, we all know.

Hoſ. 10. 1. Chap. 21. 19.

Verſe 6, 7.

Will you know, what theſe *leaves* be? Saint *Auguſtine* tells us (No man can doe it better:) It is, to *heare a Sermon*, and to *praiſe the Preacher*: There comes ſomewhat; ſome *leaves*. His words are: *Audiviſtis, laudâſtis, Deo gratias; Semen accepiſtis, verba reddidiſtis. Laudes veſtræ gravant nos potius, & in periculum mittunt. Toleramus illas, & tremimus inter illas. Tamen fratres mei, laudes veſtræ folia ſunt: modò fructus quæritur. You heare, and you commend* (ſaith *Auguſtine*:) *well, thankes bee to* GOD. *Good ſeed you receive, good words you give backe. Theſe good words profit us not; peradventure, doe us hurt other-while. Beare with them wee muſt; tremble at them we ſhould. Yet, when all is done (good brethren) good words are but leaves; and it is fruit, fruit*

What the *leaves* be.

is it, we preach for. Not the *fruits* of your *lips*; they be but *leaves*: but, *fructus operis*, that *fruit*.

Now if you marke, what it is our beſt *Sermons bring forth*, wee ſhall eaſily obſerve, the moſt is a *few good words* of ſome point or other in the *Sermon*, handled (peradventure) not amiſſe: and (heare you) well, if that: but, if that, looke for no more; there's all. And this *leafe*, it laſts not long neither; *fades* quickly, as did the *leaves* of *Iona's gourd*: One day *greene*, the next *drie*.

Ion. 4.7.

Chap. 6.2. And, is this the *fruit of our labours?* Is not this the *Phariſees Accepiſtis mercedem veſtram?* If the *fruit* of our labours be but the *fruit* of *mens lips*, wee are like to make but a cold reckoning of it, to *inherit the wind*. As if we came hither to *bring forth* a *leafe* of *praiſe*; to *preach art*, and not *Spirit*: *Art*, to draw from men a vaine applauſe; And not *Spirit*, to *bring forth* the *fruits* of the *Spirit*, *fructifying to newneſſe of life*, by *fructus facite*; *fruit*, that may abound to your account and *ours*: *Yours*, that did; *Ours*, that preached to have them done.

Prov. 11.29.

The only true praiſe of a *Sermon* is, ſome *evill left*, or ſome *good done*, upon the *hearing* of it. One ſuch *fruit*, ſo brought forth, were a more ample *commendation*, than many mouthes full of *good words* ſpent, and *copies taken*, and *printing*, and I wot not what. And ſure it is, On whom a Sermon workes aright, it leaves him no leaſure to *ſay much*, to uſe many words, but makes him rather *full of thoughts*. And when all comes to all, *fructus factus*, the *deed done*, is it. And, it is no good ſigne in a *tree*, when all the *ſap* goes up into leaves; is ſpent that way: Nor, in an *auditor*, when all is *verball* that comes, and nothing elſe: No *realitie* at all.

Acts 2.37.

Verſe 9. Saint *Iohn* himſelfe (in the next words following) tells us, the *fruit* he meanes, it is not *Dicentes*: And *begin* not (ſaith he) to *Say*: For, it is no matter of *ſaying*, either to your ſelves, or to others. This is but a *greene leafe*; and, with the *fruit*, doth not amiſſe; without it, is *little worth*. It is not *repentance* in the *leaves*, but with the *fruit*, he calleth for.

I will ſhut up this point with St. *Auguſtines* prayer, before one of his Sermons: that God would vouchſafe, *quod utiliter meditatum eſt cor meum*, what my heart hath profitably thought on, to bring it thence into my *tongue*, and from thence into your *eares*, and from thence into your *hearts*, and from thence into your *deeds*: that ſo, all may end in *Proferte fructus*, *Bring forth fruits*.

III. Bring forth fruit, *therefore*. The *Root* or *Reaſon*.

Eſay 37.31. *Proferte fructus igitur. Igitur*, everie where you finde, ſlip it you muſt not: the whole weight of the ſentence lyeth upon it. There is in it the *ground* and *reaſon*, *wherefore*; And ſo is indeed the *root*, all theſe *fruits* muſt grow from. And the Prophets Rule is, to looke to the *root downward*, before to the *fruit upward*. Firſt then, to finde a *wherefore* for this *therefore*. *Therefore*, is the knowne note of a *concluſion*: Then muſt there be a *Syllogiſme*: and here it is, *Quicunque vult*, *Whoſoever of you will fly from the wrath to come, hee is to bring forth fruit worthy of repentance?* But you are all of this minde, that you would *fly from the wrath to come*; *Bring forth fruit therefore*.

Flying from the wrath to come. We muſt then caſt our eye backe to this *flying from the wrath to come*, which is the *medius terminus*, or *cardo*, whereupon all the argument runs, and the verie life of the whole inducement. There is *wrath to come*: That muſt you *fly from*: *Fly from it* you cannot, but by this *igitur*: *Proferte fructus igitur*.

Many are the *Therefore's*, why we ſhould *repent*, and of divers natures. The *goodneſſe* of God (ſaith the Apoſtle) doth (even) *lead us to repentance*: And well is him that will be *led*. But, theſe (here) would not *lead*. St. *Iohn* had uſed that before (*ver.* 2.) Doe it; *Repent*, and the *Kingdome of heaven is at hand*, hard by you. One would thinke, this would have done it; have even *led* them to it. It ſtirred them not: Hee is faine to lay *Heaven* by, and the *life*, *joy*, *glorie to come*; And to take him to *hell*, to the *anguiſh*, *tribulation*, *torments* there (for, all theſe are in the *wrath to come.*) So, to *drive* them (if it may be) to it, ſince *leading* will not ſerve.

Rom. 2.4.

Verſe 2.

Strange:

Strange: but ſuch is our *indoles*. The *Kingdome of Heaven* workes not with us, as doth *Wrath to come*: So doth *ſin* bewitch us. For the loſſe of *Heaven*, if that were all, wee would never abſtaine from it: if no *ira ventura*, never care for the loſſe of *Heaven*. *Repent*, or *you loſe Heaven*, will not: *Repent*, or you muſt to *Hell* (the place of *wrath to come*) that bites ſoone; that makes an *Igitur*; that will move us: And, to *fly* from it, makes us *fly to Repentance*.

Saint *Iohn* takes the courſe to ſhew us ſomewhat *to come*: He chooſeth *ventura*: For, the *things preſent* carrie us and keepe us from *Repentance*. *Preſent good cheere, preſent ſport and mirth, preſent good company, preſent* twentie things elſe, they make us no fit *ſoile*, for theſe *fruits* to grow in. But then (as GOD would have it) beſides theſe *preſent things*, there are *ventura*, ſome other *to come*, that would be thought on. For, in all our *jollitie*, before wee venture too farre, it will not be amiſſe, to looke to thoſe *ventura*, and what will come of it. There is an *ira ventura* for *peccata præterita*.

Ventura, It is ſomething *to come*.

Knowing the vertue of this peece of perſpective, *Moſes* doth wiſh but this, *ô Si*, O that men would but looke לאחריתם, looke but that way to the hindmoſt dayes, to the latter end! There is ſomewhat, there, worth our ſight. The *Prophets* doe the like: *Populus meus dilexit talia* (it is *Ieremie*:) My *People, this ſin they like*; and *that ſin they love, Sed quid fiet in noviſſimo*, but what *will be the end of this?* What will become of it, at the laſt? Yea, our bleſſed *Saviour* Himſelfe (and He ſhould move us) moſt earneſtly with teares in his eyes: *O that thou hadſt knowne in this thy day!* and could not ſpeake out the reſt for *weeping*: His meaning was, the *ventura*, what was to come upon them. So much doth it import us, ſometime to open a window that way. The clapping it to, and the putting them from us out of our ſight, makes us, we care not, never looke after the *tree*, or the *fruit*. *Ventura* would much helpe forward this *Proferte fructus igitur*.

Deut. 32. 29.

Ier. 5. 31.

Luk. 19. 41, 42.

What that *ventura* is.

These *Ventura* (*three* of them) follow here cloſe in the *tenth* and *twelfth verſes*: 1 the *Axe*, 2 the *Fanne*, 3 and the *Fire*: I will onely touch them. The *Axe* firſt: For ſure, our dayes be numbred: there is a line ſtretched upon everie one of our lives, and it is no long line neither, *quia velox eſt depoſitio tabernaculi hujus*, the taking downe of this *Tabernacle* is not farre hence: death will come with his *axe* and downe wee goe. For, it is not (ſaith St. *Iohn*) *laid to the branches*, but, *to the root*; and then, we are paſt fruit-bearing for ever. *Proferte fructus igitur*.

1
The *Axe*.
2 Pet. 1, 14.
Verſe 10.

After the *Axe*, comes the *Fan*, to ſhew whether our *bringing forth* be *corne* or *chaff*; which is our doome after death. So long agoe told of by old *Enoch* in his *Maranatha*, that the *Lord will come*, come to *Iudgement*: *Et omnes ſtabimus*, and we ſhall all ſtand before His *Iudgement Seat*, and the *fan* goe over us: And there, by theſe *fruits* here; and by theſe *fruits* only, all ſhall goe: for, none is in *Heaven*, but by it. Sinners, both they in *Heaven*, and they in *Hell*: only, this difference; they in *Heaven* had *theſe fruits*, they in *hell* had them not. And then, ſeeing they will be all in all, *Proferte fructus igitur*.

2
The *Fanne*.
Verſe 12.
Iude 14.

These two *ventura*, come they will to all, and to all alike: we heare not of *wrath* yet? But, here it comes. I goe further and aske, *Ventura*, to come: *to come*, what? *Ira ventura, wrath to come*. Whoſe *wrath*? His, who *when He hath killed the body, can caſt both body and ſoule into hell fire*.

Luk. 12. 5.

For, after the *Fan* comes the *Fire*. The *fan* divides the *corne* and the *chaffe*, ſends each to his owne place, the *Corne* to the *Garner*, the *chaffe* to the *fire*; and *everie tree that bringeth not forth good fruit*, thither too. *Proferte fructus igitur*: Elſe, how will you ſcape the *wrath to come* (ſaith St. *Iohn*?) How will you ſcape *the damnation of hell* (ſaith CHRIST?) and meane the ſame thing. That of CHRIST is but a *Commentarie* of this of St. *Iohn*. *Ire* and *fire* are but one thing.

3
The *Fire*.
Verſe 12.
Chap. 23. 33.

Now the noiſe of *fire* will ſtartle any of us, even at midnight, out of his dead ſleepe. Of any *fire*: but, much more, of this: *Non eſt iſte ignis ſicut qui ardet in foco tuo* (ſaith *Auguſtine*.) This fire is another manner fire, than that on our harthes. Why? ours may bee *quenched*: that, is (ſaith the *twelfth verſe*) *unquenchable fire*. A *worme* ever

Mat. 9. 44. 46. *gnawing*, and never *dying*: So doth our *Saviour* deſcribe it: a *flame ever burning and never going out.*

Eſay 33. 14. Now will I but aske the *Prophet Eſay's* queſtion, (*Chap.* 33.) *who* of us *can dwell in conſuming fire?* That, is *our fire*, which as it *conſumes*, ſo will it be *conſumed* it ſelfe: But then, hee comes over againe, but *who is able to abide in everlaſting burnings?* That can none doe: *Proferte fructus igitur.* This (loe) is the *wrath*, the verie *dregs* of the *wrath to come.* But *who regardeth the power of this wrath?* They (I feare mee) leſt, that ſhall feele it moſt.

I have purpoſely ſtood upon this a little, For that, as upon this *day* they were wont, by the *ceremonie* of giving *aſhes*, to put men in minde of this *fire.* For, *aſhes* were not given to put men in minde of their *mortalitie*: *duſt* had beene more proper to have done that. Our *mortalitie* is grounded upon *Pulvis es & in pulverem.* But, *aſhes*, they come not without *fire*: where they are, *fire* muſt have beene firſt. And, ſo they moſt meet to repreſent *fire* and make us thinke of it. The *aſhes*, they be blowen away; but, not the *memorie* of them (I hope.) Whatſoever becomes of the *ceremonie*, the *ſubſtance* would not be *blowen away* after it. Sure, theſe *aſhes* laid well to the *root* of the *tree*, it hath beene thought, will make it *beare the ſooner.* The *preſent feare* of *future wrath* for ſins paſt, will put ſome force into this *igitur*: If this will not, nothing will. This or nothing make the ſap to aſcend: This, or nothing *bring* them *forth.*

The comfort of *ventura*, it may be *fled from.*

[a] *Scientes igitur terrorem hunc*: you have ſeene the *terrour*: Shall I open you a [b] *doore of hope* in the valley of *Achor?* All is not *terror* in *ventura*: there is ſome comfort, that it is but to *come* (this *wrath*;) it is yet to come. So, while it is yet to come, there is time given us to take order for it, before it come: that the *fruit* may come before the *wrath*, and not the *wrath* before the *fruit*: for then we are gone for ever.

[a] 2 Cor. 5. 11.
[b] Hoſea 2. 15.

There is another comfort: that though the *axe* and the *fanne* ſhall come upon all; and none fly from either of them, ſo ſhall not *wrath.* That ſhall not come *upon all*; but *all may*, and ſome ſhall *fly* from it. *Fly* from it (I ſay) for, there is no *meeting* it, no *abiding* of it when it comes: No ſtanding it out, but *fly* from it wee muſt (ſaith the Text;) and *fly* from it we may. There is a right way, if we may be ſhewed it; and there is no right way, but one, and who will ſhew us that? that will St. *Iohn* teach us. He *prepares* it, and he is beſt able; and he knowes no way but by *Proferte igitur.*

By *Proferte.* But if there be a *flight*, there is no *flying* it, not with the *wings* of an *Eagle*; not with the ſix wings of a *Seraphin*: only the wings of *repentance*, will fly from it. But, there is no *flight* intended: *Proferte igitur* will ſerve: onely ſtand and *beare this fruit*, and it ſhall be a *Superſedeas* to all *wrath to come.* You need not *fly*; you need not ſtir, no more than a *tree*; but keep your ſtanding, and *beare your fruit*, and it ſhall not come

Exod. 12. 23. neere you, but fly over you, as did the *deſtroying Angell*, their houſes in *Ægypt.* *To come* it is (this *wrath*:) *fly* from it we may: this, the *way* to doe it.

Yea, this is *one way*: but, is there no way but this? It ſeemes, there was ſome bodie ſhewing ſome other way beſides, that St. *Iohn* was a little ſtirred, and asked, *Who hath ſhewed you it, who?* Whoſoever he was, he had ſhewed them a wrong way. So that, even then, even in CHRIST'S time and St. *Iohns*, ſome there were that tooke a phanſie, they had found a neerer way to cut between, to *fly* this *wrath*, and yet let *tree*

Verſe 9. and *fruit* alone, and care for neither. And (as it followes) by a *dicentes intra ſe*, ſaid within themſelves (ſomewhat ſtrange things men will ſay there) *fruits* are for them, that have not *Abraham for their father*, but *wee have him for our Father*: and ſo tooke themſelves privileged from *fruit-bearing*, by that. *Chriſt* ſhewes them their folly:

Ioh. 8. 39. Have you ſo, have you *Abraham* to your *Father?* then *doe the works of Abraham*: that is, *bring forth the fruits* that he did. For, *Abraham* himſelfe brought forth theſe *fruits*; went no other way but this, by *Proferte igitur.*

The ſame may be ſaid to another *Dicentes intra ſe* of ſome of us. Wee have *Abraham to our Father*, ſo they: *Wee have* CHRIST *to our Saviour*, ſo wee: and make a ſhort cut and ſteppe to CHRIST ſtraight, and lay hold on Him by *faith*, without any more adoe: Thruſt by Saint *Iohn Baptiſt*; *Him*, and his *Repentance*, Both. Indeed, ſo ſome goe (but with more haſte than good ſpeed) that vain-

ly

ly imagine to come to *remiſsion of ſins, per ſaltum*, over *repentance head*, But, it will not be: *Eſay's qui crediderit, ne feſtinet*, is good counſell in this ſenſe; Not to caſt away all, with making too much haſte, but take St. *Iohn* in their way. To him it is ſaid, *Thou ſhalt goe before His face to prepare His way*: And, but by that *way* he *prepares*, CHRIST will not be come to. If hee prepare one way, and you goe another, you will never come at *Chriſt*. Therefore hee wonders, *Quis oſtendit?* who hath ſhewed them any other way. St. *Iohn* knew it not; CHRIST knew it not: And I cannot tell what to ſay, but, they that goe it, I pray God, it deceive them not. Luk. 1. 76.

But, for this [*of no other way*] CHRIST Himſelfe is more peremptorie than S. *Iohn*. See you any, Heare you of any that periſh? *Niſi, &c, Vnleſſe you repent*, and ſcape that way, ſo ſhall you too: that is flat. There is no *Iron*, no *Adamant* binds ſo hard, as *Chriſts Niſi*. If any but CHRIST had ſaid it, wee might have ſought ſome evaſion: Now when it is *He* that tells us, there are but two wayes, [1] *Repent*, or [2] *Periſh*, chooſe you whether; *Repent* here, for a *time*; or *periſh* there under Gods *wrath* for ever; Not to *repent*, and not to *periſh*, is not poſſible. Luk. 13. 5.

Which *Dilemma* of CHRISTS (no way to be avoided) makes, of the twaine to chooſe this fruit of *Repentance*, rather than to fall into the *Wrath to come*: To *flie to* the one, to *flie from* the other: which otherwiſe we are of our ſelves but coldly affected to. For, though it be ſomewhat bitter (this *fruit*) yet (ſure we are) if it were ten times more, the bitter paines of *ira ventura*, are far beyond it. Now, the *Phyſicke* of the *bodie* and *ſoule* ſtand upon one *Maxime* both, *Melior eſt modica amaritudo in faucibus, quàm æternum tormentum in viſceribus: Better the bitter Electuarie than a burning Ague*: Better *a ſhort diſtaſte in the mouth*, than *a perpetuall torment in the bowels*: Better *Repent Ninive for fortie dayes*, than no *Ninive at fortie dayes end*. Ion. 3. 4.

Shall wee conclude then with the Pſalmiſt, *What man is hee that would deliver his Soule from the wrath to come?* And they all began at once to ſay; that would I: Yea, even they that ſhall not eſcape it, will yet ſay, That would I. Why, by the *bringing*, or not *bringing forth of this fruit* all goes; depends the *comming*, or not *comming* of this *wrath*: *comming* if you doe not; Not *comming* if you doe bring them *forth*. *Proferte fructus igitur*. Pſal. 34. 12.

And, now wee have beene at the *root* downeward, to come *upward* to [1] the *tree*, [2] the *fruits*, [3] the *worth* of the *fruits*, (three points yet behind) which will aske more time than is left; Nay, more than hath beene already ſpent; and ſo, the worke of ſome other time. A word or two, of *Proferte*, and I have done.

1 *Proferte*, a Precept. Mark. 1. 21. Chap. 8. 9.

First, take it not (this *Proferte*) by way of *advice*, or as the *wiſh* of a *well-willing friend*. No, St. *Iohn* delivers it, *quaſi authoritatem habens*, as a *Precept*, or *Injunction*: the word will warrant it. To ſay, *doe this*, belongs to *authoritie*; (the *Centurion* will tell you ſo:) and requireth *obedience*; *Doe this*, and *He doth it*.

2 *Proferte igitur*, a Concluſion.

Then, beſide *authoritie* to enjoyne us, there is *reaſon*, to conclude us. It is not made a *Propoſition* barely, *Doe*; It is (beſide) a binding Concluſion, *Bring forth therefore*; whereto we in reaſon, to conforme our ſelves, and conclude, we will ſo *bring them*.

3 *Proferte*, an injunction with a penaltie.

Laſt, beſides both theſe, it bindes the harder by the *penaltie* annexed to it, As you will avoid the *wrath to come*: And falling into it, you fall from the *fruition* of *Heaven* to the *damnation of Hell*. Which is *pœna pœnarum*, the *penaltie* of all *penalties* moſt *penall*. This is the *three-fold cord* that bindes it about: Let ſome, or all of them prevaile with us to *bring them forth*.

4 The Time: now, *Proferte*: in the Preſent Tenſe.

But oft it fals out, when we are agreed of the thing, we are not ſo, for the *time*. Will we at all *bring* them *forth?* If we will, we will take ſome *time* to doe it in. Some *time*: yes; that we all agree to. At what time then? It is not *proponite*, or *promittite*, *purpoſe* or *promiſe* to doe it, hereafter to *bring them forth*; but *Proferte*. What *Tenſe* is *Proferte?* The *Preſent*: Do it then in *Preſent*. It requires an act *inſtantly* to be done, *Bring* them *forth out of hand*. This is a ſmall note: but, it is no ſmall matter, to get this ſmall note borne well away; to get our *Repentance* into the *Preſent Tenſe*.

In the *Aoriſt.* ποίησατε.

Nay, then it ſits neerer: For, to tell you the truth as it is, The word, is not *Bring forth*, at this *time*, *now*; then, it ſhould be ποιεῖτε, in the *Preſent*: But, it is not: It is ποιήσατε, in the *Aoriſt*; (a *tenſe* the *Latine* hath not, nor our *Tongue* neither.) It ſignifies rather, *Have done bringing forth*; rather, than *Bring forth preſently*. And I would to GOD wee had even done ſo; had done *bringing them forth*; for then, all *feare* were paſt. *Ventura* is *to come*, but *come* it will; and, when we know not. Both, are yet to come (for ought I ſee) *wrath*, and our *fruit*. If the *fruit* come before the *wrath* come, it is well: But, if the *wrath* come, before the *fruit* come, where are wee then? Wee are paſt recoverie.

But, what ſpeakes hee to us, of having *done*? We have ſcarſe yet *begun*, ſcarſe ſet the root that ſhould beare this *fruit*. Well yet, this ſhewes us, it is *time* we were about it, ſeeing Saint *Iohn* ſaith, it is more than time, wee had done *bringing them forth*.

But well, to take no advantage of that tenſe, we will be content with the *preſent*, if wee may obtaine that. And ſo would he have it, *now*: For, *now* (ſaith hee) *is the axe laid to the root*: *Now* then, or not at all. Nay, not *now*: this is not a *time*; we have appointed other buſineſſe which wee cannot put off. Well, one queſtion more will make an end; if not at this *time*; at what *time*? If not *now*, *when*? But then, this muſt be ſet downe, now before we ſtir hence; And ſo ſet downe, as if it be not *now*, it be as neere *now*, as may be. for feare *ventura* come not too ſoone, and take *tree* and all. This is ſure; the *ſooner* the *better*, becauſe the more likely; the *later*, the *worſe*, becauſe the leſſe certaine.

That time more than a moment. Eſay 66.8.

But, when we ſpeake of the *preſent*, we ſhut it not up in *ipſo nunc*, in a *day or two*, *or three*. *Fruits* require a time to *bring them forth*: who ever heard of *fruits* brought forth on a *ſudden*? Saw ever any man ſuch a thing? (It is *Eſay*) *Shall the tree bring*, or the *fruit be brought forth* at *once*? A *Gourd* or a *Muſhrome* may ſhoot up in a *night*; So cannot *fruit*: It askes *time*. I take it to bee an errour, and that of dangerous conſequence; teaching *repentance*, to thinke it a *matter* of no more *moment*, than to be diſpatched in a *moment*. Commonly, our *repentance* is too ſoone done.

Application to *Lent*. Apoc. 2.21. Ion 3.4.

GOD knew it well; and therefore Hee allowes a *time* for it: *Ecce dedi ei tempus* (ſaith Hee to the *Church* of *Thyatira*) Hee gave a *time to repent*, to *bring forth theſe fruits*. What time might that bee? Hee never gave certaine *time*, but to *Ninive*; and that was *fortie Dayes*. You know, where wee are now, and what that meanes.

Acts 24.25.

Wee are not againſt allowance of *time*, ſo it bee not to *ſlip* the *collar*, to be ſtill *uncertaine*. But, I like not his ſaying ὅταν καιρὸν, yea, *when I finde a convenient time*, then He that ſaid it, never *found it*: *had it then*, *never found it after*.

Levit. 16.29. Ioel 2.12. Ion. 3.5.

But, if we meane, as we ſay, would doe it at a convenient *time*, we cannot find ſo *convenient a time* as *this*. Take it firſt, as the *time* of the *Faſt*; that time may ſeeme to claime a propertie in it. They goe alwayes together; In the *Law*, their *ſolemne repentance* was ever at the *time* of their *generall Faſt*. In the *Prophets*, *Ioel* tells us the beſt *turning to* GOD (that is, *repentance*) is *cum jejunio*. They that had not the *Law* (as *Ninive*) *Nature* it ſelfe taught them to doe it *faſting*; when they tooke this *fruit*, to *taſte nothing*. In the *Goſpell*, *Iohn Baptiſt* the *Preacher of repentance*, *came neither eating nor drinking*.

Chap. 11.18. Ioh. 13.15.

And our *Saviour* though Hee did both, yet this *faſt* Hee kept, though not for any need He had of it Himſelfe, but (as in other) for *Exemplum dedi vobis*, to give us an example, and to point us that had need, what time to doe it in. Which hath ever ſince, from yeare to yeare beene religiouſly obſerved; both, as a time of *publique penance*, and as a time of *Generall abſtinence* in the *Church of* CHRIST, Convenient, for the time of *Faſt*.

Pſalm. 1.3.

And, convenient, for the time of the *yeare*. For, if it will be the *tree* in the I. *Pſalme*, to *bring forth fruit in due ſeaſon*, this way it fits our turne: that *ſeaſon* is at *this ſeaſon*. It is now *tempus proferendi*: when can we better ſay *Proferte fructus igitur*? You can never *bring forth* at a better time. The ſeaſon is now come; and *bringing forth* will ſhortly be in ſeaſon, of which the Poet ſaith----*Nunc omnis ager*, *nunc omnis parturit arbos*,

when

when the *trees* will fall in *travaile*, and they and the *earth* (both) make proffer toward, and give *pledges* in their *buds* and *bloſſomes*, of *fruit* that is comming, and will follow in due time.

We are made theſe *offers*, chooſe which we will; If we will keepe time with the *heavens*, Now the *heavens* returne againe to their firſt degree: It is *turning time in heaven*. If with the *foules* of *heaven* (and them CHRIST bidds us *looke to*) they know their *times* juſt, and juſt at this *time* make their returne; the poore *ſwallowes* and all: And ſo let us; that the *Prophet Ieremie* upbrayd us not with them. So, whether wee will goe by *heaven* and the *fowles* of *heaven*; or, by *earth* and the *fruits* of the *earth*, they all invite us to the diſpenſation of this *ſeaſon*. Yea, if wee will give our *ſoules* leave to keepe *time* with out *bodies*, the *time* we take *phyſicke* for one, may be (if we will) allowed in like ſort for the other: The *opening* of the *yeare* for both. Equall need is of both: if any odds, on the *ſoules* ſide.

Chip. 6 26.

Ier. 8. 7.

Nay, it hath ſo fallen out, that *Repentance*, *Faſting*, and the verie ſeaſon of the yeare (for the moſt part) hit together. That of *Ninive* the moſt famous: by the ſpringing up of *Iona's gourd*, we may gheſſe, what time it was: wee know what time it is, when *gourds* ſpring. And, for our *Saviour* CHRIST, if we will take up His *time*, it is ſuppoſed, Hee laid His alſo much about this time. For, when the people were *baptized*, then was CHRIST alſo *with them*, as St. *Luke* ſaith: And immediately after His *Baptiſme*, He was *carried away into the wilderneſſe*, and there began His *fourtie dayes faſt*. *Exemplum dedi vobis*, A paterne for us; both for our *faſt*, and for our *time* of it.

Luk. 3 21. 4 1.

It is true, the *ſolemne faſt* in the *Law*, was in *Tiſri*, which anſwers our *September*: But then, take this withall; when it was ſo in *Tiſri*, *Tiſri* was with them their *firſt moneth*. So they alſo began their *repentance* with the *beginning* of the *yeare*.

And, take this beſides, that, in that *firſt moneth*, the *trumpets* firſt blaſt of all, was to aſſemble them to their *Kipher*, their great *Repentance-day*. That, was their firſt worke of all.

Now I ſhall tell you, how it was. Betweene the *Faſt* and the *Sabboth*, it is well knowen, there was neere alliance, inſomuch as the *Faſt* is called a *Sabboth*, and both are ſaid to be *ſanctified*. *Sanctifie a faſt*, as well as *Sanctifie the Sabboth*. Their *Sabboth* was the *ſeventh day*; their *Faſt* was the *ſeventh moneth*. And it may well be thought, by whom and when the *Sabboth* was *removed* from the *ſeventh day* to the *firſt*; by the ſame *perſons*, and at the ſame *time*, was the *Faſt* removed from the *ſeventh moneth to the firſt*, from *Tiſri* to *Niſan* the *firſt moneth* of all. Now *Niſan* is alſo called *Abib* of the firſt *bringing forth fruits* in it.

Ioel 2. 15.

Now, in *Niſan*, was the time when their *Paſchall Lambe* was *ſlaine* and *eaten*. The ſame *is alſo the time* of the *killing of ours*; of St. *Iohn Baptiſts Lambe*, *the Lambe of God*; when CHRIST *our Paſſeover* was offered; *Offered for us* in *Sacrifice*; *Offered to us* in *Sacrament*; to whom St. *Iohn Baptiſt* will point us to take ſpeciall notice of *Him*, and of *His time* both.

Ioh. 1. 29.
1 Cor. 5. 7.

And we, now at this time, to ſet thoſe *ſowre herbes* and ſee them come up, wherewith the *Paſſeover* is to be *eaten*; which are nothing elſe but theſe *fruits of Repentance*. Now, to ſet them; that, then, we may *gather* them to ſerve us for *ſawſe* to the *Paſchall Lambe*. Thus everie way, we may ſay (with the *Apoſtle*) *Ecce, &c. Behold this is the due ſeaſon*, Behold, now is the *convenient time*. Now then, *Bring them forth*.

Exod. 12. 8.

2 Cor. 6. 2.

And, now all that hath beene ſpoken, would GOD it might bring forth but this; that, ſeeing the *time* ſerveth ſo well, we can no way except to it, wee would not ſlip it. If we did but truly apprehend the words *ira ventura*, our *eyes* would not *ſleepe*, nor our *eye-lids ſlumber*, nor the *temples of our heads take any reſt*, till we had taken ſtraight order with our ſelves, for the *when*, *when* it ſhould be; At what *time* wee ſhould not faile but to doe it; and nothing ſhould let us, but performe it once to purpoſe, and ſeale to our ſelves this *fruit*; that, yet once we may aſſure our ſelves, we are in good earneſt, and that done it is, and ſuch and ſuch were the *fruits*, we had of it.

Pſal. 132. 3. 4.

A *time*, whenſoever it ſhall happen, which will be to us no leſſe memorable, than the *day* of our *birth*, or the *day of our comming* to any *place* or *dignitie*. And as much joy and comfort ſhall we take in the remembrance of it, as of any of them. The *reſt* and *repoſe*, our *ſpirits* ſhall finde upon the accompliſhment of it, will bee worth our paines, and abundantly recompenſe our going through with it.

And, when come backe againe to St. *Iohn Baptiſt*, and to bring him word, you have *brought forth this fruit*, hee will then ſhew you *Agnus Dei*: And, then is (indeed) the ſhewing of *Him* in kind, and the right time of *Seeing Him*. And, that ſight ſhall be worth all: we will thinke, we never ſaw Him before.

We ſhall be ſure to fly the *wrath to come*. Nay, it ſhall fly *from us*; *by us*, or *over us*, but, *from us* ſure *Wrath* ſhall fly; and in ſtead of it, the *Kingdome* of *heaven* ſhall come neere to us, and we to it. For, *Repent*, and *it is at hand*, ſay St. *Iohn* and CHRIST, both. It is our daily *Prayer*, it may *come*; and, this is the way to make it come. What ſhall I ſay? we ſhall *ſanctifie* thereby this time of *faſt*; and as it hath ever bin counted, make it an *holy time*: And we in it, ſhall *have our fruit in holineſſe, and the end everlaſting life.*

5.22.

A SER-

A SERMON PREPARED TO BE PREACHED

on the Xth. *of* Februarie, *A. D.* MDCXXIV.
being ASH-WEDNESDAY.

MATTH. Chap. III. Ver. VIII.

Proferte Fructus igitur dignos Pœnitentiæ.

Bring forth Fruits, therefore, worthy amendment of life (or, Repentance.)

OF this Text, *three points* we have gone through; theſe three, [1] *Proferte, Bring forth,* be not alwayes *carrying in:* [2] *Proferte fructus, Bring forth fruit*; *Leaves* will not ſerve: [3] *Proferte fructus igitur, Bring forth fruits therefore:* Wherefore? that ſo you may *eſcape the wrath to come.* There is no way to eſcape it, but that. Now we goe on.

Bring forth fruits therefore. What *fruits? Fruits of repentance*; *fruits* growing on a *tree* called *Repentance:* For, the fruits ever *carrie us* to the *tree* that carries them. If we be to have *fruit*, it muſt be *brought forth: If brought forth* it muſt be, there muſt be a *tree to bring it forth.* That *tree* is *Repentance.*

The reaſon, that St. *John* in his whole Sermon runs all upon this metaphor of *tree* and *fruits*, and *axe*, and *root*; that hee, brings in *Repentance* as a *tree*, I have touched formerly. It ſeemes to refer us (this *tree*) to another, the *forbidden tree.* That *tree* had *fruit:* This *tree* to have ſo too: *Tree* for *tree*, *fruit* for *fruit.* The *worthy fruits of Repentance*, for the *unworthy fruits of diſobedience.* The *fruit of that tree* was our *bane*; the fruit of this to be *our medicine.* The *fruit* of that made *ira ventura* to come; The *fruit* of this will turne it away. Gen. 2. 17.

It it true; the *fruits* of this *tree* of *Repentance*, they were not *primæ intentionis*, firſt or principally intended. There was another a more excellent plant, called the *tree* of *innocence*; the *fruit* whereof was, *Ne peccetis*, not to *ſin* at all. There were no *fruit* to that, if it were to be had. But, where ſhall we find that? Where growes the *tree* that beares that *fruit?* Who is there that *ſinneth not?* The *forbidden fruit* was no ſooner taken, but, that *tree withered* and *died*; could never be got to grow in our nature ſince. No talking of that. Rom. 3. 12.

That

That *tree* failing, it pleaſed GOD, of his great goodneſſe, to graft upon a new ſtocke, this ſecond plant, the *Plant of Repentance:* To the end it might ſerve for a *counterpoyſon:* the *fruit* of it againſt the venome of the *forbidden fruit*. To the end alſo
Iob 33 26. that it might ſerve to ſupply that other of *Innocencie* (they be *Elihu's* words in *Iob*) *to reſtore unto man his innocencie*. For, *quem pœnitet peccâſſe penè eſt innocens*, (could the Heathen man ſay) the next degree to *Innocence*, *is Penitencie*. That if we cannot preſent God with the *fruit of Innocencie*, at the ſeat of His *Iuſtice*, yet, with the *fruit* of *Repentance*, we may, at the *throne* of his *grace*.

And this *tree* will grow in our ſoile; our ſoile will beare it, and with good tending, bring forth *fruits*, *worthy fruits*, which we may offer unto *God*, and He will take it in good worth. And this is the *tree* wee muſt truſt to, now: and bleſſed be God, that ſo we may.

The Diviſion.

I. To keepe us cloſe to our metaphore. We ſay firſt, that *Repentance*, if it be right, is no *Logge*, no *dry peece of wood:* A *Tree* it is; hath *life* in it; *vegetable life* at the leaſt.

II. 2 A *Tree*, and that no *barren tree:* Such there be, that for all their *root*, *bring forth no fruit* at all. This *tree* is a bearing *tree*, you may ſay *Proferte* to it. It will *bring forth*.

III. 3 *Bring forth*, and what? That, it was ſet for. It was not ſet for *ſhadow*, nor for *ſewell*. It was planted for *fruit*, and *fruit* it is to *bring*.

IV. 4 But, will any fruit ſerve? No: *trees* there be that carrie *fruit*, but *fruit*, of no *worth*; *porcis comedenda*, for *ſwine* (perhaps) not for *men*. Neither for *meat* nor *medicine*. Neither meet to be preſented to God, nor uſefull for the *ſervice of men*. So [1] a *tree:* [2] a *bearing tree:* [3] a *fruit-bearing tree*; and [4] the *fruit* it beares *worthy* the *tree* that beares it. [1] If it be a *dead ſtocke*, and no *live tree*. [2] If it be a *tree*, but *bare* and *barren*; No *proferte*; *Bring not forth*. [3] If it *bring forth*, be it what it will, if it be not *fruit*. [4] If it be *fructus* and not *dignos*, *fruit*, but ſuch as is nothing *worth*, it comes not hence: St. *Iohn* acknowledges it not. None of his *tree*; ſome baſtard ſlip it is: None of his ſetting. His, lies faire before us. *Bring forth therefore*, &c. Of theſe foure we are to proceed. [1] Of the *tree*, [2] The *bearing* of the *tree*, [3] The *fruit* it *beares*, [4] The *worth* of
V. the *fruit:* and a word (if you will) of the *fruit time*, the *time* of all this: which will fall out to be at this verie time.

I. *Of the Tree.*

VVE are to treat of *Repentance*, as a *tree*, firſt. To ſpeake properly, *Repentance* is a Vertue, a *morall* Vertue, a branch of *Iuſtice*, of *Iuſtice corrective*; and ſo ſhould be delivered in *morall termes*, as (in the *Ethicks*) other Vertues uſe to be. It is not, though: you ſhall ſeldome find it ſo: but moſt-what ſet out in the termes of ſome one paſſion of the mind or other. And why ſo? For no other cauſe, but that we are ſo dead and dull, when, we are about it (this buſineſſe) as if *Repentance* were a
Heb. 6. 1. verie *log*, and no *quick* or *live tree*. Which cannot be; *Repentance* being from *dead works*, and therefore cannot be a *dead thing* it ſelfe, but have *life* in it. Marke it when you will, the *Holy Ghoſt* (as it were of purpoſe) ſtill chooſeth to expreſſe it, under ſome terme of paſſion (as *ſorrow*, *feare*, *anger*, and the like) rather than the other way: Rather in *Patheticall*, than in *Ethicall* termes. And this hee doth in a manner continually. For, *Paſſions* be *quicke*; there is *life* in them. Therefore, their termes He chooſeth, to put *life* in us. To ſhew Hee would have us *affectionate*, when wee are about this worke: and not ſo cold and ſo calme, as we uſe to be. And indeed, theſe *affections* be the verie *radicall humour* or ſap: If they *goe up*, there is hope of ſome *fruit:* If *downe*, and riſe not, no *proferte* to be looked for.

Now, if *affections* give *life*, the *quicker* the *affection*, the more *life* it gives. And there

there is none *quicker* than that of *Anger*. For which cauſe, when time was, you may remember, we made it the chiefe *Ingredient* into *Repentance*. Even, *Anger* at our ſelves, we were ſo evill adviſed as to bring our ſelves into the *anger* of GOD. Whoſe *anger* when it comes, *Quis poterit*, who can, *who is able?* (that is, none can, none is able) *to abide*. And why found we it ſo? Becauſe moſt *life* and *ſpirit* appeares in that: *Feare* and *Sorrow* and the reſt, are but *dull* and heavie in compariſon of it. Pſal. 129. 3.

And this, I now mention the rather, becauſe the *paſſion* of *Anger* (if you marke it) ſtrikes upon *ira ventura* in the Text: doth even in a manner lead us by the hand unto it. *One anger to another: God's anger, to ours: God's to come, to our's for the preſent.* For by our *anger* for the *preſent*, we *turne away His to come*. Our *anger* is a *Superſedeas to His*. Or, if you will have it in termes of *Iuſtice, judging our ſelves we ſhall not be judged of the Lord.*

But our *Anger*, and (generally) all our *affections* are well compared to *lime*. *Out of the water*, where they ſhould bee hot, no *heat* appeares in them: *in water*, where they ſhould be cold, there they *boile* and *take* on. Uſed there moſt, where they ſhould be leaſt: and againe leaſt, where they ſhould be moſt. For, take me a worldly man, and let him but over-reach himſelfe, in ſome good bargaine, in matter of profit, you ſhall ſee him ſo *angrie*, ſo out of *patience* with himſelfe, as oft it caſts him into ſome diſeaſe. There (lo) is *repentance* in kind: there, is that which makes it a *tree*, the *Spirit of life*. *Ours* (for the moſt part) towards GOD is *dull and blockiſh*; neither life nor ſoule in it.

II. The *Bearing* of the *Tree*.

But we may not ſtand thus about the *tree*: We are called on for *Proferte*, to *bring* ſomewhat *forth*: Elſe how ſhall we know, it is a *tree*, and no *log*? Small ods or none at all, between a *dead ſtocke* and a *barren tree*; one brings forth as much as the other. It is the *bringing forth*, that makes the *difference*.

Bringing forth is oppoſite to *keeping in*, we muſt have no *kept-in repentance*. *Forth* it muſt come, *forth* it muſt be brought. From whence? from *within*. *Carying in* (before;) *Keeping in* (now:) *all within's* are againſt, utterly againſt *Proferte*.

St. *Iohn* ſaw well, which way the world would goe. Men would have their *repentance* prove *res intus peragenda*, a matter to be *ſped, diſpatched, ſhuffled* up *within*, between their *conſcience* and *them* (forſooth.) And then they would tell you great matters, what they are *within*. There, within, they have it, that they have; where no body can ſee what they have. Under the *buſhell* much, but nothing on the *candleſticke*, that any man can ſee. So, inſtead of *Proferte*, we ſhould have *Præferte*, nothing but *pretending*. Nay, no *Præferte: Proferte* (ſaith St. *Iohn:*) No *boſome repentance: Bring it out, ſhew it*. For, upon St. *Iohn's Proferte* is grounded St. *Iames's Oſtende mihi, Shew mee thy faith*: And it holds, in *repentance* too. Tell them not of a *repentance under the ground*; *downe in the root*; within, in the *hollow* of the *barke*; They will not heare of it, *Vt in pœnitentiâ, ſola conſcientia præferatur; ſed ut aliquo etiam externo actu adminiſtretur*: Not only a *pretence* or *faire ſhew* to be made of our *conſcience* within, but ſome *outward thing* to be *done* and *executed* upon it: Somewhat to be *brought forth*. Take heed of this errour, as if *repentance* were a matter meerely *mentall* or *intentionall*. It is not, *good notions in the braine, nor good motions in the minde* will ſerve, theſe are but the *ſap within*: Looke to the *branches*; what ſee you there? Look to *Proferte*, what is *brought forth*. Matth. 5 15. Iam. 2. 18.

III. The *fruit* it *beares*.

Bring forth then: And what, Many things doth a *tree* bring forth, and divers of them as *fore-runners* to the *fruit*, as *boughs*, and *leaves*, and *buds*, and *bloſſomes*. Saint *Iohn* mentions none of them; paſſeth by them all: ſtayes at none, till he come to the *fruits*. That is it, the *tree* was planted for. Not to make *materialls*, not to *give ſhadow*: Not for the *greene boughs*, nor the *gay bloſſomes*, not for any thing but for the *fruit*. The *tree* is for the *fruit*; and, but for the *fruit*, there had beene no *tree*. *Fruit* it was, for which it was firſt ſet, and for which it is *let grow*: and when there is no longer hope of

Luk. 13.7. *of bringing forth fruit, downe* with it (ſaith the Lord of the *ſoile*) *why troubles it the ground any longer?* And then comes *Ira ventura* with his *axe, layes* it to the *root*, and *downe it goes*, and into the *fire* it is caſt: and ſeeing it will not ſerve for *fruit*, make it ſerve for *fewell*; the end of all *unfruitfull trees*. Marke it well, this. It is the *fruit of repentance*; not *repentance it ſelfe*, but the *fruit* it is, is ſought for. That, is all in all. So, not only a *bearing*, but a *fruit-bearing repentance*.

And, good reaſon. For, if the one *tree* (ſinne) if that have brought forth *fruit*, ſo muſt *repentance* (the other *tree*) doe likewiſe. It is true, in ſinne, the *ſenſe* (and ſo, the *ſoule*) is firſt in *fault*. In at that *gate* it firſt comes, and out at that, it *muſt firſt goe*. But, ſinne hath her *fruit* in the *body*: So, is *repentance* to have *hers too*. *Repentance* is to bee *incorporate*, and *bring forth her fruits in the body*. The ſoule alone, not to be put to *penance*; all layd upon it: The *body* to ſhare, as in the pleaſure, ſo in the *paine*.

Perhaps, in the ſinne, that lyes ſmoothering in the thought within, never comes *in actum*, there may bee ſome queſtion, whether *Repentance* alone may not ſerve. But, if it have brought forth the *forbidden fruit* (the *body*;) the *body* muſt have her *fruit* in *Repentance* alſo. To both, ſayd it is, ſayd it muſt bee, *Proferte igitur fructus*.

That *fruit* is *workes*.

And what bee theſe *fruits?* To let goe the *metaphore*, if you would know in plaine termes what *fruits* meane, Saint *Paul* will tell you without any figure. Hee ſaith (*Acts* 26.20.) he preached; *Men ſhould turne to God, and doe workes worthy of repentance*. Looke yee: St. *Iohn's fruits* (Saint *Paul* being his *Commenter*) are nothing but *works*. Both meane the ſame thing: Saint *Paul's works* are Saint *Iohn's fruits*: *fruits* and *works* are all one. *In omni opere bono fructificantes* (It is the *Apoſtles*, *Col.* 1.10.) *Everie good worke* is a *good fruit*. To *doe a worke* then *of Repentance*, is to *bring forth the fruits of Repentance*.

There is no *vertue* at all but hath her *proper act* or *worke*: but not any vertue of them all, ſo proper as *repentance*. For, of *repentance* it is ſaid, *agere pœnitentiam*: So, it is not, of any beſides. That in a *worke*, it may ſeeme to claime a *propertie*, above and before all the reſt. And that it ſo requires an *Act*, as, no *Act*, no *Repentance*. Now becauſe we have taken up a diſtinction, that an *Act* is but a *thing tranſient*, but a *fact*, that is *permanent*. Therefore (to make all ſure) beſides *pœnitentiam agere*, you have *quæ fructum non fecerit*. So, both *agere* and *facere*, *Act* and *Fact* both. And the *fact*, that is the *fruit*, that, hath ſome *realitie* ~~in it~~. So ſome *fruit* is to come; Something to be done: Not, *thought* or *ſayd*; but *done, actually done*. Otherwiſe, *fingitur non agitur pœnitentia* (It is *Auguſtine*) we doe but dally, all is but counterfeit. No ſerious *Repentance*, if ſomewhat be not *done*.

For, that ſomewhat is to be done, is ſo ſure, as yee ſhall not find any man in the minde or way to *repent*, but (ever) his firſt queſtion is, *What muſt I doe?* And that, even by the verie *inſtinct of reaſon*. *Lord what wilt thou have mee to doe?* (Saint *Paul's* firſt words, when he began:) *Quid oportet me facere?* The *Gaolors firſt words* (being now a *Convert*) to St. *Paul*, when hee began. As much as to ſay: Somewhat I am to doe, if I knew what. Thrice together you have this queſtion here immediately after. *Quid faciemus?* Say the *Publicans*: *What ſhall we doe?* Say the *Souldiers*: *What ſhall we doe?* Say all the people to St. *Iohn*, when they came to the *baptiſme of repentance*. All agreeing in this, all implying, ſomewhat there was to be *done*, whatſoever it was: that the *fruit* of *repentance* is in the *worke*.

Acts 9.6. Acts 16.30. Luk. 3.10. 12. 14.

And, what is that *worke?* I will anſwer firſt in generall. In *morall Divinitie* (if we goe that way) the proper *worke* of *Iuſtice*, is to *give to each his due*. Of *corrective Iuſtice*, to *doe juſtice*, to inflict *correction*, where it is due: And to *ſin* it is due. The difference only is: *Correction* (for the moſt part) is done upon *others*: in *repentance*, it reflects, and is done upon *our ſelves*.

If you will put more life into it, and utter it more *pathetically*, goe by the way of *affection*

affections *Anger* is the *predominant affection* (we ſaid.) The proper *work of anger* is to be *avenged*. What, *ſhall I not viſite? ſhall not my ſoule be avenged on ſuch an indignitie?* ſaith *Indignation*. As *anger* then the chief *Paſsion*; ſo, that, the chief *action*. The *Apoſtle* therefore leaves not off, till he have asked, Yea, but *quæ vindicta?* what *revenge?* what *puniſhment?* That is his laſt queſtion: Comes not to his period till he have ſhut up all with that. For till that be done, all is not done. That is the very *Conſummatum eſt* of all true *repentance*. Ier. 5.6. 2 Cor. 7.10.

To grow to more particulars. We ſort the *works* of *repentance*, as they may beſt anſwer and ſuite with the *works of ſinne*. Now, all *ſinnes* grow out of theſe *three* heads, and may be reduced to one of them, the [1] *Spirit*, the [2] *Fleſh*, and the [3] *World*: and are corrected each of them, by his *contrary*. In *Phyſicke* it holds, *Every thing is cured*: In *Iuſtice* it holds, Every thing is beſt *corrected* by his *contrary*. Now, it is *contrary*, much againſt each of theſe, to bee deprived of that, it loves and delights in. What theſe *works* are. In particular. 1 Ioh. 2. 16.

The *Spirit* loves to bee at *libertie*, to range and to ſcatter it ſelfe in many manner thoughts: Or, if it fix, to doe it, upon ſome pleaſing object. *Confine the ſpirit*, make it undertake ſome task of *devotion*, ſet it to *pray*, to *read*, to *meditate*, which is a drie *object* and nothing pleaſing to it: fix it ſo, and you puniſh it. For, nothing is more irkeſome. It is *vexatio ſpiritus*. 1 Prayer, &c.

The *Fleſh*, that loves to *fare well*; put it to *faſt*: loves to *ſleep* and take her eaſe; put it to *watch*, or to *lie hard*: loves *veſtiri mollibus*; gird it with *ſackcloth*: loves *mirth* and *good company*; make it *retire* and *ſit penſive*: abridge it of theſe all or any, and you puniſh it more or leſſe, I warrant you. 2 Faſting, &c.

The *World* and the *worldling*, they love to part with as *little* as they can. *Charge* them with any thing that ſhall be to them *chargeable*, it puniſheth them ſhrewdly, and is to them a *puniſhment*. 3 Almes.

Thus then theſe three, they may be met with, each of them if they have made a fault. For neglect of *ſerving of God*, with ſome *task* of *devotion* more than ordinary. For *fulneſſe of bread*, with that truly *ſacra fames*, the exerciſe of *faſting*. For *looſeneſſe of life*, with *works* tending to the taking down of the *fleſh*, and making it leſſe *fleſhly*. For taking that which was *others*, to depart with that which is *our owne*. For want of *bowels*, with *works of mercy*. In a word, with *ſuffering that we would not, for doing that we ſhould not*. So, *puniſhing* our evill *concupiſcence*, in that it is ſo bent to; and making it leave that; for which it left GOD. So the triplicitie ſtands thus: for *ſpirituall ſinnes*; *Prayer*, and *works of devotion*: for *fleſhly*; *workes* pertaining to *caſtigo corpus meum*: for *worldly*; *Alms*, and *works* of *charity* and *compaſsion*. Let me ſhew you them briefly. 1 Cor. 9 27.

For the *firſt*. *Simon Magus* went not *through* with his bargaine; did but thinke the Holy Ghoſt had been ware for his money; all was but thinking; went no further than the *Spirit*. S. *Peter* preſcribes him what to do, To fall to *prayer*: *pray* (ſaith he) *if it be poſsible, this thought of thy heart may be forgiven thee*. *Prayer* ſerves, where it goes no further than *thought*. 1 Act. 8. 22.

For the *ſecond*. The *King of Ninive* and his people, they fell to *faſting* on all hands. What was their *ſin? Nahum* will beſt tell us that: He wrote the *burden of Ninive*. This it was: *Becauſe of the fornications of the harlot*. For that kinde of *fleſhly ſin*, that was the proper fruit. 2 Ion 3.5. Nahum. 1. 1. 3. 4.

For the *third*. One example ſhall be the *King of Babylon*. He had beene a mighty *oppreſſor* of his people. There have ye now a *worldly ſinne*. *Breake off thine iniquitie with mercy to the poore, is Daniels preſcript* to him. That is the right *fruit* for ſinnes of that nature. All may bee compriſed under theſe three: 1. *Workes of devotion*, as *Prayer*: 2. *Workes of chaſtiſement* of the body, as *Faſting*: 3. *Workes of mercie*, as *Almes*. Theſe three, betweene them, make up the *corrective* or *penall* part of *repentance*. 3 Dan. 4 7.

Prayer is a fruit of *Repentance*. *For this cauſe* (ſaith the *Penitentiall Pſalme*) even *for this* and for no other cauſe, *ſhall every one that is ſo diſpoſed make his prayer unto thee*. 1 Pſal. 32. 7.

Luk. 18. 10. 13 the penitent *Publicans* firſt moving was, *he went up to the Temple to pray.* Let them
Ier. 2. 17. pray and ſay: *Spare thy people ô LORD, and give not over thine inheritance to be a re-*
Ion. 3. 8. *proach unto the heathen:* (ſaith JOEL, in his repentance.) *Let them crie mightily unto the* LORD, (ſay they of *Ninive*, in theirs.) And the *prayers* of DAVID, JONAS, MANASSES, for their own ſins: of DANIEL, EZRA, NEHEMIAS, for the ſins of the Land; and in a word, the *Penitentiall Pſalms* ſhew this, that were choſen for no other end but to be a task for *penitentiall perſons.* There is one *fruit.*

2 *Alms* is another. A *fruit*, and ſo (by the name of *fruit*) expreſly called, *Rom.* 15. 28
Prov. 11. 17. For, *by mercy ſhewed, ſins are forgiven* (ſaith SALOMON:) He that ſeeks *mercy is to ſhew*
Eſay 58. 7. *mercy, Pro.* 16. 6. DANIEL (you heard) did preſcribe it to no leſſe perſon than the *King* himſelf at *Babylon*. And the ſame at *Ieruſalem* was a *fruit* too: witneſſe, *Eſay* 58. *Break thy bread to the hungry*, made by him, there a part of true repentance. And *Zachee* ſhewed as much in his own happy practice upon himſelf, of our Saviour CHRIST's
Luk. 19 8. *high approbation.* There is another *fruit*,

3 *Faſting* is a third fruit: and that a ſpeciall one, and ſo hath alwaies been reputed. It
1 Sam 12 16. appeareth by the three *Kings*. *King* DAVID, who was a *religious Prince:* Not only by
1 Reg. 21. 27. him, but by *King* AHAB, who was ſcarce found in *religion.* Nor by them only, but by
Ion. 3. 6. the *King of* NINIVE a *heathen man*, who, even by the *light of Nature*, brought forth this *fruit.*

We name it laſt, but it is (indeed) firſt: Firſt in *Nature:* firſt, *quoad nos.* Firſt, in *nature*, as oppoſite to the *firſt tranſgreſſion*, which was by *eating.* Firſt (I am ſure)
Gen. 3. 6. *quoad nos*, ſpeaking of us and our countrey. *Exceſſe* that way in fare and feeding, hath beene and is counted our *Gentile vitium*, our *Nationall fault.* So, no *fruit*, that our Nation is more bound to *bring forth*, than it. For *Eſca ventri*, and *venter eſcis, meat for the bellie, and the bellie for meat*, it no where reigneth ſo much. This is a third *fruit.*

A *fruit*, which if we would frame our ſelvs to bring forth in kind, there would come with it both the other *fruits* beſides. For if we could ſo *faſt*, as we ſhould, it would abate *luſt* certainly; which otherwiſe, keepe the *body high*, you ſhall hardly bring low: (that *fruit.*) And if we could ſo *faſt*, it would mend our *devotion* much; our *Prayers* would not be ſo full of *yawning* as we find them: (that *fruit.*) And if we could ſo *faſt*, there would be the more left to enable us to be ſo much the more plentifull in *Alms* than we be: (that *fruit.*) So as a good encreaſe or yeeld would come of this third *fruit* well brought forth.

What theſe *works* are in *generall.*

These *three* in ſpeciall are choſen out; but in generall, any as well as theſe. There is a way, how it is poſſible, there is not a *vertue* of them all, but you may make the *work* of it a *fruit* of *Repentance.* In morall matters it holds ever. *Finis dat formam, the end* (that) *gives the form*, and ſo the true *eſſence* to every *work:* inſomuch as the *work* is reckoned a *fruit*, not of that *vertue* from whence it proceeds, by which it is done; but of that *vertue* to which it refers, for whoſe *end* it is done.

Nay, it fals out often ſo, as an act of vertue (as *Prayer*, *Faſting*, *Alms*) done for a *vicious end*, (ſuppoſe, for *vain glory*) looſeth his own kind, and becomes the proper *act* of that *vice*, it is done for. So powerfull a thing is the *End, in moralibus.* Whereby it comes to paſſe, the work of any *vertue*, be it what it will, undertaken with a mind and intent (or, as we ſay) *animo corrigendi*, enjoyned *eo nomine*, referred to that, alters the nature, and becomes a work of *Iuſtice corrective*, and ſo a *fruit of repentance.*

For even in theſe three before remembred, ſo it goes. *Alms*, of it ſelf, is a work of *charity: Faſting* (properly) an act of the vertue ἐγκράτεια *abſtinence*: *Prayer* of his own nature, a work of *religious worſhip.* But, *Alms* done ſome way to amerce our ſelves: *Faſting* done *animo caſtigandi corpus: Prayer* impoſed as a *taskwork*, to ſpend ſo much time, to ſtand ſo long bent at it: all theſe thus referred ſtill with an eye to that, chang their nature and become *acts penall*, and ſo *fruits* of *Repentance.*

Of

Of *fruits*, we ſaid at firſt, *two* Uſes there are: *Firſt*, to be offered as a *preſent*. So, JACOB ſent them to the * *Governour of Egypt*. For the firſt: we have (in all) but three things to offer unto GOD, to *preſent*, to *honour* Him with; The [1] *Spirit* (or *Soule*) [2] the *body*, and [3] our *worldly goods*. [1] The *offering* of the *ſoule* is, the powring it out in *prayer*, and other *works* of that kind. [2] Of the *body* the *chaſtening* it by exerciſes that way tending. [3] Of our *goods*, by diſtributing and doing good with them in *Alms* and *offerings*. The *Vſe* of this fruit 1. *As an offering.* * Gen 43.11.

Suppoſing the *ſin-offering* in the *Law* beſt to ſuit with repentance (as it doth.) [1] *A ſorrowfull ſpirit is a ſacrifice to* GOD (that we know;) [2] and no reaſon but a *chaſtened body* ſhould bee ſo likewiſe [3] and why the *price and charges of the Sacrifice* ſhould not come into the reckoning, I ſee not, which was part of their worldly State; which being diſtributed and done good withall, in meat and drink offerings, this the *Apoſtle* call a *ſacrifice wherewith* GOD *is well pleaſed.* The firſt Uſe of theſe *fruits brought forth.* Pſal. 51. 17. Phil. 4. 18.

The *ſecond* Uſe we ſpake of was, as they are *medicinable*. This difference there is between the *puniſhment* of *Iuſtice*, and *repentance*. *Iuſtice* otherwhiles *deſtroyes* the *delinquent*; ſo doth *repentance* never, but ſaves alwayes. So, it is more like the *puniſhment* of *Phyſicke* than of *Law*. For, *Phyſick* though it be a *cure*, yet a *penance* it is to the *body*, if we deale with it throughly, and go through with it. And *repentance* is the *Phyſicke* of the *ſoule* and *body* both. *Sit obſecro ſanatio* (ſaith DANIEL) Let *there bee a cure* done, when he exhorteth him to *repent*. Both are a *cure*: as *Corrective* of what is *paſt*, ſo *preſervative* (or if you will, you may call it *corrective* too) of what is to *come*. When the ſinner is *corrected*, hath *correction* given him, for the former, he *correcteth* his wayes, amends his life for ever after. *Caſtigo corpus* ſerves for what hath beene done: *In ſervitutem Redigo* ſerves, that he doe it no more. Both to *wreak* our ſelves for ſo often offering ſo foule indignities to heaven and the GOD of heaven, in our former bad courſe of life: And to keepe under the fleſh, and hold the concupiſcence in awe, that it runne not again into the former ryot. This latter, we call *amendment of life*, which is not *repentance*, for it pertaines rather to μετάνοια than to μεταμέλεια (being yet to come) but it never failes to follow it infallibly, inſomuch as if it do not, nothing is done. 2 *As a medicine.* Dan. 4. 27. 1 Cor. 9. 27.

For I report me to you: Let it be but known to the *fleſh* that this ſame *light* or *ſlight repentance* ſhall not ſerve the turne, but to a *round reckoning* it ſhall come and make full accompt to taſte of theſe *fruits* throughly, without hope of being diſpenſed with; whether it will not take off the *edge* of our *appetite*, and make it more dull and fearefull to offend? On the other ſide, let it be conſidered, whether this be not to lay the *bridle* on the *necke* of *concupiſcence* to powre it ſelf into all riot, if (ſinning) it know, it ſhall bee diſpatched with any *repentance*, never ſo ſhort and ſhallow, as *doe no more ſo*; and *all is well*? Whether (I ſay) this will not make all the *ſappe* goe downe, as we ſhall never ſee *fruit* come: Nay, whether it be not to *deſtroy fruit* and *tree* and all?

Verily, they that for pure *zeale* and *indignation* at themſelves for their *ſins*, never ſhew a *teare*, nor miſſe a *meale*, nor break a *ſleep*, nor do, nor ſuffer, nor part with ought; it may ſeeme a queſtion, whether they think not S. *Iohn* here overſeen in preſſing that for ſo *needfull*, which they can ſo eaſily *diſpenſe* with.

But if when we come to *Caſtigo Corpus*, there we leave S. *Paul*; when to *neither eating nor drinking*, there we leave S. *Iohn*; and when to *flevit amarè*, there we leave S. *Peter*, and when to πένθος and κλαῦσαι changing our *mirth* into *penſi-veneſſe*, there wee leave S. *Iames*, I marvell, what manner *repentance* we will leave before we have done, or what ſhall become of our *fruits* here? 1 Cor. 9. 27. Mat. 11. 18. 26. 75.

IV.

The *Worth* of this *fruit*.

In our repenting (commonly) we make ſuch haſte, as we take away before the *fruits* come. But if there happen to come any, is not this even out caſe? Our *Teares*, if any, *drie ſtraight*: Our *Prayers*, if any, quickly *teadious*: Our *Almes*, indeed *pityfull*: Our *faſts*, *faſt or looſe*, upon any the leaſt occaſion: And ſo our *Repentance* (if any) *penitentia panitenda*, a *repentance needing another*, a *new*, a *ſecond repentance*, to *repent* us of it. To *repent* us, of our *repentance*, no leſſe than of our *ſin* it ſelfe. So that, if any *fruit*, *fruit* of no *worth*. And if the *fruit* be of no *worth*, no more is the *tree*: *unworthy one*, *unworthy both*. Thus we are not yet where we ſhould be, till unto *fructus* we have added *dignos*.

1 Cor 7.10.

Nay then, if you fall to talk of *worthineſſe*, we ſhall have *ſatisfaction* up again. And had we not beſt then to aske firſt, are there any *worthy*? For, if there be none ſuch, bid Saint JOHN beware how he talke of *worthy fruits*: bid Saint PAUL beware how hee ſpeak of *worthy works of repentance*. If none ſuch be, they did ill to *clogge* the *bill* with any ſuch word. But they knew well, what they ſaid: therefore, ſuch there be (ſure) get them where we can.

Act. 26. 20.

How it is *worthie*.

Only, when we ſay *worthy*, it would be underſtood *cum grano ſalis*. How *worthy*? in what ſenſe? whither *referred*? that we miſtake not. I demand then *firſt*, ſhall we put them into the *balance*, to weigh the *worthineſſe of our fruits*: with the *unworthineſſe* of our *ſins*, and the conſequent of our ſinns the *wrath* of GOD? the *dignitie* of the one, with the *indignitie* of the other, and think by their *dignitie* to ſatisfie GODS great *indignation*? I trow not. At this *beame*, no *fruits* of ours will hold weight: None, ſo, found *worthy*: No, not if we could (I ſay not, *ſhed*, *or poure out*, but) even *melt into teares*, and every *teare* a drop of *blood*. No: *Non ſunt condignæ paſsiones* (ſaith the *Apoſtle*) we *can ſuffer nothing worthy our ſinnes*, but (that, we cannot ſuffer) *ira ventura*, the *wrath of God*. The *infinite incomparable high worth of Him*, that in our *ſinne* is *wronged*; the *foule contempt* that is therein *offered*, are farre above the *worth* of any our *fruits*; weigh them downe as any *fether*. Why, all *Lebanon* (ſaith the *Prophet*) is not ſufficient to find *wood*; nor, all the [a] *beaſts upon a thouſand hils* not enough for a *Sacrifice*, [b] *Tekel*, *tekel*, *too light all*. Take them our of the *ſcals*, away with them, *Non ſunt dignæ*; in that ſenſe. In which ſenſe, not the wicked [c] *prodigall child* only, but even the good [d] *Centurion*; nay then, even S. *Iohn Baptiſt* here himſelf, cry all, [e] *Non ſum dignus*; neither their *fruits*, nor *they*. The honour of *dignos* (in this ſenſe) belongs to the *fruits* of no *tree*, but the *tree* of the *Croſſe of Chriſt*; to *His ſufferings*, and to none but *His*.

Rom. 8. 18.

a Pſal. 50. 10.
b Dan 5. 27.
c Luk. 15. 21.
d Mat. 8. 8.
e Ver. 11.

Yet (I wot well) there hath been another manner eſtimate by ſome men of their owne *fruits*; but they weighed them with their owne *falſe weights*, and made them a *diſcharge* both from *pœna* and from *culpa*, and that *toties quoties*. Nay then, *inventus eſt plus habens*, they found a further *ſurpluſſage too* of I know not what beſides. What of that? CHRIST's *Caveat* is here to take place: that *weeding* out the *tares*, we take heed, we pluck not up together *good corne* and all. That to avoid certaine *wormes*, that may happe breed in the *fruit*, if it be not the better looked to, we beat not all the *fruit* off the *tree*, and leave it all naked and bare; no *fruits* at all: and, for feare of teaching a *proud*, teach a *fruitleſſe repentance*. Well: though not ſo compared, not this way, yet muſt we have *fructus dignos*.

How, *worthy* then? *referred* whither? As *worthy*, as the *poſsibilitie* of our *Nature* will reach to; as our *ſoile* will beare, or hath ever yeelded; as the *Saints* and *Servants* of GOD are reported to have brought forth in former ages: what ſay you to that *dignos*? That (indeed) were ſomewhat worth, if it might be had. They? they have become [a] *like bottles in the ſmoke*, their [b] *knees have grown weak through faſting*, they have [c] *alto wet their pillowes with their teares*: they have [d] *reſtored bribes*, *and that foure-fold*; given in *almes* at once, *half of all that ever they had*. This were (indeed) ſomewhat worth: But, of this (I doubt) our *worthineſſe* will be found ſhort: or rather I dare not put it upon this *dignos* neither.

a Pſal. 119 83.
b 109. 24
c 6. 7.
d Luk. 19. 8.

And yet, were there in us any portion of that *heroicall free ſpirit*, of that *Chriſtian magna-*

magnanimitie that was in the *Fathers* of our *Faith*; (The *Apoſtle* beares them witnes, that *to their powers*, nay, and *beyond their powers* they ſhewed themſelves willing;) any never ſo poore *fruit* would not content us. But we, neither to our power, nor a great deale ſhort of it, endeavour our ſelves: any never ſo ſlight, and ſlender will ſerve us well enough. 2 Cor. 8. 3.

I wonder what we think? Do we think to poſt God off with any, it skils not what *fruit*? with *wind-fals*, with *worme-eaten ſtuffe*? ESAYES *ſowre grapes*? IEREMIES *rotten figgs*? Nothing comes amiſſe. Hold we Him in ſo vile account, as any is good enough for Him, it is well with Him, if He get any? *Malachie* tels us otherwiſe, *That He holds us in great ſcorn*: bids us *go offer ſuch fruit to our Prince*: and ſee if *He will take it well*. *Zachary* tels us ſo likewiſe: *A goodly price* (ſaith he) *they value me at*. *Goodly fruit*, is it not, they preſent me with? Nay (ſure) we muſt have *dignos* too: *Some worth* there would be. Eſay 5. 2. Ierem. 24. 2. Mal. 1. 8. Zac. 11. 13.

Is there any other way to take our *dignos* by? Compared with the *Iuſtice* of *God*, Not ſo: Nor with the great *Heroes* of our nature; Not ſo neither. Nor (indeed) are they ſaid *worthy* of either of theſe; but how? Only, *fruits worthy of repentance*: that is, ſuch as may well beſeeme perſons, as be truly *penitent*. Referred not to ought, but to *Repentance* it ſelfe. Laying by *ſinne*, as it is an *averſion* from an *infinite good*: (For ſo it is *infinite*; admits no *meaſure or degree*;) but conſidering it, as it is a *converſion* to the *creature*, and that more or leſſe: ſo, it fals within compaſſe of more or leſſe *worthy*.

Say I this of my ſelf? Saith not GODS *Law* the ſame *ſecundùm menſuram æſtimationemque delicti*, and *pro menſurâ peccati*? Is it not a clauſe there, repeated more than once? If there be a *meaſure* of the one, ſo is there of the other: If an *analogie of faith*, of *repentance* too, why not? And, to that, wee to apply our ſelves, in the *magis* or *minus dignos* of our *fruits*. This is once: *Repentance* may bee *too much*, one may go too far in it: That, will be granted (I know.) And if too much, then *too little*: and we may fall *too ſhort* the other way (that, I am ſure of.) Which part we ſhould offend on (to chooſe) ἀγαθὸν in ἀγαθοειδὲς will ſoone teach us, that it would be *home*: rather, with the *more* then with the *leſſe*. In the *Corinthians* caſe there it was *too much*: he was in danger to be *ſwallowed up with ſorrow*. *In Miriams* caſe againe, it was *too little*: For, though ſhe were right *penitent* for her *folly* committed, yet becauſe the *qualitie* of her *offence* required a larger and more *worthy repentance*, ſhe was *ſhut out of the hoſt* yet ſeven daies longer, and then, and not before, received to pardon. If there be an *ultra* and a *citra*, then is there a *tenus*. If *too much*, and *too little*, then is there a *ſufficit*, enough. And, that, is the *dignos* we ſeek for. Levit. 5. 18. Deut. 25. 2. Rom. 12. 2 Cor. 2. 7. Num. 12. 15.

But who ſhall tell us, this *tenus* what it is? Who ſhall ſay *Sufficit*? I thinke it is not beſt to ſay it to our ſelves; It is not ſafe, that. Wee are like enough to give eare to *propitius eſto tibi*, to ſpare and favour our ſelves, and to think that *worthy*, that is not: to diſmiſſe the matter with a *doe no more ſo*, never to follow it to ſentence. Or, if wee doe, to *reprive* our ſelves, and ſtay the *execution*. It hath beene held no way ſafe for us, to make our owne *aſſeſſment*: and as *ſafe* a way as could bee, would ever bee taken for the *ſoule*. Better, ſome other *body* do it: and, who ſhall that other body be? Mat. 16. 23.

In the *Law*, every man was not left to himſelfe. The *offering* for *ſinne* which was to them a *fruit* of *repentance*) it was rated ever, ever taxed כערכו by the Prieſt. According to his ordering, ſo it went: he made the eſtimate, how much was enough, what would ſerve. And here now, in Saint *Iohns* time (which was the *intervall* or paſſage, as it were, betweene the *Law* and the *Goſpell*,) at the *baptiſme of Iohn*, they knew not what to do, they were not ſo well skilled; to Saint *Iohn*, they come with their *quid faciemus*? What ſhall we do? And what ſhall we do? All *three* one after another, the *Publicans*, the *Souldiers*, the *Common ſort*; and they had all their anſwers *ſeverally*: One anſwer ſerved not all: *Severall kinds of Sinne* required ſeverall ſorts of *fruit*. And, under the *Goſpell*, there (we ſee) for the *Corinthian*, Saint *Paul* ſaid, *Sufficit viro huic*: *Thus much is enough*, this ſhall ſerve: his conſcience may be quiet; I reſtore him to Levit. 5. 18. Luk. 3. 10. 12. 14. 2 Cor. 2. 6.

the *Churches peace*. And the *Canons penitentiall* which were made in the *times* under *perſecution, the very beſt times of the Church*, lay forth plainly, what is to be followed and obſerved in this kinde.

And (ſure) I take it to be an errour added to the former, to think, the *fruits* of *repentance* and the *worth* of them to be a matter, *any common man* can skill of well enough; needs never ask S. *Iohn*, or S. *Paul*, what he ſhould do; knowes what he ſhould do, as well as S. *Paul*, or S. *Iohn* either: And that it is not (rather) a matter, wherein we need the counſell and direction of ſuch, as are *profeſſed* that way. Truly, it is neither the leaſt nor the laſt part of our learning, to be able to give *anſwer*, and *direction* in this point. But, therefore laid aſide, and neglected by *us*, becauſe not ſought after by *you*. Therefore not *ſtudied*, but by very *few*, *quia nemo nos interrogat*, becauſe it is growen out of requeſt quite.

We have learned (I know not where) a new, a ſhorter courſe, which fleſh and blood better likes of; to paſſe the whole courſe of our life, and, in the whole courſe of our life not to bee able to ſet downe where, or when, or what we did, when wee did that, which we call *repenting*: what *fruits* there came of it; what thoſe *fruits* might be *worth*. And but even a little before our *death* (and, as little as may be) not, till then world have given us over, then (loe) to come to our *quid faciemus?* to aſk, *what wee ſhould do?* when we are able to doe *nothing*. And then muſt one come, and (as we call it) *ſpeak comfortably* to us, that is, miniſter to us a *little Divinitie Ladanum*, rather *ſtupefactive* for the preſent, than doing any ſound good: and ſo, take our leaves to go meet with *ira ventura*.

This way, this *faſhion* of *repenting*, S. *Iohn* knew it not: it is far from his *fructus dignos*: S. *Paul* knew it not; it is far from his *opera digna*: And I can ſay little to it, but I pray GOD it deceive us not. It is not good trying concluſions about our *ſoules*. Here is the *plain way*, this is the ſtraight path laid out before us, by him that was *ſent to prepare the ways of the Lord*, and *to make his paths ſtreight*: and go we which way we wil, we ſhall heare the voyce behind us, crying to us, *Hæc eſt via, ambulate in eâ*. Set your *tree*; *bring forth* your *fruits*; ſee to them: altogether unworthy they would not be; Somewhat *worth*; raiſed to ſome degree of *worthineſſe*.

Eſay 40.3. 30.11.

Quod potuit fecit, did CHRIST accept of *Mary Magdalens* caſe; and *quod habuit dedit*, in the poore *Widowes* caſe, with her (but) *two mites*. We doing our endeavours to raiſe them, to what degree we can, He for His part, will not be behind, but relieve and help us out. For *expectat Dominus, ut miſereatur noſtri*; God (even) *waits* that Hee may have mercy on us. And therefore laying away His rigour, will not go exactly to work, but be ready to relieve and repute that *worthy*, that is not all out ſo. So in the *Church* of *Sardi*, we find, He ſaith, *Non invenio opera tua plena*, their *works were not found* to have the *full poiſe*, yet notwithſtanding He ſaith, *digni enim ſunt*, the *Parties found worthy* for all that.

Mark. 14.8. Mark. 12.44. Eſay 30.18. Revel. 3 2. 4.

All the *worth* is not *intrinſecall*, to the thing it ſelfe: When all is ſaid that can be ſaid, that which makes all *full*, the chief part of their *worth* lyeth in *digni habebuntur*. It is therefore CHRISTS counſell, *Orate, ut digni habeamini*, *Pray, they may be found* in ſo good a *degree* towards it, as God *may count them*, and ſo *accounting* make them: *Quanquam ſat digni ſi quos dignatur* (ſaith the *Chriſtian Poet*.) in one Chapter, we have them both in the 2 *Theſ*. 2. *counted worthy*, at the 5. *verſe*: *made worthy* at the 11. *verſe*. Both come to one. *Two words* there are in the *Greeke* ἀξιόω and ἀξίωσις: Two, in *Latine*, *dignitas*, and *dignatio*: And, as there is *dignatio ex dignitate*; So is there *dignitas ex dignatione*. And, that is it: *Worthy* is the *fruit*, *He ſo eſteemeth*: But, upon the point, rather *dignatione Ejus*, than *dignitate ſuâ*, rather by *His daigning or dignifying them*; than, *by the intrinſecall*, *by their owne dignitie*, they have in themſelves.

Luc. 20.35. 21.36.

Yet, let us never think, be ſo baſe as to conceive, He will hold for ſuch, any at all, let them be what they will, it skils not how *worthleſſe*, how far from all *degrees* toward it. No: But ſuch, as wherein Hee ſeeth ſome *conſcience made*, ſome *care taken*, ſome *zealous deſire*, ſome *earneſt endeavour* appeare. Some *proffers* (at *leaſt*) toward thoſe *ſeven degrees*, in 2 *Corinth*. 7. which may ſerve to aſſure our ſelvs and to ſhew the world

2 Cor. 7.11.

we dally not with *repentance*, but make a *ſerious* matter of it, and go to it in good earneſt; In witneſſe whereof this and this *fruit* we have brought forth. Somewhat like yet, ſomewhat beſeeming perſons truly *penitent*, whereto He would ſay, *ſufficit tibi gratia mea*, *My grace is ſufficient for thee.* And, in that we may reſt. 2 Cor. 12. 9.

It remaines, we examine our ſelves, touching theſe points: [1] Our *repentance*, is it like a *live tree*, and not a *dull heavie mood*, neither *life* nor *ſoule* in it? [2] Have wee ſet it on growing, *brings it forth at all?* [3] Is it *fruit*, it brings forth? For, whatſoever elſe it is, it is not for S. *Iohn's* turne. [4] The *fruit* it brings, is it ought *worth*, for the *quantitie*, the *qualitie*, the *well laſting* of it? GOD grant it be ſo. and thanks be to GOD, if it be ſo.

V.

The fruit-time Ion. 4. 6.

But this *proferte* will aske ſome time. *Iona's repentance* was not like *Ionas gourd. His gourd was up in a night*, *ſuddenly*: *Trees* come not up ſo *quickly*: they require more time than ſo. Never truſt a *repentance repentine*; no *ſudden flaſh* or *brunt*. It is altogether an errour, to thinke; *Repentance* is a matter of no more moment, than to be *diſpatched in a moment*.

There be two words (words of weight:) One is S. *Peters*, and that is χωρησαι εις μεταvοιαν *to withdraw, go aſide*, to *retire*, and be *private*, to *ſequeſter* our ſelves to our *repentance*: 2 Pet. 3. 9. The other S. *Paul's* σχολαζειν τροσευχῃ και νηστεια, to *take us a time*, nay *to make us a time*, a *vacant time*, a time of leaſure to intend *faſting* and *prayer*, two *fruits* of *repentance*. 1 Cor. 7. 5. I ask then, did we never χωρησαι, *withdraw our ſelves* to that end? what was the *place*, where we ſo did? did we at any time σχολαζειν, take any ſuch *vacant time*? what was the *time* and when, when we ſo did? I doubt ours hath been rather a *flaſh*, a *quaime*, a *brunt*, than otherwiſe; rather, a *gourd of repentance*, than any *growing tree*. A *time* there muſt needs be taken for this *Proferte*.

Now the *time*, S. JOHN gives, is, but while *Ira ventura*, the *wrath to come* is in *comming*. *Ira ventura* are *two words*: In that it is *wrath*, and GODS *wrath*, there is juſt matter of *feare*: In that it is *ventura*, to *come*, but to *come*, and not yet come; there is *hope* yet, ſome good may be done, before *venit qua ventura*, that come that is *to come*.

If theſe *fruits* come, the *wrath* (when it comes) ſhall not come upon us, but paſſe by us, and not touch any *fruit-bearing tree*. To take a time then.

Now, there cannot be a *fitter time* than that the *Church* hath ſet us forth; that is, (now) at this *time* of the *yeare*. For, now, is the *time* of the *yeare* to *plant* in. In the *picture* of the *moneths*, in this next *moneth* at hand, you ſhall ſee nothing but men *grafting* and *ſetting trees*: it is the *Husbandrie* and buſineſſe of the moneth: wonderfull fitly choſen therefore, that this *tree* may keep time with the reſt. And, now is the *time* that the *ſappe goes up*: So as there could not be a *fitter time* for S. JOHN to call upon us. Look abroad, they begin now to *bring forth*: now beſt ſpeaking for *Proferte*. To which *Proferte*, *Differte* is cleane contrary. *Defer* it not then, but take the *time* while it is in *ſeaſon*.

And with high wiſdome is this *time* ſo ſet, that the time of our *Repentance*, the fortie daies of it end in the *Paſſeover*, in the *paſsing of ira ventura* over us, as did the *deſtroying Angell* over the *houſes* in *Egypt*. That the *mortifying* of *ſinne* might end in the *riſing* of CHRIST in us. The uſe of *fruit* is *fruition*: And this is the *fruition* in this life, even the *fruits* of the *Spirit*, *feare* and *love* and *joy* in the HOLY GHOST. And in the *life* to come, the *fruit* of the *Tree of Life* in the middeſt of *Paradiſe*: in ſtead of *Ira ventura*, *vita ventura*, *gaudia ventura*, the *glory* and *joyes eternall* of the *life* to come. To which *Life*, *Glory* and *Joy*, bring us *Almighty* GOD. Exod. 12. 12.

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SERMONS
PREACHED
IN
LENT.

ГЕИЛ
ИИ
ЬКЕЧСНЕД

A SERMON PREACHED *BEFORE QVEENE* ELIZABETH, AT GREENVVICH.

On *Wedneſday* the XI. of *March*,
AD. MDLXXXIX.

PSALME LXXV. Ver. III.

Liquefacta eſt terra, & omnes qui habitant in ea: Ego confirmavi Columnas ejus.

The earth, and all the Inhabitants thereof are diſſolved: but I will eſtabliſh the Pillars of it.

IT was MOSES the Man of God, that, by ſpeciall direction from GOD, firſt began, and brought up this order, to make *Muſick* the conveigher of mens duties into their minds (*Deut.* 31. 19.) And DAVID ſithence hath continued it, and brought it to perfection, in this Booke, as having a ſpeciall grace and felicitie in this kind: Hee, for *Songs*; and his Sonne SALOMON for *Proverbs*. By which two (that is) by the *unhappy Adage*, and by a *wanton ſong*, *Satan* hath ever breathed moſt of his infection and poiſon into the mind of man. Deut. 31. 19.

In which holy and heavenly uſe of his Harpe, he doth, by his tunes of *Muſicke*, teach men how to ſet themſelves in *tune* (*Pſal.* 15.) How not onely to tune themſelves, but how to tune their

their houſholds (*Pſal.* 101.) And not onely there, but (here) in this *Pſalme*, how to preſerve harmony, or (as he termeth it) how to ſing *Ne perdas*, to a common-vvealth. So ſaith the *Inſcription*, vvhich S. *Auguſtine* very fitly calleth the *key* of every *Pſalme*.

For, the time of ſetting this ſong (by generall conſent of all Expoſitors) being the latter end of the long diſſenſion, between the Houſes of *David* and *Saul*; evident it is, the eſtate of the Land was very neare to a *Perdas*, and needed *ne Perdas* to be ſung unto it.

For, beſides the great overthrow in the Mountains of *Gilboa*, given by the enemy, wherein the King and three of his ſonns were ſlain, and a great part of the Countrey
1 Sam 31.7. ſurpriſed by the *Philiſtin*; the *Deſolation of a divided Kingdome, was come upon them too.* For, within themſelvs, they were at *Cujus eſt terra?* (2 *Sam.* 3.12.) even at civill wars: At the beginning, but a *play*; (So *Abner* termeth it, 2 *Sam.* 2.14) but *bitterneſſe* at the end, as the ſame *Abner* confeſſeth, *verſ.* 26. Surely, it was a weake State and low brought: So much doth *David* imply (in the fore-part of the *verſe*) that he found the Land a weak Land, by means, the ſtrength and *Pillars* of it, were all out of courſe, by the miſ-government of *Saul*. But then withall (in the latter part of the *verſe*) he profeſſeth, he will leave it a Land of ſtrength, by *re-eſtabliſhing the Pillars*, and re-edifying the State new again. *The earth, &c.*

The ſtile wherof runneth in the terms of *Architecture*: very aptly reſembling the government, to a frame of building; the ſame ſet upon and borne up by certain *Baſes* and *Pillars* (the ſtrength whereof aſſureth, or the weakneſſe endangereth the whole:) and *David* himſelf to a skilfull Builder, ſurveying the *pillars*, and ſearching into the decays; repairing their ruines, and ſetting them into courſe again.

The Diviſion

Whereout ariſeth naturally the entreatie of theſe foure points:

1 That the *weakneſſe*, or *ſtrength* of a *Land*, is a point of important conſideration.

2 That the ſtrength of a Land, is in the *Pillars*: And, what they are.

3 That the upholding of thoſe *Pillars* appertaineth to *David*.

4 How, and in what ſort *Saul weakned* them in his time; and *David*, in his, *made them faſt*.

I

FIrſt *David* had read, that among the inſtructions delivered by *Moſes* to the ſpies (*Numb.* 13. 19.) the very firſt and chief of all was, Whether the *Land* were *weak or ſtrong*. So he had read; and ſo he believed it to be: and, ſo it is. For ſure in ſuch Lands, where this is their ſong, *The earth is weake*; their Muſicke is all out of tune, For, the note is ſuch, as affecteth the Inhabitants with feare. 1. Feare,
Pſal. 22.14.15. in the inhabitant, for theſe two, [1] *Virtus teſtacea*, and [2] *Cor cereum*, *ſtrength like a potſheard*; and a *heart like wax*: A *weake Land*, and a *fearefull Inhabitant* goe together. 2. Courage, in the enemie: For, where RABSAKETH knoweth but ſo much, that the *Land is weake*, you ſhall not intreat him to ſpeak anything but *Hebrew*, (*Eſay.* 36.12.)

This *Muſicke* is heavie: and therefore *David* ſaw, the ſong muſt be new ſet. And ſo he doth ſet it new, changeth it into a more pleaſant note, *But I will ſtrengthen it.* And when the note is ſo changed, *in that day ſhall this Song be ſung in the Land*
Eſay 26.1. *of* JUDA, *We have a ſtrong Citie*; *Salvation hath* GOD *ſet*, *for the walls and bulwarks of it.*

This Muſicke hath life in it, and heartneth the inhabitant afreſh; quaileth the enemie and reſolveth the neighbour to ſay, (1 *Samuel* 12, 18.) *Thine are wee*

ô DA-

O DAVID, *and on thy ſide, thou ſonne of* JESSE. When a Prince may ſay of his Land, as *Moſes* did of *Iuda*, *Deut.*33.7. *His owne hands are ſufficient for him* (*if the Lord help him*) *againſt all his enemies*: And the Land may ſay of the Prince, that which *Salomon* ſetteth down, as the high commendation of a Prince, that he is *Rex Alkum* (that is) *Ne ſurgito, riſe not*; No riſing, againſt him; for that, they which have riſen, had better have ſate ſtill. And they both may ſend word to the enemie (if he threaten to come and viſit them) the word that *Ioas* ſent (2 *Reg.* 14. 10.) *Tarry at home, and provoke not evill againſt thyſelfe*. This Muſick is bleſſed; and ſuch hath hitherto beene the ſong of our Nation. Prov.30.31.

What *Samuel* ſaid, when he pitched the *Stone of Help* (1 *Sam.* 7.12.) we cannot deny, but we may ſay the ſame, *Thus farre hath God holpen us*: whoſe *arme is not ſhortned*, though *Pharaoh's* heart be hardned. Hitherto, *Salvation* hath GOD *ſet for our wals and bulwarks*, and our Prince, Prince *Alkum*; and our enemie hath not *boaſted himſelfe at the putting off his armour, as at the buckling it on*: and our Neighbours glad to *lay hold of our skirts and ſay, We will be yours, for we ſee*, GOD *is with you*; (*Zach.*8.10.) *The great bleſsing of* GOD having beene upon us (*Deut.*28.12) *Thou ſhalt lend to many Nations, but ſhalt borrow of none*. Such hath hitherto beene our ſong: and, ſuch may it long be; yea, ever, O LORD. And, that it may ſo be, *David* teacheth the way of keeping it ſo ſtill; Namely, by *Setting faſt the Pillars of it*. Which is the ſecond principall point: What this *ſtrength* is; and what the *Pillars* are that *beare it up*. 1 Reg. 20.

The HOLY GHOST ſpeaking of *ſtrength*, nameth two (*Gen.* 32.28.) as (indeed) the Scripture knoweth no more: [1] The *ſtrength* of *Iacob*; and [2] the *ſtrength* of *Iſrael*: [1] Of *Iacob*, ſupplanting, or prevailing over men: [2] and of *Iſrael*, prevailing with GOD. II.

JACOB'S *ſtrength* I call, whatſoever the counſell or might of man affoordeth; *His prudent forecaſt*, whereby he over-reached ESAU (*Gen.* 27. 36.) and LABAN (30. 37.) And his *bow and ſword*, whereby hee wanne from the *Amorite* (*Gen.* 48.10.) Under theſe two, I comprehend all humane ſtrength, the *ſtrength of Iacob*. 1

But, when all is done, we muſt reſerve and keep a *ſtrength* for GOD, ſaith *David* (*Pſal.*59.9.) Who if he forſake *Alexandria*, though it have *the Sea for his ditch*, it ſhall be carried captive: who if he forſake *Ephraim*, though they be well *harneſſed* and *carry bowes*, they ſhall *turne themſelves back in the day of battaile*. Therefore, ever DOMINUS commeth in: (*Deut.*33.7.) *Iuda's owne hands are ſufficient to help*, *Si tu* DOMINE, *If thou* LORD *helpe him againſt the enemie*: And *Niſi Dominus*, *If that the* LORD *doe not keep the houſe*, and *watch the houſe*, and *make faſt the Pillars*, *all is in vain* (*Pſa.*127.1.) *Ioyn* (ſaith the Wiſeman) *Ittiel* (that is, *Dominus mecum*;) and then, *Vcal* (that is *Prævalebo*) will not tarry from you: *Vcal* and *He* go ever together. Sever (ſaith *David*) *Hii in curribus*, *Hii in equis*, from *In nomine Domini*, the next newes, you ſhall heare of them, is, * *Ibi ceciderunt*, *There they are brought down and fallen*. Therefore we muſt allow *Iſrael* a ſtrength, alſo; without which, *Iacobs* forecaſt ſhall faile: (for, *He caſteth out the counſels of Princes*, *Pſal.*33.10.) and his *ſword* too: For, He can *rebate the edge of the ſword*, *Pſal.*89.43. 2 Nahum.3.8. Pſal.77.9. Prov.30.1. * Pſa.20.8.

Two *ſtrengths* then there are: and theſe two DAVID (here) termeth two *Pillars* (that we may know what be the *Pillars* of the Land. For, ſuch was the manner of the Jewiſh building; arch-wiſe, upon two main *pillars* to ſet it. Wee may ſee it by *Sampſons* deſire, *Iudg.*16,29. ſo to be placed, as the two Supporters of the Temple might be in his two hands, that bowing them, all the Church might come downe upon their heads Such an arch of government doth *David* here deviſe, and two *Pillars* bearing it up. He telleth us, they be two: and he telleth us, what they be; for, he hath already named them, in the two former Uſes: [1] *Celebrabimus te* JEHOVA in the *firſt*: And, [2] *Iuſtitias judicabo*, in the *ſecond*. GOD, and *Right*, the *pillars*

The worſhip of God; and the execution of *Iuſtice* or *right*. With theſe two he beginneth; and with theſe two again he taketh his farewell; the *regard of Religion* (in the ninth:) and the care of *Iuſtice* (in the laſt.) Theſe two he teacheth us: For, theſe two (he ſaith) GOD *taught him* (2 *Sam.*23.3.) GOD (ſaith he) *the ſtrength of Iſrael, ſpake to me and ſaid, thou ſhalt beare rule over men,* [1] *Doing Iuſtice, and* [2] *guiding them in the feare of God.* So that theſe two are the *Pillars*: [1] GOD, and [2] *Right, Iuſtice*, and the *feare of God*. Theſe two give ſtrength, to that, and to all Lands: [1] *Celebrabimus te* IEHOVA; and [2] *Iuſtitias judicabo.* Theſe two decay all; and *weaken the Land*, [1] *Negligimus to Iehova*; and [2] *Injurias judicabo.*

I GOD is a *Pillar*; So, is His moſt common name, in the *Hebrew* ADONAI; *My Pillar*: and His Sonne, a *Rocke*; Not onely *Peters Rocke* (*Matthew* 16.19.) but, *Davids Rocke* too (2 *Sam.*22.2.) the Rocke both of *Church* and *Kingdome*: And His *Spirit*, a Spirit, not of *Holineſſe* only and *Truth*; but, a *Spirit of Iudgement*, to them that *ſit on the Throne*; and *a ſpirit of ſtrength for them that keepe the battaile, from the gate, Eſay* 28.6. And his *favour a ſhield, Pſalme* 5.10. and his NAME, *turris fortiſſima, Proverbs* 18.10. And therefore *Celebrabimus te* IEHOVA, wee will praiſe thy name. For, the *neerer thy name is to us* and we to it, the *more wondrous works wilt thou declare towards us.* *Ariſe O God into thy Reſting place, Thou and the Arke of thy Strength, Pſal.*132.8. therefore the *Arke* ſendeth forth a *Strength*. And *Salomon* when hee called the two *Pillars* (which he ſet at the Temple gate) *Strength* and *Steddineſſe*, meant, that, out of that Gate, there proceeded *Strength* and *Stabliſhing* to the whole Realme, 1 *Reg.*7.21.

Verſe 1.

Jachin and *Boaz.*

Even the *Strength* and *Stabliſhing* of *Si crediderit is Stabiliemini*, *Eſay* 7.6. By which, not only the Devils darts are repelled in the *Spirituall*, *Epheſ.*6.16. but the *armes of the aliens are put to flight* in the earthly warfare, (*Heb.*11.34.) Therefore *Moſes* made ſuch reckoning of *Celebrabimus*, that having recounted (as the ſtrength of *Cain's* progeny) their inventing of the *Tent*, making of the *Flute of braſſe*, and *iron works*, *Gen.*4.20. he oppoſeth to them all, as able to match them all (in the poſterity of the *Sons of God*) the *Invocation of his Name*, begun and ſet on foor, firſt, by *Enoch*, *verſe* 26. as the maine *pillar* of *ſtrength* which the People of God truſt to. And Saint *Paul* is bold, 1 *Tim.*2.1. Where, laying (as it were) the Chamber-beames and ſtories of each *Chriſtian Government*; (*Princes*, firſt, by whoſe meanes *Peace*, and *Quietneſſe*, from thence *knowledge of the truth*; from it, *godly* and *honeſt life*; and from them, *Salvation*;) As the baſe or *Pillar* of all, and that which beareth up, and giveth Strength to all, ſetteth *prayer*: *prayer to be made*, that ſo, *Princes* preſerved; that ſo, *peace* maintained; that ſo, *knowledge* intended; that ſo, a *godly* and *honeſt life* practiſed; that ſo, *Salvation* attained. Reckoning *invocation* as a ſpeciall *pillar* of each ſtate; And as a Prerogative Royall, *prayer for all men*, but *above all men, for Princes*. Thus doth Religion ſtrengthen us, and is *Iſrael* with God: And not with God onely, but is *Iacob* alſo and prevaileth with men too.

Heb.11.34.

Indeed, nothing prevaileth ſo much, nor worketh ſo deepe, with man, as doth it: And, no men more faſt and faithfull, than *quorum* DEUS *corda tetigit*, 1 *Samuel* 10.26. DAVID therefore, undertaking, in this verſe, to *Stabliſh* the *pillars*; ſheweth, how he will doe it, in the next: *Dicam*, by telling them their duty out of Divinity; by laying before them *Deus eſt judex*, GODS *judgement*, and the dregges of the cup which Hee holdeth in His hand. To make ſo many men ſo many *pillars*, well and wiſely ſaid the Heathen man, *Odium oportet peccandi non metum facias*: To *hate* ſinne, is the *pillar*; to *feare* it, is not: for, *feare* will fall away, if his underſtanding be removed, and where the duty is not grounded on *Deus eſt judex*, it is no *pillar* to be built on. Certaine it is, that (except GODS Law) all Lawes, feare of ſinne they breed; but a kind hatred or conſcience of ſinne, they breed not. Well may they *binde* the *hand*, *fetter* the *foot*, and *impriſon the body*; there is nothing can *impriſon* the *heart* or thought, ſave

Arma

Arma militiæ noſtræ. And thus is *Religion*, a *Pillar* among them alſo.

For ſure, the *Chriſtian* duty of *bearing wrong* (where it is well perſwaded) doth mainely ſtrengthen the *Civill*, of *doing no wrong*: And, the *Chriſtian*, of *departing with our own charitably*, doth ſtrengthen the *Civill* of not *taking other mens injuriouſly*: And ſo, of the reſt. That he called it not amiſſe, that called Divinitie the *Back-bone* of the Princes Law; and conſequently, Religion of the Common-wealth. So that, not only *Moſes* and *Paul*, by *calling on the name of God*; but, *Elias* and *Ieremie*, by teaching the *will of God* (Not by *Prayer* only, but by *Preaching*) are the one, an *Iron Pillar* (*Ier.* 1.48) the other, *the chariot and horſemen of Iſrael*, in his time. 1 Cor 10 4. 2 King 12.

2

Now, if all men had faith, *Dicam* would have ſerved, and this one *Pillar* have beene enough: But, becauſe all men have not Religion, but there be in the world *evill and abſurd men* (2 *Theſ.* 3.2.) therefore needed the ſecond, therefore needed *Iuſtitias Indicabo*. Indeed, *meliores ſunt*, the better part be they *quos dirigit amor*, whom love leadeth: but *plures ſunt, quos corrigit timor*, the greater by far, that feare driveth: Even ſuch as will not be *led with the cords of a man* (that is,) inducements of Religion and reaſon, (*Hoſ.* 11.4.) but they muſt be held with *bit* and *bridle* (that is) the curb of Juſtice, *Pſal* 32.9.

Which kind of men are of two ſorts (therefore is it *Iuſtitias.*) 1. The enemie or *Egyptian ſmiting Iſrael*, from *without*. 2. The Injurious *Iſraelite wronging his brother*; from *within*. Why then, *Sit nobis Rex*, ſay the people, 1 *Sam.* 8.20. (which is a perfect comprehenſion of this *pillar* of *Iuſtice*) to do them *right*: And to defend them by War, when need is, againſt the forreine enemie; by Juſtice, when cauſe is, againſt the domeſticall oppreſſor. Againſt the one, *Iehoſophat* placeth *garriſons* (2 *Chro.* 17.2.) that is, againſt *outward hoſtilitie*: Againſt the other, he ordaineth *Iudges* (2 *Chr.* 19.5) that is, *inward injury*. Exod. 2.11.13

Dicens Cyro, (ſaith God) *Paſtor meus, &c.* (*Eſay* 44.28.) which ſay to *Cyrus* (the mighty Monarch) *thou art my Shepheard*. A *Shepheard*, by paſtorall Juſtice, To ſee the flock *ſafe* from without, and quiet from within. From without, To keep *the wild Bore of the forreſt* from ſpoiling our lives and goods (*Pſalm.* 80.13.) and from within, the *ravenous Wolfe from making havock of our ſoules* (*Acts* 20.29.) Will you know, what theſe two mean? *O my people*, (ſaith God) *Remember what Balack the King hath deviſed againſt you* (ſpeaking of a forreine Prince, of the *Bore.*) And *what Balaam hath anſwered him* (ſpeaking of a falſe Prophet, of the *Wolfe.*) The caſe is very like ours, and God grant us a thankfull remembrance and meditation of it: Of the long intelligence between *Balack* and *Balaam*, for our overthrow; and how graciouſly and marvellouſly *God* hath delivered us. Mic 6.5.

Now, as *without* the *fold*, theſe beaſts be buſie, and *God* therefore hath *girt the Prince with a ſword*: So, *within*, alſo, there are certaine *fed Rammes* (ſaith *Ezekiel*) that *with their hornes, puſh*; *and with their heeles, lay out* againſt the poore weake ſheep (that with *vis* and *fraus*, deceit and violence, keep evill rule *within*;) againſt whom He hath given into their right hand a *Scepter*, That, by the *arreſt* of the *Scepter*, they might be quiet from *within*; and by the *edge* of the *ſword*, ſafe from *without*: So intending the *myſterie of godlineſſe*, and the knowledge thereof, and after it, the *exerciſe of godlineſſe*, and the practice thereof; that ſo after *Stabiliatur Regnum meum* in this life, by Juſtice, we may come to *Adveniat regnum tuum* in the life to come, by Religion. And this is the ſecond *pillar* yeelding us *Iacobs* ſtrength, who (as we ſaid) was furniſhed both with *his Staffe*, to ſee good order in his flock, and *with his ſword and bow* againſt the *Amorite*. Verſ 45.3. Ezek. 34.20. Pſal. 45.6. 1 Tim 3.9. 4.7. Gen. 31.10. 48.22.

Thus have we the two *pillars of the earth*, each ſtrengthening other: *Religion* rooting *Iuſtice within*; *Iuſtice* fencing *Religion without*, and they both making an arch of government irremovable.

III. Yet, theſe two *Pillars* as ſtrong and as ſteady as they are, except they be looked to, and upheld; except they have an *Vpholder*; and that a good one, *Religion* will *cleave*, and *Iuſtice bend*, and they both ſinck and the whole frame with them. Therfore mention is made here of a perſon, put in *truſt*, with the bearing *them up*; which is the third point.

Which *Perſon*, is here, *Ego autem*, the *firſt*; that is, *David*; the *firſt* and the chiefe *Perſon* in any government. He it is upon whom both theſe leane: He *is the head*, that guideth theſe two armes. He *the breath of life in both theſe noſthrils:* Yea, of all the body (ſaith *Ieremy* of *Ioſias*.) Even *Chriſtus Domini*, the *Annointed of the Lord, is the breath of all our noſthrils.*

2 Sam. 15. 17. Lam. 4. 20.

Familiar it is, and but meane, but very full and forceable, the *Simile* of *Eſay*: wherein he compareth the Prince to a *naile driven into a wall*, whereon are hanged all both the *veſſels of ſervice*, and the *Inſtruments of Muſick*; (that is) He *beares* them *up* all. And great cauſe to deſire God, faſt may it ſtick and never ſtirre (this *naile:*) for, if it ſhould, all our *Cuppes* would batter with the fall, and all the *Muſicke* of our Quire bee marred: (that is) both Church and Countrey be put in danger. Which GOD willing to ſhew (ſaith *Philo Iudæus*) Hee did place the *fifth Commandement* (which is the Crown-commandement) ὡς ἐν μεσοτοίῳ, as it were, in the middle, and confines of both Tables,' Thoſe touching *Religion*, and thoſe touching *Iuſtice*; that, with one arme He might ſtay *Religion*, and with the other ſtay *Iuſtice*, and ſo *uphold* both.

Eſay 22 23.

And, where ſuch ſupport hath wanted, both have lyen on the ground. For, both of *Mica's Idolatrie* (that is, corrupt Religion) and of the *villanie* offered at *Gibeah*, and of the *outrage* committed by them of *Dan*, both in *rifling houſes*, and *ſacking whole Townes* (that is) of open injuſtice, God rendereth no cauſe but this, *Non erat Rex*: the *Pillars* went downe: *Ego* wanted. Without which (that is, an eſtabliſhed government) we ſhould have no Common-wealth, but a wild *forreſt*, where *Nimrod* and his crew would *hunt and chaſe* all others: No Common-wealth, but a *Pond*, where the *great fiſh* would devoure the ſmall: Nothing but a ſort of *ſheepe ſcattered without a Shepheard* (ſaith *Moſes.*) No more *Oves Paſcuæ*, ſheepe of the Paſture, when their Governor is gone, but *Ovis occiſionis*, ſheepe for the ſlaughter. *Non populus, ſed turba*, No *People*, but a *rout*; No building, nor *Pillars*, but a heape of ſtones. Therefore a *joyfull noiſe is the ſhoot of a King* among them.

Gen. 10. 5. Abac 1. 15. Num. 27. 17. Pſal. 95. 7. Pſal 44. 22. Num. 23. 21.

Ioyfull indeed every way; but joyfull eſpeciall, if this *Ego*, be not *Saul*, but *David*. *David*, which giveth *ſtrength* unto the *Pillars*, and not *Saul*, an impairer or *Weakner* of them. It is *David's* complaint, in the forepart, he *found the land weak*, when he came to it. So, *Saul* had left it. It is his promiſe that, as *Saul* by his ſlackneſſe, had brought the eſtate low; So he, by his vigilancy, would raiſe it up again. And this is the laſt point, how *Saul* decayed, and *David* reſtored the *Pillars* again.

IV. The *Wiſeman* ſaith, that *evill looking to, will decay the principals of any building:* and that was *Saul's* defect (as the Scripture recordeth.) *Religion* firſt: Inſtead of *Celebrabimus, Negligimus* IEHOVAM. King *David*, in his oration to the States of his Realme before his firſt Parliament, teſtifieth, *the Arke was not ſought to in the daies of Saul:* That *Pillar*, was not looked to. Sought to it was, after a ſort (*Religion:*) but nothing ſo as it ſhould. *Come let us have the Arke* (ſaith he.) And then, *Goe to, it skils not greatly; carry it back againe:* which, what was it, but to play faſt and looſe with Religion? To *intend Paul* (as *Felix* ſaith) *at our idle time*; and not to *Redeeme time*, to that end? Judge of Religion's caſe, by the reverence of the *Ephod:* A daughter of his owne bringing up (*Mical*) ſaw *David*, for honour of the *Arke*, weare it, and *deſpiſed him in her heart.* Judge of it, by the regard of the Prieſt,

Eccl. 10. 18. 1 Chr. 13. 3. 1 Sam. 14. 18, 19. Act. 14. 25. 2 Sam. 6. 20.

Prieſt, the keeper of the Arke: For very love to it, that calling was kept ſo low and bare, that they were tyed to the allowance of their *Shew-bread*, the *High prieſt had not a loafe in his houſe* beſides. This was the firſt root of his kingdome: The *Ark* not ſought to; The *Ephod* in contempt; the *Prieſt-hood* impoveriſhed: *Et Saulo nihil horum curæ*, and *Saul regarded not any of theſe things*. 1 Sam. 21.4. Act. 18.17.

Such another indifferencie for Church matters, we find in *Ieroboam*. *Tuſh* (ſaith he jeſtingly) *let them kiſſe the calves, and ſpare not*. Let it go which way it will. But therefore God ſends him word by *Ahijah*, *that Iſrael ſhould be as a reed in the water*, bowing to and fro, at the devotion of every wave, and every wind, without any ſteadineſſe. And was it not ſo? Search the *Chronicles*. So, God ſaw this mind in *Saul* to His Arke, and was wroth; withdrew from him his religious and good *Spirit*, and ſent upon him a prophane and *furious ſpirit*; which carried him on, firſt to a ſinfull life, and never left him, till it had brought him to a ſhamefull death. And God was even ſaying his *diſperdas*, to the Kingdom, but *Dauid* (here) entreated for a *Ne perdas*) and promiſed a better care of *Celebrabimus Iehovam*. Hoſ. 13.2. 1 Reg. 14.15. Deut. 33.27.

Now where *Religion* thrives not, the other (of *Iuſtice*) will not hold long: when one *ſtaffe* is broken, the other holdeth not whole, long after. And ſurely his Juſtice was ſuitable to the former, to his weake regard of Religion; That alſo was weak too. Zach. 11.4.

1. *Weake* toward the enemy. It is ſaid, there was want of neceſſary furniture of *armour* and munition, in his dayes. And there had been defect, in teaching them to *ſhoot*: which *David* ſupplyed at his entrance. 2. *Weake* at home too: where, he did not *juſtitias*, but *injurias judicare*. 1 Sam. 13.22. 2 Sam. 1.18.

The parts of Juſtice are two (as we find in the tenth *verſe*.) [1] To *exalt* the horns of the righteous, [2] and to *break* the hornes of the wicked.

1 For the firſt. Reaſon was, and ſo was promiſed too, that *David* ſhould have beene rewarded with *Meroe* his eldeſt daughters marriage. I know not how, one *Adriel* (an obſcure fellow, never to have beene nam'd, but to ſhew, ſuch an one put *David* by) had his horne exalted above him. This for *reward*. 1 Sam. 18.17. 19

2 And his *puniſhment* was no better. Mercifull to *Agag* (whoſe hornes ſhould have beene broken) and in *Abimelechs* caſe, too rigorous, putting him, and eighty foure more, to the ſword for a *dozen of bread*. 1 Sam. 15.9.

And whereas, in *kindly juſtice*, the *rigour* of *frangam cornua* commeth not at firſt, but *Clemency* giveth gracious warning, with *Dicam imprudentibus* (*verſ.* 4.) So without regard hereof, as upon any diſpleaſure, without any word at all, his *Iavelin* went ſtraight to *naile men to the wall*, they knew not, wherefore. Thus did *juſtice* decay after *Religion*, and one *Pillar* fall upon another, wherof enſued his overthrow, and the Land dangerouſly ſick of the *Palſey*. Whereof *David* complaineth, and prayeth, *Heale the ſores thereof, for it ſhaketh*. 2 Sam. 22.17. 1 Sam. 18.11 19.10. 20.33. Pſal. 60.2.

Now, *David*, as when he read *Abimelechs* miſhap in the book of the *Iudges*, he made his uſe of it as appeareth, 2 *Sam.* 11.21. So here, when he ſaw, what had turned *Saul* to damage, tooke warning by it (*Ruina præcedentium, admonitio ſequentium*,) and to make the Land *ſtrong*, falleth to *underſet* the *Pillars*.

And firſt, of the firſt (that is) the *ſtone* which *Saul* and his builders caſt aſide. For, comming to the Kingdome, he conſecrates all his Lawes, with his Act *De Archa reducendâ*: whereat, he would needs be preſent in his owne perſon, becauſe it touched *Celebrabimus Iehovam*; and that with ſome diſgrace, as *Mical* imagined: but he was reſolute in that point, He could receive no diſhonour, by doing honour to *God's* Arke. And, when it was brought backe, ſet ſuch an order for the Service of it, by the *Levites*; for maintenance ſo bountifull; ſo reverend for regard; ſo decent for order; ſo every way ſufficient, as the care of the Temple might ſeeme to reigne in his heart. As indeed it did; and as he profeſſeth, *he could not ſleep*, till he had ſet a full order for Gods matters, and brought this *Pillar* to perfection. Which his care was *ſecundum cor Dei*, and God would ſignifie ſo much; by the ceremonie in the Coronati- 1 Chron. 13. 1 Chron. 26. Pſal. 132.3.

on of the Kings of *Iuda*. Wherein, putting not only the *Diademe* Imperiall, but the
2 Reg. 11. 12. *Booke* of the *Law* alſo, upon the Kings head; It was intended, that *booke* ſhould be as deare to them as their *Crowne*, and they equally ſtudie to advance it. And in putting
Eſay. 22. 22. the *Scepter* of *Iuſtice* in their hands, and in laying the *key of the houſe of David* on their ſhoulders, what elſe was required, but, as they executed the one with their hand, ſo they ſhould put to the other, arme and ſhoulder and all? That is (as *David* here expreſſeth it) two *Celebrabimus's*, to one *Iudicabo*.

Thus was *ſtrengthened* the firſt *Pillar*: and for the ſecond; the *Holy Ghoſt* giveth him an honourable teſtimony (I ſpeak not of his Military Juſtice, I need not, therein
2 Sam. 8. 15. he was trained up;) but that in peace, *he executed judgement and juſtice to all his people.*
Pſal. 99. 4. *The Kings power* (ſaith he) *loveth judgement:* Not *power* in *injury*, but power in *judg-*
2 Cor. 13. 10. *ment* (ſaith *David*:) *Power to edification*, (ſaith S. *Paul*) *not to deſtruction*: that is, to
Verſ. 6. build up, not, to decay the building. Therefore, Vertue and Valour wanted not their reward in his time. He profeſſeth after, in this *Pſalme*, *The wind* ſhould *blow no man to*
1 Chron 11. *preferment, out of what quarter ſoever it came*, but *God* by his graces ſhould point them
2 Sam. 23. to it. And ſure, the diligent deſcription, the *Holy Ghoſt* uſeth of his *Worthies*, and men of *Place*, ſheweth him to have beene moſt exact in this point: Firſt, his *Three*; and then after, his *thirty* in their order; and that thoſe *thirty attained not unto the firſt three*, but every one eſteemed and regarded, in his worthineſſe.

And for depreſſing the wicked, it was his *morning work*, as he teſtifieth *Pſa.* 101. 8.
Hoſ. 11. 4. and that (as himſelfe here ſets downe) in a moſt heavenly order, with *Dicam* firſt, as being ſet over *men*, and therefore willing to lead *them with the cords of men* (that is) faire and gentle, yet effectuall perſwaſions. And *Never did the dew of hea-*
Prov. 19. 12. *ven more ſweetly refreſh the graſſe, than doth a favourable ſaying pierce the inferiour, from the mouth of a Prince.* Therefore, there was no eſtate in the Land, but, in this Booke (I will not ſay, he mildly ſaid, but) hee even ſweetly ſung their ſeverall duties unto them: To his *Court* (*Pſalme* 101.) his *Church* (*Pſalme* 45.) his *Iudges* (*Pſalm* 82) his *Commons* all in one (*Pſalme* 144.) I will adde this, that if *David* offended in ought, herein it was, in that he uſed *Dicam* too much, and *Frangam* not oft enough. *Abſalom* could object it, when it ſerved his turne: And, when *David* was to leave the
2 Sam. 15. 31. world, it lay on his Conſcience, his Clemencie uſed in *Ioabs* and *Shemei's* caſe. *A deare*
1 Reg. 2. 5. *and precious thing is the meaneſt blood in the eyes of David* (ſo he ſaith:) And that made
Pſal. 72. 14. his people more afraid for him, than of him, and to value his life at *ten thouſand* of
2 Sam. 18. 3. their own: and that, ſo many *Subjects*, ſo many of his *Guard*: Not, ſo many *Subjects*,
1 Sam. 22. 4. ſo many *Conſpiratours*, as *Saul* complained.

Prov. 20. 18. Yet, becauſe *Clemency* is but one foot of the Throne; and *Severitie*, at ſome o-
Ver. 2. ther time (for, *Cum accepero tempus*, time muſt be kept in this muſicke) doth no leſſe ſupport it: Therefore, where ſaying will not ſerve, nor *ſinging*, *Frangam* muſt ſometimes be uſed; where the *Rod* contemned, let the *Sword* be drawne. It is Gods owne
Ezek. 21. 9, 10 courſe. If he, for all *dicam*, lift up his horn againſt God or good orders, ſaw off his
2 Sam. 20. 21. horne; if he doe ſtill *mutilâ fronte minitari, Caput ejus mittetur ad te*, was *Davids* Juſtice, Take off his head. For, *dicam* is the *charme* he ſpeaketh of: which (if the viper
Pſal 58. 5. ſtop not his eare) will doe him good: If it do not, *contunde in theriacam*, he muſt bee bruiſed and made into Mithridate, that others may be amended by him, ſeeing hee would not be amended by others.

Thus did *David* repaire *Sauls* ruines; theſe are his ſteppes, thus did hee ſhew Himſelfe as good as his promiſe (here) a Skilfull *Vpholder* of theſe two maine *Pillars*, which beare up and give ſtrength to every Land. And by this meanes, he changed both the Nature and name of his Countrey; finding it *Iebus* (that is) *conculcata*, (and ſo, indeed, it was a Citie contemned and trodden downe with every foot:) And leaving it a new name, *Ieruſalem*; and ſo it was *Salem Ieru*; a Citie to bee feared and envied of all round about it. So, the *land* grew *ſtrong*, and the *Pillars faſt*; and

David

David, for his *fasting*, in favour with God and man. GOD, whom he *praised*, graciously assisting him; and men, whom he preserved, willingly serving him.

The LORD who hath sent forth the like *strength* for our *Land*, *stablish* the good thing which Hee hath wrought in us. The LORD so fasten the *Pillars* of our *earth*, that they never be *shaken*. The LORD mightily *uphold* the *Vpholder* of them, long and many years. That we may go forth *rejoycing in his strength and make our boast of his praise, all our life long*. Which our gracious *God*.

&c.

A SER-

A SERMON PREACHED

BEFORE QVEENE ELIZABETH,

At *GREENWICH*, on the XXIV. of *February*,

A.D. MDXC. being S. *Matthia's* day.

PSALME LXXVII. Ver. XX.

Thou diddeſt lead thy People like Sheepe, by the hand of Moſes and Aaron.

SOme, either preſent or imminent danger, and that no ſmall one had more than uſually diſtreſſed the *Prophet* at the writing of this *Pſalme*: wherwith his ſpirit, for a while being toſſed to and fro in great anguiſh) as may appeare by thoſe three great billowes, in the 7, 8, 9, *verſes*) yet at laſt hee commeth to an *Anchor* (in the tenth *ver.*) upon the *remembrance of the right hand of the moſt High*. Which *right hand* in one even tenour, throughout all ages, not only to that of *Davids*, but even to this of ours, hath ever ſhewed it ſelf a *right hand* of pre-eminence and power, in the two poiñts in the latter part of the *Pſalm* ſpecified, the ſpeciall matter of his and all our comfort.

1. The finall confuſion of his enemies, though for a while exalted (untill this *verſe.*)

2. The finall deliverance of his people, though for a while diſtreſſed (in this *verſe.*)

Which twain, of many *Pſalms* are the ſubſtance, and of this now before us; and indeed all the whole ſtory in a manner is nothing elſe but a *Calender* of theſe two. That the *Lord* of *Hoſts*, the GOD of *Iſrael*, is *El Nekamoth*, a *God of Vengeance* againſt His enemies; and but a letter changed, is *El Nechamoth*, a *God of comfort* unto His people. That His *Cherubims* hold a *flaming ſword* to repreſſe the one, and have their *wings* ſpread to ſhadow and ſuccour the other. That His creatures; the *cloud* from above is a *miſt of darkneſſe* to confound the *Egyptians*; and the ſame cloud a *pillar* of *light* to conduct the *Iſraelites*. That the *water* from beneath, to the *Egyptian* is a gulfe to devoure them, but to the *Iſraelite*, *a wall of defence on their right hand and on their left*. Exod. 14. 22.

We need not to ſeek far; in the *Pſalme* next before, and againe in the *Pſalme* next after this, you ſhall find theſe two coupled; as (indeed) for the moſt part they goe ſtill together.

And as they goe ſtill together, ſo ſtill they end in the ſafeguard of the Church. Of all *Prophecies*, of all judgements, of all miracles, paſt or preſent, new or old, that is the key and concluſion. The laſt *verſe* (if I may ſo ſay) of the *Deluge* was the *Rainbow*; of the *Egyptian bondage*, was the feaſt of *Paſſeover*; and even here in this *Pſalme*, after it hath, in the *foure verſes* next before, rained and powred downe, and lightned and thundred, and heaven and earth gone together, there doth in this *verſe* enſue a *calme* to GODS people. This is the bleſſed period that ſhutteth up the *Pſalm: Them that hated thy people, or delt unkindly with thy ſervants, them thou drowneſt and deſtroyedſt.* But *Thy people thou leadeſt like ſheepe by the hands of Moſes and Aaron.*

And in theſe two, may all *Kingdomes* and Countries read their owne deſtinies, what they are to hope for, or to feare, at the hands of GOD. If they be *Lo-ammi* not His people, they may looke backe, what they finde in the *verſes* before, and that is *ſtorme* and *tempeſt*. If they be His (and we I truſt are His; and more and more His, He daily make us) this *verſe* is for us, that is, ſafe and quiet conduct: *Thou diddeſt lead thy, &c.*

The Summe. In which *verſe* there is mention of three perſons: 1. GOD. 2. GODS *hand.* 3. GODS *people.* 4. And of a bleſſing of benefit *iſſuing* from the firſt (that is) GOD: *conveighed* by the ſecond (that is) *Gods hands, Moſes and Aaron*: and *received* by the third (that is) *Gods people:* And it is the benefit of good guiding or government. This is the ſumme of the *verſe.*

The Diviſion As for order, I will ſeeke no other, than as the *Holy Ghoſt* hath marſhalled the words in the Text it ſelfe. Which of it ſelfe is right exact: every word, in the bodie of it, containing matter worth the pauſing on.

1 Firſt, in the foremoſt word. *Tu*, God, who vouchſafed this benefit.

2 And ſecondly, in *Duxiſti*: The benefit it ſelf of *guiding* from him derived.

3 And thirdly, derived to His people the parties that receive it.

4 And fourthly, derived to His people by *His hands*, which *hands* are *Moſes*, and *Aaron*, the meanes that conveigh it.

I. *Thou leadeſt thy people, &c.*

The firſt part. Thou. TO begin with GOD; who beginneth the *verſe*, by whom and to whom wee *lead* and are led, and in whom all right *leading* both beginneth and endeth.

It is *Thou* (ſaith the *Pſalmiſt*) that leadeſt Thy people, and (in the next *Pſalm*) it is *He that carried His people in the wilderneſſe like a flock*, who is that *He*, or this *Thou?* It is God, ſaith the *Prophet* in the ſixteenth *verſe.*

That is: whoſoever be the *hands*, GOD is the Perſon, He is the *Tu*. Whoſe *names* ſoever we heare; whoſe *hands* ſoever we feele; whoſe countenance ſoever we behold; we muſt yet look up higher, and ſee GOD in every *Government*. To Him wee muſt make our *Apoſtrophe*, and ſay, *Thou leadeſt*, &c. For He it is *leadeth* properly: and, in ſtrict propriety of ſpeech, *Moſes and Aaron lead* not; but *God*, by the *hands of Moſes and Aaron*. And that thus it is, that GOD is the Perſon that leadeth, and all other but *hands* under *Him* and unto *Him*, the *Prophet* giveth us in this ſame *verſe*, matter of three markes of difference, between *Him*, and *them.*

1. The firſt is in *Duxiſti*. *Thou diddeſt lead* (ſaith the *Prophet*:) *diddeſt* and *doeſt*

lead

lead; *diddeſt* then and *doeſt* ſtill: But, Thou diddeſt *lead* by *Moſes* and *Aaron*, ſo doeſt Thou not now. The *hands* are changed. Then, *Moſes* and *Aaron*; after; *Ioſue* and *Eliazar*; after, *Othoniel* and *Phinees*; after, others: *Sed tu Idem es, But Thou art the ſame ſtill, and thy yeares ſhall not faile*: As if hee ſhould ſay; Their yeares (indeed) faile, and come to an end; within ſo many yeares they were not ſo ledde, and within ſo many more they ſhall not bee. But GOD hath a prerogative, that Hee is *Rex a Sæculo*, and *Rex in Sæculum*, was *our King of old*, and *ſhall be our King for ever and ever*. Pſal. 102.27. Pſal. 74.12. 146.10.

The ſecond is in *populum tuum*, *Thy people*: another limitation. For, this people are (in the 15. *verſe* before) ſaid to be *the ſonnes of Iacob and Ioſeph*: ſo farre ſtretcheth *Moſes* line, and no further. But, *Tu Duxiſti*, GOD's line *ivit in omnem terram, goeth over all Nations, even to the uttermoſt parts of the world*. GOD's leading hath no *marches*. This people and all people are His: and He by ſpeciall prerogative is *Rex univerſæ terræ*, *King* (not of one people, or of one countrie or climate, but) of all the people *of the whole earth*. 2 Pſal. 19.4. Pſal. 47.7.

The third is, *Per manus*, *By the hands*. For as He *guideth* the people *by the hands*, ſo Hee *guideth* the *hands* themſelves, by whom He *guideth*; Ruleth *by* them, and ruleth *them*; ruleth *by their hands*, and ruleth *in their hearts*: Is both *the Shepheard of Iſrael*, leading them like ſheep, and further leadeth *Ioſeph* alſo (their leader) *tanquam ovem*, like a ſheepe. That is, they be *Reges Gentium*, Kings of the nations, but He is *Rex Regum*, King over Kings themſelves. *Moſes* and they with him bee ἡγεμόνες, *Guides* (as S. *Paul* calleth them;) but JESUS CHRIST is ἀρχηγός, the *Arch-guide*. *Aaron* and his familie be ποιμένες, *Shepheards* (as Saint *Peter* termeth them) but JESUS CHRIST is ἀρχιποίμην, the high and ſovereigne Shepheard over all. Why then, *Dicite in Gentibus*, Tell it out among the Nations (ſaith the *Prophet*) that *God* is King; that He is the *Tu*, the *Leader*, the perpetuall, the univerſall, principall Leader of His people. 3 Pſal. 30.1. 1 Tim. 6.15. Heb. 13.14. Heb. 12.2. 1 Pet. 5.4 Pſal. 69.10.

From which plaine note (that the LORD *is Ruler*) the *Pſalmiſt* himſelf draweth a double uſe, containing matter both of *comfort* and *feare*.

1 Of *Comfort*; (in the 97. *Pſal.*) *Dominus regnavit, exultet terra*; The LORD is *Ruler* (or *Leader*) let the earth *rejoyce*. Pſal. 97.91.

2 Of *feare* (in the 99. *Pſal.*) *Dominus regnavit, contremiſcat Populus*; The LORD is *Ruler* (or *Leader*) let the people *tremble*. Pſal. 99.1.

Firſt, from GOD's ruling, matter of joy. For if we will be ruled by Him, He will appoint over us, a *Ruler according to his owne heart*, He will *prevent her with the bleſsings of goodneſſe*: He will deliver the power of *Siſera* into her hands: *He will cloath her enemies with ſhame, and make her crown flouriſh on her head*, and ſet *the dayes of her life as the daies of heaven*. 1 1 Sam. 13.14. Pſal. 21.4. Pſal. 132.18. Pſal 89.29.

Secondly, matter of *feare* too. *The Lord is Ruler, let the people tremble*. For if they fall to be un-ruly, He can *vindemiare ſpiritum principum*, as eaſily gather to Him the breath of a Prince, as we can ſlip off a cluſter from the vine. He can ſend them a *Rehoboam* without wiſdome; or a *Ieroboam* without religion; or *Aſſhur* (*a ſtranger*) to be their *King*; or (which is worſt of all) *Nullum Regem*, a diſ-ordered *Anarchie*, *quia non timuimus Iehovam*. Therefore *exultantes & trementes*, in joy and trembling let us acknowledge GOD and his ſupreme *leading*, that our parts may be long in DOMINUS' *regnavit, exultet terra*. *The* LORD *doth lead us, let the Land rejoyce*. 2 Pſal 99.1. Pſal 76.13. Hoſ 10.3.

Yet one point more, out of this *Tu*. By comparing it with the *verſes* before, on which it dependeth: that as it is the *Perſon*, and *Power* of GOD that is chiefe in every Rule: So, not every power, but even that very *power* of His, *whereby he worketh wonders*. For the *Prophet* (in the *fourteenth verſe*) having ſaid of GOD, *Thou art the* GOD *that doeſt wonders*, and ſo particulariſing, *Thou thundereſt from Heaven, Thou ſhakeſt the earth, Thou divideſt the Sea*; at laſt commeth to this *Thou*, *Thou leadeſt the people*. Very ſtrange it is, that Hee ſhould ſort the *leading of the people* with GOD's *wonders*, and that not only *among* them all, but *after them* all, as chiefe Verſ. 14. 18. 19.

of

of all. Recount the *Government of the people*, as if it were ſome *ſpeciall miracle*. And indeed, a miracle it is; and whoſoever ſhall looke into the nature and weight of a *Monarchie*, will ſo acknowledge it. The Rod of *Government* is a *miraculous rod*: both that of *Moſes*, for it would turne into a *ſerpent*, and back againe: and *Aaron's* rod too, for, of a dry and ſeare ſtick, it came to *bloſſome againe and to beare ripe almonds*: To ſhew, that every Government is *miraculous*, and containeth in it matter of wonder, and that in two reſpects.

Exod. 4. 3. Numb. 17. 8.

I

Ezek. 11. 3. Gen. 49.

Eſter. 6. 1. Dan. 6. 18.

For, whereas there is naturally in every man a ſeeking his own eaſe; to lie *ſoking in his broth* (as *Ezekiel* ſpeaketh;) not to be *cuſtos fratris*, nor to afflict and vex his ſoule with the care of others: it is ſurely ſupernaturall, to endure that carke and care, which the *Governours* continually doe (a matter that we inferiours can little skill of;) but to read *Eâ nocte dormire non potuit rex*, Such a night the King could not ſleep; And again, Such a night *no meat would downe with the King, and he liſted not to heare any Muſick*: To endure this (I ſay) is ſupernaturall, and it is God, which above all nature, by His mighty ſpirit worketh it in them.

2

Numb. 16. 12.

Again, whereas there is, in every inferiour, a naturall wildneſſe or unwillingneſſe to brooke any *Ruler*, or Judge over them (as was told *Moſes* flatly to his face;) For, by nature, the *people* are not *like ſheepe*: It is not (certainly) any power of man, but a meere ſupernaturall thing, to keep the nations of the earth in ſuch awe and order, as we ſee them in. *Quis poteſt* (ſaith *Salomon*) who is able, to mannage this mighty multitude, ſo huge in number, ſo unruly in affection? *Nonne poteſtatem habeo?* Have not I power (ſaith *Pilate*) But our SAVIOUR CHRIST very fitly telleth him, Power hee hath indeed, but it is not *innata*, but *data deſuper*; and except it were given him *from above*, he ſhould have none at all. It is *Tu duxiſti* that doth it: even Thou O LORD, and thine almighty power, that holdeſt them under. And very fitly from the wonder in *appeaſing the ſea* (in the laſt verſe before) doth the *Prophet* paſſe (in this) to the *leading of the people*: Their natures are alike; Himſelf, in one *verſe*, matcheth them; *Thou ruleſt the raging of the Sea, and the noyſe of the waves, and the madneſſe of the people*. That is: no leſſe unruly and enraged, by nature, is the *multitude*, than the *Sea*. No leſſe it roreth, *Dirumpamus vincula eorum*, and *Noluimus hunc regnare ſuper nos*, when God unlooſeth it. Of one and the ſame power it proceedeth, to keep them both within their banks: thou that calmeſt the one, charmeſt alſo the other.

1 Reg. 3. 9. Ioh. 19. 10. Ioh. 19. 11. Verſ. 19. Pſal. 65. 7. Pſal. 2. 3. Luk. 19. 14.

Wherefore when wee ſee that carefull mind in a *Prince* (I will uſe *Moſes* owne words) *to carrie a people in her armes, as if ſhe had conceived them in her wombe*, as no nurſe, nor mother more tender: and againe, when we ſee the tumultuous and tempeſtuous body, this ſame *Sea* of popularitie kept in a quiet calme, and infinite millions ebbing and flowing (as it were) that is, ſtirring and ſtanding ſtill, arming and diſarming themſelves, killing and being killed, and all at the *monoſyllables* of one perſon, *Goe, and they goe; Come, and they come, Do, and they do it*: Let us ſee *God* ſenſibly in it, and the power of God, yea, the miraculous power of God; and ſay with the *Prophet*, *Thou art the God, That doeſt wonders, Thou leadeſt thy people like Sheep, by the hands of* MOSES and AARON. And ſo much for the firſt part, firſt word, and perſon.

Numb. 11. 12. Mat. 8. 9.

II.

The ſecond Part Duxiſti. Exod. 17. 15. Eſa. 9. 6. Pſal. 82. 1.

The ſecond word compriſeth the benefit iſſuing from God, which is a *leading* or conduct, the ſecond part. A word of great compaſſe; and includeth many *leadings* under it. For, to be our *Iehovah-Niſſi*, our *ſtandard bearer*, and to leade our Forces in the field; To be our *wonderfull counſeller*, and to lead that honourable Boord. To ſit in the *middeſt of our* Judges, *and to lead them* in giving ſentence; All theſe and more than theſe are all in *duxiſti*. And all theſe are eſpeciall favours: but the chiefe of all, and that whereof all theſe are but the *traine*, is the *leading* us in his heavenly *truth*, and in the way *of his Commandements*, to the *land of the living*. All the reſt attend upon this: this is chiefe, and therefore the *leading* of principall entendment.

And,

And in this leading there be theſe foure points. For that it be a *leading*, it muſt be *orderly* without ſtraying, *skilfully* without erring, *gently* without forcing, and *certainly* without miſſing our journies end. Firſt, *orderly* without ſtraying: *led* and not *wander*. Second, *skilfully* without erring: *led* and not *miſſed*. Third, *gentle* without forcing: *led*, and not *drawen*. Fourth, *certainly* without miſſing: *led*, and not *led about*, ever going, but never comming to our place of repoſe.

In the firſt whereof, we are but let ſee, the wandring and ſtay-leſſe ſtate we were in, till God vouchſafed to ſend us this gracious conduct: *ſicut Oves*, like *Ezekiels ſtray ſheep, ſtragling upon every Valley and upon every Hill.* The very caſe theſe people here were in, when *God* in mercy ſent them theſe two *Guides*, *ſcattered* all over the Land to *ſeek ſtubble*. Which eſtate of theirs, is the expreſſe pattern of the world, wandring in vanitie, picking up *ſtrawes*, and things that ſhall not profit them, *ſeeking death in the errour of their life*, till God look mercifully upon them, and from this wild wandring, reduce them into the right way. 1 Ezek. 34. 5. 6. Exod. 5. 12. Sap. 1. 12.

Which right way is the ſecond point; For elſe, it is not *Duxiſti*; but *Seduxiſti*; and as good no *leading* at all, as *miſ-leading*. Now this *right-way*, if we aske where it lyeth, the *Prophet* will tell us, *Thy way O God is in the Sanctuary*: (that is) it is the word of GOD which is the *Load-ſtarre*, when GOD is the *leadſ-man*. *Sicut oves* it muſt be, and this is the voyce of the true Shepheard, to be liſtned to of all his flocke, that will not rove and run headlong into the Wolfs den. This is the *Pillar of the cloud* in regard of this people here, to be kept in view of all thoſe that will not periſh in the wilderneſſe, wherein is no path. Indeed it is both: [1] the *Pillar of the cloud* before, directing us in the day; [2] and the *voyce of the Shepheard* behind us (as *Eſay* ſaith) telling us when we miſſe, and crying, *Hæc eſt via, ambulate in eâ, This is the way, the right way, walk in it*. 2 Verſ 13. Exod. 14. Eſay 30. 21.

And in this *way*, our guiding muſt be milde and gentle: Elſe it is not *Duxiſti*, but *traxiſti*; drawing and driving, and no *leading*. *Leni ſpiritu, non durâ manu*, rather by an inward ſweet influence to be *led*, than by an outward extreme violence to be forced forward. So did GOD *lead* this people here. Not the greateſt pace (I wis) for they were a *yeare* marching that, they might have poſted in *eleven dayes* (as *Moſes* ſaith.) No nor yet in the neareſt way neither, as *Moſes* telleth us. For, He fetched *a compaſſe divers times*; as all wiſe *Governours* by his example muſt do, that deſire rather *ſafely* to *lead*, than *haſtily* to *drive* forward. The *Spirit of God leadeth this people* (ſaith *Eſay*) *as an horſe is ridden down the hill into a valley*; which muſt not be a *gallop*, leſt horſe and ruler both come down one over another; but *warily* and eaſily. And *ſicut oves* ſtill giveth us light, ſeeing the Text compareth it to a *ſheep gate*. Touching which kind of Cattell to very good purpoſe, *Iacob* (a skilfull ſhepheard) anſwereth *Eſau* (who would have had *Iacob* and his flocks have kept company with him in his *hunting* pace. Nay not ſo Sir (ſaid *Iacob*) it is a *tender cattell*, that is under my hands, and muſt be ſoftly *driven*, as they may endure; if one ſhould *over-drive them but one day*, they would all *die*, or be laid up for many dayes after. Indeed, *Rehoboam* left ten parts of his flock behind, only for ignorance of this very point in *Duxiſti*. For, when in boiſterous manner he chaſed them before him, telling them what *yokes* he would make for them (a far unmeet occupation for a Prince to be a *yoke-maker*) they all ſhrunk from him preſently, and falſified his *prophecy* cleane. For whereas he told them ſadly, *His little finger ſhould be as big as his Fathers whole body*, it fell out clean contrary; for, his *whole body* proved not ſo big as his *Fathers little finger*. A *gentle leading* it muſt be; and in the beginning, ſuch was the courſe. Therefore ye have the Kings of *Canaan* in *Geneſis*, for the moſt part called by the name of *Abimelech* (that is) *Pater Rex*, a *King* in place, a *Father* in affection. Such was *Moſes* our leader here, *a meeke man above all the men on the earth*. Such was *David* himſelfe, who full bitterly complaineth, *Ah theſe ſonnes of Zervia are too hard*, too full of *execution* for me. And (to end this point) thus deſcribeth he his good Prince (in the 72. *Pſalm*) *He ſhall come downe* (not like haile-ſtones on a houſe top, but) *like the dew into a fleece of wooll* (that is) *ſweetly* and *mildly*, without any noiſe or violence at all. 2 Deut. 1. 2. Exod. 13. 18. Eſay 63. 14. Gen. 33. 13. 1 Reg. 10. 11 Num. 12. 3. 2 Sam. 3. 39. Pſal. 72. 6. 3

Laſt of all. All this reducing and right *leading* and gentle *leading*, muſt end in an *end*: they muſt not go and go ſtill *in infinitum*; that, is no *leading* but tyring outright.
Pſal. 23. 2. It muſt be *ſicut oves*, whom the good Shepheard (in the three and twentieth *Pſalme*) *leadeth* to a *place*, and to a place *meet* for them, *where there is greene paſture by the waters of comfort*. So was it in this people here. They were *led* out of *Egypt* to ſacrifice to *God*, and to learn His Law in the Mount of GOD, *Sinai*; and from thence alſo to *Sion* it ſelf, His own reſt, and holy habitation. And even ſo our people are *led* from the
Pſal. 73. 24. wandrings of this world, unto the folds of GODS *Church*, where (as the *Prophet* ſaith in the 73. *Pſalme*) firſt GOD *will a while guide them with His counſell, and after will receive them into His glory*. And this is the end of all *leading*. To bring us all from the
Eccl. 1. 2. vain proffers of the world, which we ſhall all find (as *Salomon* found it) *vanitas vanitatum & omnia vanitas*, to the ſound comfort of His Word in this Book, which is indeed *veritas veritatum & omnia veritas*: in the knowledge and practice whereof when they ſhall have fulfilled their courſe here, GOD will bring them to His owne reſt, to His heavenly *Ieruſalem*, where is and ever ſhall be *felicitas felicitatum & omnia felicitas*.

But in this life here, we come no further than the *borders of his Sanctuary*, (as he
Pſal. 78. 54. telleth us in the next *Pſalme*) in the way whereof if God lead us *conſtanter*, conſtantly; not after our wanton manner, out and in when we liſt, all the other inferiour *leadings* ſhall accompany this one. For, this *leading leadeth* them all. He ſhall *lead* our *Counſellours*, that they ſhall adviſe the counſels of his own heart: He ſhall *lead* our *Iudges*, that they ſhall pronounce the judgements of His own mouth: He ſhall lead our forces into *Edom*, the ſtrong Cities and holds of the enemy: He ſhall lead our *Navie* in the Sea, by unknown paths, to the place it would goe; and I can ſay no more. Thorow all the dreads and dangers of the world, thorow the perils of the Red-ſea, thorow the perils of the Deſart, thorow the malice of all our enemies, He ſhall
Pſal. 27. 17. ſafely *lead* us, and ſurely *bring* us to his promiſed Kingdome, where we ſhall ſee the *goodneſſe of the Lord in the Land of the living*. And this is the *benefit*, and thus much for that part.

The third part *Populum tuum.*

The value of which *benefit* we ſhall the better eſteem, if we conſider the ſtate of the Parties, on whom it is beſtowed, ſet down in theſe words *Populum Tuum*: which is the third part. That all this good is for the *people*, worthy not ſo much as the leaſt part of it. For, what is the *people*? Let *Moſes* ſpeak (for, he knew them) *Siccine populo ſtulte & inſipiens?* And *Aaron* too (for, he had occaſion to trie them) *This people is even ſet on miſchiefe*. And (if you will) *David* alſo, *Inter Belluas populorum*. And to conclude, GOD himſelf, *Populus iſte duræ cervicis eſt*. This is the *people*. We may briefly take a view of all theſe.

Populum.
Deut. 32. 6.
Exod 32. 22.
Pſal 68. 30.
Exod. 32. 9. 33. 3.

Will you ſee the folly and giddineſſe of this multitude? ye may, *Acts* 19. there,
Act 19. 32. *they be at the Towne-houſe, ſome crying one thing, ſome another; and the more part knew not why they were come together*. Therefore *Moſes* truly ſaid, it was *a fond and giddy-headded people*.

Will ye ſee the brutiſhneſſe of the *people*? In the 22, *Acts*, you ſhall ſee them ta-
Act 22 23. king up a crie, upon a word ſpoken by S. *Paul*, and *caſting off their cloaths* and *throwing duſt into the aire*, as if they were quite decayed of reaſon; that *David* truly might ſay, *inter belluas populorum*.

Will ye ſee the ſpight and malice of the pepole. In the ſixteenth of *Numbers*, for
Num. 16. 41. *Corehs* death they challenge *Moſes* and *Aaron*, *ye have perſecuted and killed the people of the Lord*. Yet neither did *Moſes* once touch them, but *God* Himſelf from heaven, by viſible judgement, ſhewed them to be as they were. Neither were *Coreh* and his crew the *people of God*, but the ſons of *Belial*. But that is their manner, in deſpight of *Moſes*, if for ought they like him not, preſently to canonize *Coreh* and his complicies, and make them the *Saints of God*. That *Aaron* ſaid truly of them, *This people is even ſet on miſchiefe*.

Laſtly,

Laſtly, if ye will ſee their head-ſtrongneſſe, looke upon them in the *eight* of the *firſt* of *Samuel*; where having phanſied to themſelves an alteration of eſtate, though they were ſhewed plainly by *Samuel*, the ſundry inconveniences of the government, they ſo affected, they anſwer him with; *No* (for that is their *Logick*, to *deny the concluſion*) *but we will be like other countries about us, and be guided as we thinke good our owne ſelves.* That (of all other) GODS ſaying is moſt true, *It is a ſtiffe-necked and head-ſtrong generation.* 1 Sam. 8. 19. 20

And yet, for all theſe wants, ſo well weening of themſelves, as they need no *leading*, they: every one among them is meet to *be* a *leader*, to preſcribe *Moſes* and controll *Aaron* in their proceedings. So that, where *God* ſetteth the ſentence thus, *Thou leddeſt thy people like ſheep by the hands of Moſes and Aaron*; might they have their wils, they would take the ſentence by the end, and turn it thus, *Thou leddeſt Moſes and Aaron like ſheepe by the hands of thy people.*

And this is the people, *Populus*. And ſurely, no evill can be ſaid too much of this word *people*, if yee take it apart by it ſelfe, *Populus* without *Tuus*, *The people* and not *Thy people*. But then, here is amends for all the evill before, in this word *Tuus*; Which qualifieth the former, and maketh them capable of any bleſſing or benefit. *Tuum.*

A common thing in *Scripture* it is, thus to delay one word with another. *Si peccaverit in te frater tuus: Peccaverit* ſtirs our choler ſtraight; but then, *Frater* makes us hold our hand again. *Tolle feſtucam ex oculo: Feſtucam, a mote?* our zeale is kindled preſently to remove it: but then *Ex oculo*, the tenderneſſe of the part tempers us, and teacheth us to deale with it in great diſcretion. And ſo it is here: *Populus* ſo unruly a rout, as *Moſes* and *Aaron* would diſdaine once to touch them, but when *Tuus* is added, it will make any of them, not only to touch them, but to *take* them by the *hand*. For, it is much that lieth upon this pronoune *Tuus*; indeed, all lyeth upon it: and put me *Tuus* out of the *verſe*, and neither *God* reſpecteth them, nor vouchſafeth them either *Moſes* to govern, or *Aaron* to teach, or any heavenly benefit elſe. For, *populus* is unworthy of them all: But, for *tuus*, nothing is too good. Mat. 18. 15. Luk. 6. 41. 42.

For there is, in *Tuus*, Not only that they be *men*, and not beaſts; *Free-men*, and not *Villaines*; *Athenians* or *Engliſhmen* (that is, a civill) not a *barbarous people* (the three conſiderations of the heathen *Ruler*:) but that they be GODS *owne people* and flocke; and that is all in all. *His people*, becauſe He *made them*; and ſo, *the lot of His inheritance.* Pſal. 100. 3. *His people* againe, becauſe He *redeemed* them from *Egypt with His mighty arme*; and ſo *His peculiar people.* *His people*, the third time, becauſe He redeemed their *ſoules* by His ſufferings; and ſo, a people purchaſed moſt dearly, purchaſed even with the invaluable high price of His *moſt precious blood*. This is that, that ſets the price on them. For over ſuch a flock, ſo highly prized, ſo dearely beloved, and ſo dearely bought, it may well beſeeme any, to be a *Guide*. *Moſes* with all his learning; *Aaron* with all his eloquence; yea, even *Kings to be their foſter-fathers*, and *Queenes to be their Nurſes*. No *leading*, No *leader* too good for them. I conclude (with S. *Auguſtine* upon theſe words) *Quamdiù minimis iſtis feciſtis fratribus meis, feciſtis & mihi: Audis minimis* (ſaith he) *& contemnis*. Thou heareſt they be the *baſe people*, the *minims* of the world, and thou ſetteſt thy foot on them; *Audi & fratribus*, Take this with thee too, that they be *Chriſts brethren*, thou leadeſt: *Et mihi crede, non eſt minima gloria horum minimorum ſalus*, And truſt me, it is no poore praiſe to protect this poore flocke, but a high ſervice it is, and ſhall be highly rewarded. CHRIST will take and reward it, as done to Himſelf in perſon. Verſ 15. 1 Pet. 1. 9. Eſay 49. 23.

Sicut Oves ſtandeth doubtfull in the *Verſe*; and may be referred, either to the manner of *leading*, thus; *Thou leadeſt like ſheepe*: Or, to the *perſons led*, thus; *Thy people, like ſheepe*. There we touched it before, in *Duxiſti*, in every of the foure *manners* of *leading*; and here now we take it in again, with the *people*, to whom it may have reference. And indeed, there is no term, that the HOLY GHOST more *Sicut Oves.*

often ſendeth for (than this of His *flock*) to expreſſe His people by, for, in the eſtate of a *flock* they may beſt ſee themſelves. As here it is added reſpectively to *Duxiſti*, to let them ſee, both what intereſt they have in it, and what need they have of it. I mean of *Government*.

1 *Lo-ammi.* Pſal 32 9. First, as a note of difference betweene *Ammi* and *Lo-ammi* : Thy people, and the People : GODS *People* and *ſtrange children* : Every People is not *Sicut Oves*, nor every one among the People. There is a *People* (as the *Pſalmiſt* ſpeakes) *Sicut Equus & Mulus*, like the untamed Horſe or Mule, *in whom is no underſtanding* : And among the people there bee too many ſuch. Surely by nature we are all ſo wilde and unbroken, as the *Aſſe-colt* (ſaith *Iob.*) Which wildeneſſe of nature when they are untaught, and taught to ſubmit themſelves to government; to become gentle and eaſie to be *led*, *Sicut Oves*, *led* to *feeding*, *led* to *ſhearing*, to feed thoſe that feed them; tractable of nature, and profitable of yeeld : It is a good degree and a great worke is performed on them. For, by it, as by the firſt ſteppe, they become GODS *people*. For, His people are *populus ſicut oves*, and they that are not His, are *populus ſicut Hirci*, a people like He-Goats, in nature intractable, in uſe unſerviceable.

Iob. 11. 12.

Now, being *His People*, they come to have an intereſt in *Duxiſti*, the *benefit*. For, *populus ſicut oves* muſt be led *gently*; but *populus ſicut hirci* muſt be driven forcibly. *Duxiſti* is not for both : It is a priviledge. And if there bee any retaine their wilde nature, or degenerate from *ſheepe* into *goats* (as diverſe do daily :) for them, *Aaron* hath a *rod* to ſever them from the fold, by *cenſure* of the *Church*. And if that will not ſerve, *Moſes* hath another, which he can turne into a *Serpent* and *ſting* them : Yea, if need ſo require, ſting them to death, by the *power ſecular*. For *Nachah* is *leading*, and (the ſound remaining) *Nacah* is ſmiting; and a neceſſary uſe of both. The one, for thy *people* like *ſheepe*, who will be led, the other for the *ſtrange thildren* like goates, who will not ſtirre a foot, further than they be forced. And this is the *intereſt*.

2 Mat. 24. 23. 24 But now againe, when they be brought thus far, to be *like ſheepe*; they are but *like ſheepe*, though : that is, a *weak* and *unwiſe* cattell, far unable to guide themſelves. Which ſheweth them their need of good government, and though they be the people of *God*, yet that *Moſes* and *Aaron* be not ſuperfluous. For a feeble poore beaſt (we all know) a *ſheepe* is; of little or no ſtrength for reſiſtance in the world, and therefore in danger to be preyed on by every Wolfe. And; as of little *ſtrength*, ſo of little *reach*. None ſo eaſily ſtrayeth of it ſelf; None is ſo eaſily led awry by others. Every ſtrange whiſtle maketh the *ſheep*; Every *Ecce hic* maketh the *people* caſt up their heads, as if ſome great matter were in hand.

These two *defects* do mainly enforce the neceſſity of a *Leader*. For, they that want *ſight* (as blind-men) and they that want ſtrength (as little children) ſtir not without great perill, except they have one to lead them. And both theſe wants are in *ſheep*, and in the *people* too.

If then they be *ſicut Oves*, *like ſheep* : What is both their *wiſdome*? Sure, to bee in the unitie of the flock; and what is their *ſtrength*? Truly, to be under the conduct of a Shepheard; In theſe two is their ſafetie. For, if either they ſingle themſelves and ſtray from the *fold*; or if they be a fold, and yet want a Shepheard; none more miſerable than they. And indeed, in the HOLY GHOST's phraſe, it is the ordinary note of a private mans miſery, to be *Tanquam ovis erratica*, as a *ſtray ſheepe* from the *flock*; and of the miſerie of every Eſtate politike, to bee *Tanquam grex abſque Paſtore*, as a flock without a *Shepheard*, Therefore *guiding* they need : both the *ſtaffe of unity* (*Bands*) to reduce them from ſtraying, and the *ſtaffe of order* (*Beautie*) to lead them ſo *reduced*. And would God they would ſee their own feebleneſſe and ſhallowneſſe, and learne to acknowledge the abſolute neceſſitie of this benefit; in all dutie receiving it, in all humility praying for the continuance of it, that GOD break not the *fold*, and ſmite not the *Shepheard*, for the *flocks unthankfulneſſe*.

Eſay 53. 6. Mat 9. 36. Zach. 11 7.

Duxiſti ſicut Oves. *Ducti ſumus ſicut Oves.*

But

By the hands of Moſes and Aaron.] This part of theverſe that is behinde, and containeth the *Meanes* by whom GOD conveigheth this benefit to His people, had had no uſe, but might well have beene left out, and the verſe ended at *populum tuum*, if [*Author aliene potentiæ perdit ſuam*] had been Gods rule. For, He needed no *meanes*, but immediately from Himſelf, *ſine manibus*, could have conveighed it, without any *hands* (ſave thoſe that made us; that is, His almighty power, but) without any arme or *hand of fleſh*; without *Moſes* or *Aaron*, without *men* or *Angels*, He was able (Himſelfe) to have led us. And *à principio fuit ſic*; for a time, He did ſo; Of Himſelfe immediately, and of his own abſolute ſoveraigntie, held He court in the beginning, and proceeded againſt *Adam*, *Eve*, *Cain*, the old World; and there was none joyned in commiſſion with Him. He only was our *King of old* (ſaith the *Pſalmiſt:*) and for a ſpace, the *juſtice that was done on earth, He did it Himſelfe.* And as He held court before all, ſo will He alſo hold one after all. *Veniet, Veniet qui malè judicata rejudicabit dies:* There will come a day, there is a day comming, wherein all evill judged caſes ſhall be judged over again. To which all *Appeales* lie, even from the daies of *affliction* in this world (as ſometimes they be) to the day of *Iudgement* in the world to come.

The fourth Part. *Per manus Moſis & Aaronis.* Pſal. 74. 12.

This eſtate of guiding being wholly inveſted in Him, there being but one *God* and one *Guide*, He would not keep it unto Himſelf alone, as He might, but it pleaſed Him to ſend *Moſes His ſervant, and Aaron whom he had choſen*, to aſſociate them to Himſelf, in the *Commiſsion of leading*, and to make *hominem homini Deum*, One man a *Guid* and *god* to another. Pſal. 105. 26.

And thoſe, whom He thus honoureth, [1] Firſt, the *Prophet* calleth GODS *hands*, by whom He leadeth us: [2] and ſecondly telleth us, who they be; MOSES and AARON. *Per manum.*

GODS *hands* they be: For that, by them He reacheth unto us *Duxiſti*, and in it, *Religion*, and *counſell*, and *juſtice*, and *victory*, and whatſoever elſe is good. *He ſendeth his Word to Moſes firſt, and by him* (as it were, thorow his hand) *His ſtatutes and ordinances unto all Iſrael.* Pſal. 103. 7.

And not good things onely, but (if they ſo deſerve) ſometimes evill alſo. For as, if they be vertuous (ſuch as *Moſes* and *Aaron*) they be the *good hand* of GOD for our benefit, ſuch as was upon *Ezra*: ſo, if they be evill (ſuch as *Balaac* and *Balaam*) they be the *heavie hand of* GOD for our chaſtiſement, ſuch as was upon *Iob*. But the *hand* of GOD they be both. And a certaine reſemblance there is between this *government* and the *hand*: For, as we ſee the *hand* it ſelf parted into divers *fingers*, and thoſe again into ſundry *joynts*, for the more convenient and ſpeedy ſervice therof; ſo is the eſtate of *government*, for eaſe and expedition, branched into the middle Offices, and they again as (fingers) into others under them. But the very meaneſt of them all, is a *joynt* of ſome finger of *this hand of God*. *Nazianzen* (ſpeaking of Rulers, as of the *Images* of *God*) compareth the higheſt, to pictures drawn clean thorow, even to the feet: the middle ſort, to half pictures drawn but to the girdle: the meaneſt, to the leſſer ſort of pictures drawn but to the neck or ſhoulders. But all, in ſome degree, carry the *Image of God*.

Out of which terme (of the *hands of God*) the *people* firſt are taught their dutie; ſo to eſteeme of them, as of GODS *own hands*: That as GOD ruleth them by the *hands* of *Moſes* and *Aaron* (that is) by their *miniſterie*; ſo *Moſes* and *Aaron* rule them by the *hands of God* (that is) by *His authoritie*. It is his name, they weare; it is his ſeat, they ſit in; it is the *rod of God*, that is in *Moſes* and *Aarons* hands. If we fall down before them, it is he that is honoured, if we riſe up againſt them, it is he that is injuried: and that *Peccavi in cælum, & in te* muſt be our confeſſion, *againſt heaven, and them*; but firſt, againſt heaven and *God* himſelfe, when we commit any contempt againſt *Moſes* or *Aaron*. Luk. 15. 21.

1. And the *Rulers* have their leſſon too. Firſt, That if they be GODS *hands*, then 1
his Spirit is to open and ſhut them, ſtretch them out, and draw them in, wholly to guid and govern them; as the hand of man is guided and governed by the ſpirit that is in

man. Heavenly and divine had thoſe *hands* need be, which are to be the *hands*, and to work the work of GOD.

2 Again, they be not only *hands*, but *manus per quam* (that is) hands *in actu*. Not to be wrapped up in ſoft furr, but by which an actuall dutie of *leading* is to be performed. *Moſes* own hand (in the *fourth of Exodus*) when he had lodged it in his warme *boſome, became leprous*; but being ſtretched out, recovered againe. Hands *in actu* then they muſt be: not looſly hanging down, or folded together in idleneſſe; but ſtretched out; not only to point others, but themſelvs to be foremoſt in the execution of every good work.

Exod 4.6

3 Thirdly, *Manus per quam ducuntur:* That is, as not the *leprous hand* of MOSES, ſo neither the *withered hand* of IEROBOAM ſtretching it ſelf out againſt GOD, by miſleading his people, and maki g them to ſin. *Leading back again into Egypt* (a thing expreſly forbidden) either to the oppreſſion and bondage of *Egypt*; or to the ignorance and falſe worſhip of *Egypt*, from whence MOSES had led them. For as they be not entire bodies o f themſelves, but *hands*; and that not their own, but GODS: ſo, the *People* they *led*, are not their own, but *His*, and by *Him*, and to Him to be *led* and directed. So much for *Gods hands*.

1 Reg. 13. 4.

Deut. 17. 16.

Moſes and *Aaron.*

This Honourable title (of the *hand of* GOD) is here given to two parties, MOSES and AARON, in regard of two diſtinct duties performed by them. Yee heard, how we ſaid before, The people of GOD were like *ſheepe*, in reſpect of a double want: [1] *want* of *ſtrength* by meanes of their *feebleneſſe*, [2] and *want* of *skill* by means of their *ſimpleneſſe*. For this *double want* here commeth a *double ſupply*, from the hand, [1] of *ſtrength*, and [2] of *cunning*: For, both theſe are in the hand.

1 It is, of all members, the chief in *might*; as appeareth by the diverſity of uſes and ſervices, it is put to. *In Potentatibus dextræ* (ſaith the *Prophet.*)

Pſal. 20. 6.

2 And ſecondly, it is alſo the part of greateſt *cunning*; as appeareth by the variety of the *works*, which it yeeldeth by the *pen*, the *pencill*, the *needle*, and *inſtruments of muſick. In intellectu manuum* (ſaith the *Pſalmiſt*, in the end of the next *Pſalm*: and *let my right hand forget her cunning.*)

Pſal. 78. 72.
Pſal. 137. 5.

This *hand* of *God* then, by his *ſtrength* affordeth *protection* to the *feebleneſſe* of the flock: and again by his *skill* affordeth *direction* to the *ſimpleneſſe* of the flock. And theſe are the two ſubſtantiall parts of all *leading*.

Theſe twaine (as two *arms*) did GOD appoint in the wilderneſſe, to *lead* His people by. Afterward, over theſe twaine did he yet ſet another, even the power and authority *Regall*, in place of the *Head* (as Himſelf termeth it;) and to it, as ſupreme, united the regiment of both. The conſideration of which *Power*, I meddle not with (as being not within the compaſſe of this *verſe*) but only with the hands of regiments *Eccleſiaſticall* and *Civill*. Which (as the two *Cherubims* did the *Arke*) overſpread and preſerve every eſtate. One (ſaith *Iehoſaphat*) diſpenſing *Res Iehovæ*, the LORDS *buſineſſe*; the other dealing *in negotio Regis*, the affaires of *Eſtate*. One (ſaith *David*) intending the *worſhip of the Tribes*; the other, the *Thrones for Iuſtice*. One (ſaith *Paul*) being for us in τὰ πρὸς Θεὸν, things pertaining to *God*; the other in τὰ βιωτικὰ, matters of this preſent life. The one *Pro aris*, the other *Pro focis*, as the very Heathen acknowledge.

1 Sam. 15. 17.

2 Chronr 19. 6

2 Chro 19. 11
Pſal. 122. 4 5.

Rom. 15. 17.
1 Cor. 6. 3.

1 Theſe two are the *hands*, neceſſary to the body, and neceſſary each to other. Firſt, they be (both) *hands*: and the hands (we know) are *paires*. Not *Moſes* the hand, and *Aaron* the foot; but either, and each the hand. And as they be a *paire of hands*, ſo be they alſo a *paire of brethren*. Not *Moſes de primis*, and *Aaron de noviſſimis populi*; Not *Moſes* the *head*, and *Aaron* the *taile*: Not *Moſes* a *Quis* (as S. *Hierome* ſpeaketh, out of the the *twenty two* of *Eſay*) and *Aaron* a *quaſi quis*; but, both of one parentage, both one mans children.

Eſay 22.

2 Secondly, being (both) *hands*, neither of them is ſuperfluous; no more to be

be ſpared, then may the *hands* : but both are abſolutely neceſſary ; and a maymed and lame eſtate it is, where either is wanting. The *Eſtate* of *Iſrael* (in the *ſeventeenth of the Iudges*) without a *Civill Governour* prooved a very maſſe of confuſion. The very ſame Eſtate (in the *ſecond of Chron. Chapter* XV.) *Sine ſacerdote docente*, no leſſe out of frame. Miſerable firſt, if they lack *Ioſua*, and bee as ſheepe wanting that Shepheard. And miſerable againe, if they lacke JESUS, and be as ſheepe wanting that Shepheard. *Moſes* is needfull, in the want of water, to ſtrike the rocke for us, and to procure us ſupply of bodily reliefe. *Aaron* is no leſſe: For hee in like manner reacheth to every one food of another kinde (which we may worſe be without) even the *bread of life*, and *water* out of the *ſpirituall Rocke*, which is CHRIST JESUS. *Moſes* we need, to ſee our forces led againſt *Amaleck*, for ſafeguard of that little we hold here in this life : and *Aaron* no leſſe, to preſerve our free-hold in everlaſting life : for the great and mighty Κοσμοκράτορες, the *legions* of our ſinnes, the very forces of the Prince of darkneſſe are overthrown by the ſpirituall weapons of *Aarons* warfare. *Moſes* may not be ſpared from ſitting and deciding the cauſes which are brought before him. No more may *Aaron*, whoſe *Vrim* giveth anſwer in doubts no leſſe important ; and who not only with his *Vrim* and *Thummim*, giveth counſell, but by his *incenſe* and *ſacrifice* obtaineth good *ſucceſſe* for all our counſells. In a word : If *Moſes rod* be requiſite to *ſting* and *devoure* the wicked ; *Aarons* is alſo, to *receive* the good, and to make them to *fructifie*. If *Moſes hand* want, with the ſword to make us a *way* : *Aarons hand* wants too, with a *key* to give us an *entrance*. And thus much will I ſay for *Aaron* (for the *Divell* hath now left *to diſpute about Moſes body*, and bendeth all againſt him) that, the very firſt note of difference in all the Bible, to know GODS *people* by, is, that as *Cain* and his race begun at the *City wals* firſt, and let Religion (as it might) come after, any it skilled not what : So the poſterity of *Seth* (*the people of* GOD) begun at the Church (*Et cœptum eſt invocari*) at the worſhip of GOD and His Tabernacle ; as the point of principall neceſſity in their accompt, and (as CHRIST reckoned it) *Vnum neceſſarium*. And truly, if we be not *Populus*, a people, but *Populus Tuus*, GODS people, we will ſo eſteeme it too. For, as for juſtice and law and execution of them both, *Taliter fecit omni populo*, it is every where to be had, even among the very *Heathen* and *Turks* themſelves. So is not GOD'S *truth* and Religion and the way of righteouſneſſe. No : *Notus in Iudæâ Deus* (ſaith the *Prophet* in the laſt *Pſalme*) that is only to be had in the *Church*, and *Non taliter fecit omni populo*, *he hath not dealt ſo with every people*. Every people *have not knowledge of His Lawes*. So that, if the Governour be not meerly *Paſtor agreſtis*, a rurall ſhepheard, ſuch as are in the fields, and the people of GOD, in his eyes, no better than *Pecora campi* ; ſo that, if he keep them one from goring another with their hornes, and one from eating up the others locke of hey, all is well and no more to be cared for of *Gallio* : but, that he be like the *great Shepheard*, the *good Shepheard*, the Prince of Shepheards, who was *Paſtor animarum* (as Saint *Peter* calleth him) a *Shepheard of ſoules* ; to ſee alſo that they be in good plight, that they be *led in the way of truth*. It will eaſily be yeelded to, that *per manum Moſis*, is no full point, but needeth [*and Aaron*] to be joyned to it. *Moſes* himſelf ſaw this, and therefore (in the *fourth of Exodus*) when he had divers times ſhifted off this *ſole leading* ; while *God* ſtood ſtill upon *Ecce mittam te* ; At laſt, when *God* came further and ſaid, *Ecce Aaron frater tuus, mittam eum tecum*, that contented him, and then he undertook it ; as knowing, theſe were like hands, maimed, the one without the other ; but that, *Moſes* and *Aaron* make a compleat Government.

Iudg 17.6. 2 Chro. 15.3. Num 27.17. Mat. 9.36. Exod. 17.9. Ioh 6.48 51. 1 Cor 10.4. Exod. 17.8. Epheſ 6.11. Gen 4.26. Luk. 10.42. Pſal. 76.1. 1 Pet. 2.25. Exod. 4.14.

3 And what ſhould I ſay more? They be *hands* and the body needeth them both: They be *hands* and they need each other. *Moſes* needeth *Aaron* : For, *Moſes hands* are *heavie* and need a ſtay : and *Aaron* it is, that keepeth them *ſteddy*, by continuall putting the people in remembrance, *that they be ſubject to principalities* ; by winning that at their hands by his continuall *dropping* his word upon them, which *Moſes*, for the hardneſſe of their hearts, is faine to yeeld to. By ſtrengthening mainely *Mo-*

ſes *Debita legalia*, duties of *Parliament* and *common Law*, by his *Debita moralia*, duties of *conſcience* and *Divinitie*. And whatſoever action *Moſes* doth impriſon, *Aaron* impriſoneth all the thoughts any ways acceſſary to the action. Which thoughts if they may run at libertie, the action will ſurely be bailed, or make an eſcape, and not be long kept in durance. And ſo many waies doth *Aaron* ſupport and make both more *eaſie*, and more *ſteadie*, the *hands* of *Moſes*.

And *Moſes* (for his part) is not behind, but a moſt *jealous* preſerver of *Aaron's* honour and right every where. Every where *mild*, ſave in *Aarons* quarrell, and with thoſe only, that murmured againſt *Aaron*, and ſaid *he tooke too much upon him*. Take but his prayer for all (becauſe I would end;) his prayer made for *Aaron* by
Deut. 33. 11. name (in the 33. *Deut.*) and theſe three points in it: *Bleſſe, O Lord, his ſubſtance*: therefore he would never have heard, *Vt quid perditio hæc?* that all is loſt that is ſpent on *Aaron's* head. Then, *Accept the worke of his hands*: therefore he would never eaſily
1 Sam. 22. 17. have excepted to, or with a hard conſtruction skanned all the doings of *Aaron*. Laſt of all, *Smite through the loynes of them that riſe up againſt him*: therefore he would never have ſtrengthened the hand of his evill willers, or ſaid (with *Saul* to *Doeg*) *Turn thou and fall upon the Prieſts*.

2 Tim. 3. 8. To conclude, *Moſes* and *Aaron* (both) have enemies: as *Aaron* hath *Coreh* and *Dathan*, that repine at him; ſo hath *Moſes* (too) *Iannes* and *Iambres*, that would withſtand him. And he that at one time diſputes about the bodie of *Aaron*, may alſo here-
Iude 9. after (for he hath done it heretofore) diſpute about the body of *Moſes*. It is good therefore they be reſpective each to other: *Aaron* help *Moſes* in his lot; and *Moſes Aaron* in his; that they ſtand in the gap one for another; that ſo, their unitie may be *hand* in *hand*, as the *unitie of brethren*, ſtrong and hard to break, *as the barres of a palace*.

The Lord, by whoſe Almighty power all governments do ſtand, thoſe eſpecially wherein the people are *led* in *the way of his Sanctuary*; as he hath graciouſly begun to *lead* us in that way, ſo leave us not, till we have finiſhed our courſe with joy. Knit the hearts of *Moſes* and *Aaron*, that they may joyne lovingly: Teach their hands, and fingers of their hands, that they *lead skilfully*: Touch the *hearts* of the *people*, that they may *be led willingly*: that by meanes of this happy conduct, ſurely without error, and ſafely without danger we may *lead* and be *led* forward, till we come to the fruition of his promiſe, the expectation of our bleſſed hope even the eternall joyes of his celeſtiall Kingdome, through *Ieſus Chriſt* our *Lord*. To Whom, &c.

A SER-

A SERMON PREACHED
BEFORE QVEENE ELIZABETH,
At *Saint* IAMES'S, on *Wedneſday*, being the XXX. of *March*, *A.D.* MDXCIII.

MARKE Chap. XIV. Verſ. IV, V, VI.

Erant autem quidam indigne ferentes intra ſemet-ipſos, & dicentes, Ut quid perditio iſta unguenti facta eſt? &c.

Therefore ſome diſdeigned among themſelves, and ſaid: To what end is this waſte of ointment?
For, it might have beene ſold for more than three hundred pence, and been given to the poore: And they grudged againſt her.
But Jeſus ſaid: Let her alone; why trouble ye her? She hath wrought a good work on Me.

THis action of *waſte*, (which by *ſome* is brought, and, by CHRIST our SAVIOUR, traverſed) was againſt a *woman* (ſaith Saint MARKE, the verſe before:) which woman (as S. JOHN hath it, *Chap.* XI. *Verſ.* 2.) was MARY MAGDALEN; now a glorious Saint in heaven, ſometime, a grievous *ſinner* upon earth.

Saint *Auguſtine* noteth; Of all thoſe that ſought to *Chriſt*, She was the only *ſinner*, that for ſin only, and for no bodily grief or malady at all, ſued and ſought to Him. Of whom being received to grace, and obtaining a *quietus eſt* for her many ſins (a benefit inestimable, *Et quod nemo ſcit, niſi acceperit*, which they only know, and none but they, that have received it) as,

as, *much* was *forgiven her*, ſo, *much ſhe loved*. And ſeeking by all meanes to expreſſe her *multam dilectionem propter multam remiſsionem* (as CHRIST ſaith, *Verſe* 8.) ὁ ἔχει ἐπάνω; nothing ſhe had, was too deare. And having a precious confection or ointment, of *Nardus*, the chiefe of all ointments; and, in it of νάρδου, the chiefe of all *Nardi*; and in it too, not of the leafe, but (of the very choice part thereof, of) the *Spike*, or flower; both, for the making, true; and for the value, coſtly; that did ſhe beſtow. And that frankly: For ſhe did not drop, but *powre*; not a dramm or two, but, a whole *pound*; not reſerving any, but *breaking box* and all: And that, not now alone, but three ſeverall times one after another.

Luk. 7. 47.

This ſhe did: and (as it may ſeem) the coherence fell out not amiſſe. This outward *ointment* and *ſweet odour*, ſhe beſtowed on *Chriſt*, for the *oile of gladneſſe*; for the *ſpirituall annointing* (as S. *Iohn*;) and the *comfortable ſavour of his knowledge* (as S. *Paul* cals it) He beſtowed on her.

Pſal. 45. 7. 1 Ioh. 2. 20. 2 Cor. 2. 25.

This as it was well done, ſo, was it well taken of CHRIST; and ſo ſhould have beene, of all preſent, but for *Iudas* (ſaith Saint *Iohn*.) Who, liking better *odorem lucri ex re qualibet*, than any ſent in the Apothecaries ſhop, ſeeing that ſpent on CHRISTS *head*, that hee wiſhed ſhould have come into his *purſe*; repined at it. But that, ſo cunningly, in ſo good words, with ſo colourable a motion (1. That it was a needleſſe expenſe, indeed *a waſte*: 2. That it might have been beſtowed much better to the reliefe of many *poore people*:) as that he drew the Diſciples (*ſome of them*) to favour the motion, and to diſlike of *Mary Magdalen* and her doing. So that, both they and he joyned in one Bill: but he, of a wretched covetous mind; they; of a ſimple plain intent and purpoſe, thinking, all that was well ſpoken, had been well meant.

Which action of theirs, for that it was brought, Not only againſt her that beſtowed it; but even, againſt CHRIST alſo that admitted it, though not ſo directly; (as it were, againſt her, with *Vt quid perditio?* againſt Him, with *Vt quid permiſsio?*) for that alſo, it might be a dangerous preſident in ages to come, if nothing were ſaid to it; and ſhut all *boxes* and bar all *ointments* for ever: Our SAVIOUR Himſelfe taketh on him, to plead her cauſe. Not only excuſing it (in *Sinite illam*) as no *waſte*; but alſo commending it (in *bonum opus*) as a *good worke*: That the *ointment* was not ſo pleaſant to His ſenſe, as her thankfulneſſe acceptable to His Spirit: That the ointment, which then filled the houſe with the ſent, ſhould fill the whole world with the report of it; and as farre and wide as the *Goſpell* was preached, ſo farre and wide ſhould this act be remembred, as well for her commendation that did it, as for our imitation that ſhould heare of it.

We ſee, both the *occaſion*, and *ſumme* of theſe words read. Which may aptly be ſaid, to containe in them a diſputation or Plea, about *Mary Magdalen's* act, whether it were well done, or no. Whereof there are two principall parts: *Iudas*, with *ſome* other *ad oppoſitum* againſt it; to have *Mary Magdalen* reformed, and her *box* converted to better uſes: CHRIST for it, and againſt them: *Sinite*, that He would have it ſtand; yea, that He would have it acknowledged for that, it was, *Bonum opus*.

The Diviſion

I. In the intreating whereof, theſe three points I purpoſe: 1. Firſt of *Iudas* his Motion: and in it [1] The ſpeech it ſelfe, *Vt quid perditio, &c?* [2] The Speaker, *Some of them:* [3] The *Mind*, or affection; *though much*.

II. 2 Secondly, of *Chriſt's* Apologie: and in it [1] That it is *ſufferable*: [2] That it is *commendable*: [3] The *reaſon* of both, *In Me*; for that *on him*.

III. 3 Laſt of all, laying both together: (The former, That it is a *good worke*; The latter, That *yet grudged at*:) that good actions oftimes meet with evill conſtructions; therefore, [1] though we doe well, yet we ſhall be evill ſpoken of: and again, [2] though we be evill ſpoken of, yet we muſt proceed to do well. The uſe, we ſhall make, is (briefly) *Ex factis facienda diſcere*, by report of that which hath beene done heretofore, to learne, what to do in like caſe, hereafter. whereof, that I may ſo ſpeak, &c.

Of

OF the *tongue*, the *Pſalmiſt* ſaith, it is *the beſt member we have*, (*Pſal.* 108.1.) and S. *Iames* (*Chap.*3.6.) it *is the worſt*, and that it *marreth* all the reſt. The nature of the tongue (thus being both *good* and *bad*) maketh, that our ſpeech is of the ſame complection, *Good* and *bad* likewiſe. Whereof this ſpeech, (here) is a pregnant example. Good in ſubſtance, as I ſhall ſhew preſently: Evill, in circumſtance (as we ſhall afterward ſee) as neither well meant, nor well applyed. I

Iudas motion.
1 The ſpeech.
Vt quid perditio

In the *ſpeech*, I commend two good things: 1 The *Abuſe* noted, *Vt quid*, &c. 2 The *Vſe* ſet down, *Potuit*, &c. Not only the Defect; Not thus *waſted*: but, the Proviſion how; *Turned into money, and diſtributed to the poore.*

We begin with the firſt: *Vt quid perditio*, &c? Surely a good ſpeech, and of good uſe, and to be retained. Religion and Reaſon (both) teach us, In all things, to regard both *Quid*, and *Vt Quid*: No leſſe to *what end*, we do, than *what* we do: And both of them cenſure, Not only what is done to an *evill end*, wickedly; but, what is done to *no end*, vainly. *Quem fructum*, *What fruit* (ſaith S. *Paul*) A good queſtion: and, if it have none, *Vt quid terram occupat*, *Why troubleth it the ground?* (ſaith CHRIST.) So that *Religion* alloweth not *waſte*; cenſureth idleneſſe: and in all things calleth us to our *Vt quid hæc?* Rom.6.21. Luk 13.8.

And this, as in all things (in *waſte of time waſte words*, addle queſtions:) ſo yet chiefly, in that which we call *Bonum utile*. The very goodneſſe of which things is, in their *uſe*; and they, no longer *good*, than they have an *uſe*, which if they loſe, they ceaſe to be good. So that in them, not only thoſe things that are miſpent upon wicked uſes; but, even thoſe alſo that are idly ſpent to no uſe, they are loſt, laviſhed, and no good commeth of them. And therefore in them, *Vt quid perditio*, indeed? is well ſaid. This they learned of *Chriſt* himſelf: who in the *gathering of the broken meat*, gave charg *ut ne quid perdatur*, that no *waſte* ſhould be made. Indeed, *Vt quid perditio ulla?* whereto, either this or any *waſte* at all? So that, *Religion* is an enemy to riot; and good *huſbandry* is good *Divinitie*. Ioh.6.12.

It is GODS will, that, of our goods *Iuſtitia condus ſit*, *Iuſtice* ſhould be *Purveyor*; and they rightly gotten: *Temperantia promus*; *Temperance* the *Steward*; and they not waſtfully ſpent. Conſequently, Neither *waſte*, *in buying*: but (as *Chriſt*) ὧν χρείαν ἔχομεν (Not ὧν χῆτε, but ὧν χρείαν; Not, whereof we may have *uſe*, but, whereof we have *need*, and cannot be without it.) 1 Ioh.13.29.

Neither *waſte* in *ſpending*: Οἰκονομία, a *diſpenſation*, not a diſſipation; a laying forth, not διασκορπισμὸς, a caſting away; a wary ſowing, not a heedleſſe ſcattering; and a ſowing χείρει, ὐ δρακτῇ, by handfuls, not by basketfuls (as the Heathen man well ſaid.) 2

Neither *waſte* in *giving*; Not, making χάριτας, πόρνας, the *Graces* (which be *Virgins*) not proſtituting them and making them common; but (as the *Apoſtles* rule is) καθότι τις χρείαν εἶχε, *as need ſhall require*. So that, to all, to needleſſe *laying out*, to *ſuperfluous expence*, to *unneceſſarie largeſſe*, *Vt quid perditio?* may be ſaid. The reaſon whereof is well ſet downe: That, if we waſte it in *needleſſe* expences, we ſhall not have enough for *neceſſary* charges: if we laviſh out in *waſting*, we ſhall leave but little for *well doing*. Whereof, our times doe yeeld plenteous teſtimonie; In which, *Nabals waſte*; which being a ſubject, makes a *feaſt like a King*; the *Aſſyrians waſte*, every meane perſon, in *apparell like* a young *Prince*; *Eſaus waſte*, in carrying a retinue of *foure hundred* at his heeles; *Shallums waſte*, in *incloſing our ſelves in cedar*, and *lifting up our gate* on high: (Once for all, I proteſt, and deſire it may be graciouſly received, I doe not, ſo much as in thought, once ayme at the eſtate of the Higheſt, whoſe glory I wiſh to match, yea, to ſurpaſſe *Salomon in all his royaltie*: but) This riotous miſ-ſpending, where no need is, hath eaten up our *Chriſtian* Act.2.45. 1 Sam.25.36. Gen 34.1. Ier.22.15.

Christian bestowing, where need is. Lesse *waste* we must have, if we will have more *good works*. It is truly called *perditio*: It is the losse and *destruction* of all our good deeds; and I pray GOD, it be not also, of our *reward* for them.

Vt quid perditio, is a fault: But, *ut quid perditio hæc*, is a greater. For [*hæc*] wanteth not his *emphasis*; but is, as if he should say: If the summe had beene little, or the value small, it might have beene borne: if *twenty* or *thirty pence*, it might have beene winked at: But, if it come once into the *hundreds*; so great a summe, so much; verily, it may not, it ought not to be suffered.

Thus much for *Perditio*, the idle *waste*, the *abuse*. Now followeth *Iudas* plot, the use he wisheth it put too. For first, he maketh a perfect valuation and estimate of what it would rise to; (and it may seeme strange how he should be so skilfull an Auditor of the price of rich ointments; But, he hit it well; for, so (saith *Plinie*) the best *Nardus* was so worth:) And that is a materiall point. For, the greater the summe, the more colour of complaint; *Vt quid perditio ulla*; but specially, *Vt quid perditio hæc unguenti*, of so rich an ointment? Then, from his audit, he commeth to his *Motion*, *Potuit vendi, &c.* *Sale* to be made, the monie to be *divided*, and the poore to be relieved. This is his Supplication: and, this second is better than the former. Indeed, *ut quid perditio*; may be the speech of a *Niggard*: But this second that followeth, cannot but proceed from a liberall mind, *Potuit vendi, &c.* In that he speaketh not to have it spared; but to have it converted to better uses. And, this is a blessed conjunction, when honest sparing, and charitable relieving; when *frugality* and *liberality* go together. Such is this Motion: whereto no man can take exception. Naturally, our bowels yern, and we have an inward compassion, at the misery of our brethren: and, *Gods Law* willeth not to hide our selves from our own flesh, but, when we have served our need, to give to the poore.

The motion then, is both frugall and charitable: and besides, if we looke more narrowly into it, there appeareth great zeale in it. All *waste* things, he wisheth, *the poore* had. Yea, it seemeth, he reckoneth it *waste*, that the poore is not the better for: that, to be mispent, that might be better spent, and is not. And very exactly driveth to this point: That our goods may go, not, to *some end*; nor to some *good end*; but, to the very *best end* of all, The *reliefe of the poore*. Sure, when I consider the sobriety, bounty, zeale of the speech, I think, many wise heads could not in so few words, have contrived a better or more pithy motion: That that which is otherwise lavished upon one, may be imployed to the benefit of many: that these so many *hundreds* may be bestowed rather in *nourishment*, than in *ointment*; rather on necessary reliefe, than upon needlesse delight: rather on a continuall good, than on a transitory smell: rather, that many hungry *bellies filled*, than that one *head annointed*. Sure, howsoever it was meant, or applyed, the speech (in it selfe considered) is to very good purpose: even IUDAS speech, without IUDAS application.

2 The *Persons* that speak. *Some of them.*

We be now to enquire, of the *person*, by whom; and after, of the *intent*, wherewith it was spoken.

We are naturally carried, of a good speech to enquire the *author*: partly, in an honest inclination (as *Salomon* saith) *to kisse the lippes of him that answereth upright words*: Partly, because it is a matter of importance, not onely to weigh *quid dicatur*, but also *quis dicat*. Τέτῳ ἐδοκεῖ ὁ πείθων τῷ λέγοντι, ὁ λόγῳ: Many times, we be more perswaded with the *minde* of the *speaker*, than with the *body* of the *speech*; and their *Positions* move not so much, as do their *Dispositions*. It is very materiall, in all (and so, in this) to aske, *quis hic loquitur?* For, who can choose, but speake all good of the speech? Surely, if we had not been told otherwise, *Zelotæ vocem*, we must needs have thought it, to have beene *Simon Zelotes*. *Zelotæ vocem putas, Iscariotæ est*: One would imagine, it was *Simon the Zealous*: It is not so, it was *Iudas* the *covetous*. *Some of them* (saith Saint *Marke*:) *of his Disciples* (saith Saint *Matthew*:) and namely

Pro. 24. 26.

Mat. 26. 8.

namely *Iudas* (ſaith Saint *Iohn*) who firſt ſtood up, and tooke this exception; and, after him, *ſome* others, So that, it was *Iudas*; and, by his perſwaſion, *Some* beſides: For, if he had not ſtirred, they would have taken it well enough: Such is the danger of ſiniſter ſpeaches. Let us begin with *Iudas*. Iohn 12. 4.

And here firſt, we begin ſomewhat to ſuſpect: that it commeth from *Iudas*. *Iudas*, it is well knowne what he was. At that very inſtant, that this *Vt quid* was in his mouth, his fingers were in CHRISTS coffers, and one might have ſaid it to him, *Vt quid*, *&c.* And, for all he ſpake againſt *waſte*, he waſted and made havocke of his Maſters goods: And a little after, he might have beene charged, with a worſe matter: And yet, he preferres motions. CHRIST telleth us, what he was (*Iohn* 17. 12.) *Filius perditionis*: and this terme marreth all; that the *childe of perdition* ſhould finde fault with *perdition*. The caſe is like, when they, that have waſted many pounds, complaine of that peny waſte which is done on CHRISTS body, *the Church*. Or, when they, that in their whole dealings (all the world ſees) are un-reformed, ſeriouſly conſult, how to reforme the *Church*. When they, that doe no good with their owne, deviſe what good may be done with *Mary Magdalens*: they, that have ſpent and ſold and conſumed themſelves, and never in their whole lives ſhewed any regard of the poore; when they talke of charitable uſes, *O dolor*! (ſaith *Auguſtine*) *Quis tulerit?* (ſaith the *Poet.*) *Vt quid perditio?* doth but evill fit theirs mouthes. GOD helpe us, when *Iudas* muſt reforme *Mary Magdalen*.

This, is a greife: would, this alone. But, a greater greife it is to ſee, how he is matched in this complaint: That, in this murmuring, *ſome* other; divers well diſpoſed and of the better ſort of CHRISTS *Diſciples* joyne with him, and take part againſt *Mary Magdalen*. Who, rather carried with the ſpeech, than heeding the Speaker, were drawen into the ſocietie of the ſame repining. And this (ſure) is *Scandalum magnum*, when evill counſell meeteth with eaſie beleefe, and ſubtiltie findeth credulitie. When the *Phariſees* can perſwade IOHNS *Diſciples* to muſter with them, and ſay, *Why doe wee and* IOHNS *Diſciples faſt?* whom you cannot but ſay, are good men, whatſoever you thinke of us. When *Iudas* can ſay: Why doe I, and CHRISTS owne Diſciples reprove this? So is it with us; Not, to ſee *homines perditos queri de perditione*, them ſpeake of waſte, that have waſted themſelves; (for, that might be digeſted:) but, to ſee grave and goodmen erre the ſame errour, and draw in the ſame line with them. But (no doubt) that which carried theſe here, leadeth them too, *Pretences*: that, which was able to deceive CHRISTS *Diſciples*, deceiveth them too. And, this is the difference: That the *Diſciples*, in a good meaning, went with him; becauſe they ſaw, hee ſaid well: But *Iudas*, upon a greedie covetous mind, to have his owne turne ſerved. For, *cui bono?* if it had come to the poore, who ſhould have had the diſtribution? It was his office: ſo that it may be, he ſpake for himſelfe. Which did plainly appeare by the iſſue. For, upon better information given by CHRIST, the Diſciples were anſwered, and remained content. But *Iudas* grew enraged, and fell from evill to worſe; from covetiſe, to malice; from ſacriledge, to treaſon: Even to this dangerous reſolution, *Vendere nardum*, or (if not) *Vendere Chriſtum*; and to ſubvert Him, that he might not ſpoile. For all the world, as ſome in our time, that ſought helpe of authoritie, while they had hope, that way to prevaile: but, when that came not; ſince, begin to hold, they will and may do it, without ſtay for authority; and ſeeke to ſubvert the State, they cannot forme to their phanſie. My hope is, and ſo is my prayer; That thoſe which have hitherto beene carried with their plots and *pretences*, now they be enformed and ſee what the truth is, may doe (as the Diſciples) leave *Iudas* in his *murmuring*, and let *Marie Magdalen* be quiet. Marke. 2. 18.

That which we learne of this part, is: 1. From *Iudas*; That a good ſpeech may droppe out of an evill mouth. As (ſure) ſetting aſide that the *hands be Eſau's*; the *voice* might become *Iacob* well enough. This inſtruction we have from *Iudas*: It was GODS will, that even hee ſhould preach, and we learne ſome good leſſons by him. And, this we may learne: That, No *waſte* is to be made: And if we learne it, even I Gen. 27. 22.

he ſhall *co-operate to our good*. And, as from him we have this ſpeech for our *Oeconomie*; ſo, from *Caiphas* (as bad as hee) wee have another full as good, for our *Policie*.
Ioh 11. 50. That ſpeech (which S. *Bernard* can never enough commend:) *Melius eſt ut pereat unus quàm unitas*. Both evill meant (I grant:) but, both well ſpoken, where their
Mat 11.19. place is. So, it pleaſeth God, that we ſhould heare His *wiſdome juſtified* (not only out of the mouth *of her owne children*, but) even out of the mouthes of the *children of folly*. That he might condemne evill things, even by evill men: and evill men,
Luke 19.22. *non ex ore ſuo*, not from His own, but from their owne mouths; and ſo their condemnation be juſt.

From the *Diſciples* too eaſie beliefe, we learne *Credit omni verbo*, not to truſt
Prov.14.15. phraſes and oyled ſpeeches too faſt: Never, by the liſt, to conclude of the cloth. Seeing, not only *Vaſa electionis*, but *filii perditionis*, ſay well. But, if we heare much adoe about *Vt quid perditio*, to ſtay and thinke; May not this be *Iudas* that ſpeaketh now, as once it was? And if it bee, to ſuſpect, when he ſpeakes well. Of this aſſuring our ſelves (what S. *Paul* telleth us of ſadly;) that not only *Mary Magdalen* ſhall be reformed, and her ointment maligned, and the poore oppoſed, but
Phil.1.18. even CHRIST Himſelfe *preached, obtentu, under pretence*. Therefore, it ſtandeth us in hand, to looke to the *Diſpoſition*, as well as the *Poſition*: and not to run head-long, to ſay ſtraight *Vt quid*, as faſt as they. So much for the *Speaker*.

3 The *affection* wherewith it was ſpoken. *Indignè ferentes, & intraſe dicentes.*

With the *Perſon* by whom, wee propound the *affection*, wherewith it is ſpoken. For, as the Perſon is a *preſumption*: So, if this can bee had, it maketh a full *evidence*. And that is in theſe words, ἀγανάκτησεν ἐν ἑαυτῷ, that *hee thought much with himſelfe*.

The ſpeech, for the *poore* (if it be kindly) doth naturally come from the compaſſion of charitie, and not from the grudging of a greedy deſire; as this is ſaid to do. And ſo ſhould we have conceived of this; that, from the care *of the poore* (no doubt:) but that, the *Spirit* of GOD maketh a window in his breſt, and lets us ſee the ſecrets of his heart; and telleth us, it was not the care of the *poore*; *Non, quia pertinebat ad*
Iohn 12.6. *eum de pauperibus*, but, *quia fur erat*, becauſe *he bare the bagge*, and tooke order, it ſhould never be over heavie, but that he might well beare it; and thought all too much that went beſide it.

Which, is a point of great uſe to be underſtood. It is one of the *myſteries of iniquitie*, that, ever there be two *Quia's* belonging to bad purpoſes (as S. *Marke* ſaith:) One, ἐν ἑαυτοῖς, *within*, in heart: the other, λέγοντες, *without*, in ſpeech. Another *quia*, they *thinke in their hearts*; and another, they *ſpeake in our eares*, which is the *non quia*. [1] The one, a true *cauſe* inwardly intended: [2] The other, only a *colour*, outwardly pretended. As, in this: the true *quia* (ἐν ἑαυτοῖς) a wretched humour to provide for himſelfe: The pretenced *quia*; (λέγοντες) a charitable affection to provide for the *poore*. All
Iohn 12.19. ſins have ſo. *Mundus ſequitur eum*, the true cauſe (envie ἐν ἑαυτοῖς;) but, they told ano-
Iohn 11.48. ther *quia*; (λέγοντες) *Venient Romani*, the ſafety of the State. *Herod* would learne where
Mat.2.16,8. he might find CHRIST; the cauſe (indeed) to *murther him*; the cauſe (in ſhew) to *worſhip him*.

Intra ſe. It is no new thing but common and uſuall, in all exceptions to Religion, the true cauſe is ἀγανάκτησις, a *thinking all too much*; a *thinking*, all is *perditio*, all loſt that commeth not to us, that we gaine not by. We ſee, it was the true reaſon, the men of *Sichem* made among themſelves, why they would become of *Iacobs* Religi-
Gen.34.34. on, and be circumciſed: *Nonne omnia quæ habent, noſtra erunt? Shall not all they have bee ours?* It was the very reaſon, whereby *Haman* went about to perſwade *Aha-*
Eſter 3.9. *ſuerus* to ſuppreſſe the *Iewes* Religion: Let it be done, and *I will weigh* ſo many *thouſands* to the Kings coffers. And in the New Teſtament, it was the very reaſon,
Act.19.25, *Demetrius* there uſeth: O, *crie* for *Diana*, *Magnifie* her, *Quia inde nobis erit acquiſitio, we ſhall be all gainers by it*. God knowes this is the true cauſe, and the Analogie of

of Religion to many: It was ſo to *Iudas*: and, GOD grant, the like be not found in *Iſrael*.

Now though this be the true, yet this in no wiſe muſt come into λέγειν, and bee ſpoken. If *Iudas* had dealt plainly, he ſhould thus have framed his ſpeech: *Vt quid perditio? potuit vendi & mitti in crumenam meam*: but, that had beene too harſh; for, that had beene plaine ſacrilege: And, of *Sacrilege*, S. *Paul* ſeemes to ſay, *Rom.* 2.22. it is (if not worſe, yet) as bad as *Idolatrie*: *Thou that pulleſt downe Idols, committeſt thou ſacrilege?* As if he held, as good a *falſe religion*, as a *ſpoiling religion*. Therefore, that muſt be kept ἐν ἑαυτῷ and not come into λέγειν, but it muſt be ſhrowded; as indeed, the Heathen man ſaid, Μέγιστον δεῖπνῳ φροντίστης ἡ πομπεία, Bad attempts need only an handſome pretence: for, with the reſt they can diſpence: with GOD, and His *Word*, and feare, and conſcience and all: and, ſo a *pretence* had, it is all they deſire. *Dicenter.* Rom. 2.22.

Now, no pretence more fit (to make them perfect Maskers) than S. *Pauls vizor* μόρφωσις εὐσεβείας; and S, *Peters cloke* ἐπικάλυμμα; the *vizor of godlineſſe*, and the *cloke of Religion*. And, ſuch was *Iudas* here; a charitable, carefull proviſion for the reliefe of the poore. Whom though (the *Holy Ghoſt* ſaith expreſly) he *cared not for one jot*, yet maketh he them his ſtalking-horſe; and *Pauperibus* is the point: that, is it, he ſeeketh for, and (God knoweth) nothing elſe. 2 Tim 3.5. Ioh. 12.6.

This his ſacrilegious wicked humour he covereth under zeale of the *poore*: And ſo, to hide one fault, committeth two. Firſt, *Sacrilege*; then, *hypocriſie*.

And, *it is no new thing under the Sun* (as *Salomon* tels us) to *gild a potſheard with gold-foile* (that is) to over-lay a *falſe heart*, with *zealous lips*. *Abſoloms vow* was the maske for his conſpiracie againſt *David*. *Iezabel's faſt*, her *vizor*, for the oppreſſing of *Naboth*. And here, we have an invective againſt *waſte*, a ſupplication for the *poore*, in *Iudas* mouth, and yet *ſeven abominations in his heart*. Prov. 26.23. 2 Sam. 15.7. 1 King. 21.9. Prov. 26.25.

Is it not heavineſſe unto death, to conſider this? Well ſaid the *Wiſeman*: *O wicked abomination, whence art thou come to cover the earth with deceit!*

But more need had we to beware, than complaine. And indeed, all we learne from this point, is *Noviſſe & Odiſſe*, to know and avoid. To know, ſuch there be, as cover ſacrilege with zeale; and with good uſes, cover no good intents. To know them and to avoid them. And, the better to doe that, to marke the end of him, that here uſed it, and ſee, what became of him: How, from this ſin, by *Gods* juſt judgement, he fell to *perditio*; and from it (after) to *make away himſelfe*. To whom, in that caſe, truly might have beene ſaid, *Vt quid perditio*, indeed? But this was his end in this life, and in the other, he hath *his portion with hypocrites*, and they, with him, *in the lake of fire and brimſtone*. Mat. 24.51.

So much for the [1] Speech it ſelfe; [2] for the Speaker; and, in him, both his perſon, [3] and his intent.

Now, as Juſtice would, let us heare *alteram partem*. Theſe are ſhrewd preſumptions: yet let us not reſolve, but ſtay, till CHRIST have ſaid; And if he miſlike it too, Sell it and ſpare not. II CHRISTS *Apologie.*

But JESUS, *&c.* There was (ſaith Saint *Gregory*) no errour of the Diſciples, *præſente Magiſtro*, while CHRIST was preſent with them, but it was *Salutaris error, quia totius Mundi ſuſtulit errorem*, a wholeſome and profitable errour, for it rid the world of an errour for ever after. We may well applie it to this. We ſhould have been of *Iudas* mind; and, that that carried the *Diſciples*, have gone for currant, had not our Saviour CHRIST over-ruled the caſe, and ſtayed the ſale of *Mary Magdalens ointment*; and in ſtaying it, ſaid enough to ſtop their mouths for ever, that make the like motions.

Which to doe the more firmely, albeit CHRIST might well have excepted to *Iudas* perſon, as unfit: (what, the *ſonne of perdition*, talke of *perdition?*) Or laid open his intent, as wicked and execrable (*Vt quid hoc ſacrilegium? Vt quid hæc hypocriſis?*)

ſis?) Yet, the more ſufficiently to doe it; Hee waves both, and joynes iſſue upon the very point it ſelfe; admitting, all had beene ſimply and honeſtly both ſaid and meant.

Wherein, He keepeth this order: Firſt, propoundeth, that, what was done, it was *ſufferable*, and ſhe not to be troubled for it: *Sinite illam, &c.* Secondly, it was a *good worke*: and therefore ſhe not only to be excuſed, but to be *commended*, for it. Thirdly, the reaſon and warrant of both, (*In me*) for that, it was done *upon Him*: On whom, nothing that is beſtowed can be ſaid to be loſt, but muſt and ought to be ſaid, to bee well beſtowed. So that, there is a full anſwer to every point of *Iudas* bill; *Vt quid* for *Vt quid*: *Vt quid moleſtia hæc?* for *Vt quid perditio? Potuit vendi*, is anſwered with *Sinite*, let alone: *Perditio*, with *bonum opus*: and *pauperibus* with *In Me*, who is of more value than many poore; after whom it may well become the poore to be ſerved.

1. It is *ſufferable*: *Sinite illam.*

To begin then, with the firſt. *Sinite illam* (ſaith CHRIST.) Not, as they hoped, *ſiſtite illam*, Stay her, indeed it is but a *waſte* worke ſhe is about: but *Sinite illam*, *let her alone, the worke is good*, ſuffer her to proceed. His meaning is: Such acts as this was, are to be let alone, and they, that ſo diſpoſed, not to bee troubled. Sure, He foreſaw, many would be medling; many *Vt quid's* would be framed, and many *Potuit's* deviſed, and much buſineſſe be made, about *Mary Magdalens ointment*, and about workes of that nature: That every other while, ſome Motions, Petitions, Plots would bee framed about the altering of it. To this day they will not let her alone, but diſquiet her ſtill. He hath therefore left in his Goſpell theſe words, as a fit anſwer, to ſtay their hands and ſtop their mouths, for ever: *Sinite illam, let them bee*; ſuffer them to remaine: *Vt quid moleſtia hæc?* a meet reply to *Vt quid perditio hæc?* to the worlds end.

And this requeſt (to my poore conceit) is very reaſonable: (If in this kind, any thing may be allowed for reaſonable. It is not, *Imitamini illam*; or, *adjuvate illam*: Doe ye the like, contribute to her charge; further and helpe her, what you may; (which yet, He would have us:) That, would *Iudas* never bee got to: If CHRIST had wiſhed him to like coſt, what adoe then would there have beene? But this: do *but let her alone*: If you will not further, yet hinder her not; trouble her not. That ſhe hath ſpent, of her abilitie ſhe hath done it: ſhe hath not had of you, one penny toward *her three hundred*; nor ſhe asketh you none. Seing you are at no coſt, why ſhould it grieve you? If you like not to follow her, yet let her alone.

And, may not the ſame in like reaſon be ſaid and entreated, at this day? That what our *Fathers* and *Elders* in the Chriſtian *Faith* bounteouſly imployed on CHRIST; what they (I ſay) have that way dedicate, if wee will not adde to it and imitate them, yet we will let it alone, and not trouble them; and at leaſt be not with *Iudas*, if we like not or liſt not to be with *Mary Magdalen*. (On *Chriſt*, it is, I dare boldly ſay; and if I ſay it, I ſhall have all the ancient Fathers on my ſide, and if I ſay it, S. *Paul* will warrant me; who in (1 *Cor.* 12. 12.) expreſly calleth the Church CHRISTS *Bodie*: And he might well doe it, the firſt ſpeech, CHRIST ever ſpake to him, Himſelfe calleth the Church, *Me* (the word he here uſeth.) On *Chriſt*, it is ſpent, any part of CHRIST, be His glory more then other; and, on that Office and calling of the Church, which S. *Paul* (who beſt knew the dignitie of it) calleth *the glory of Chriſt*. This (I ſay) under correction, is, as me thinketh, not unreaſonable; that ſeeing, what ſuperſtition hath defiled, is removed and gone; touching that which is remaining, it be ſaid, *Sinite illam*.

Acts 9. 4.

2 Cor. 8. 23.

2. It is *Commendable*. *Bonum opus operata eſt.*

From this firſt degree of *Sinite*, our *Saviour Chriſt* aſcendeth to a higher: and leſt we ſhould miſtake, as if He bare with her good mind and meaning, rather than allowed the work; he tels us, the very *work* it ſelf is *good*: and ſo pleades and juſtifies it, not as *ſufferable* only, but as *commendable*. For, that is the meaning of *bonum opus operata eſt*,

Wherein

Wherein, firſt, Hee anſwereth the principle reaſon, *Perditio eſt.* You may *ſell*, (ſaith *Iudas*) it is but waſte: You muſt let it *alone*, (ſaith CHRIST) it is *bonum opus*. So that, as His former (of *Sinite*) croſſed the *Motion*; So, this (of *bonum opus*) overthroweth the *Reaſon, perditio.*

In which our SAVIOUR CHRIST looſeth the knot, and teacheth us a point: to enquire firſt, *Ecquid perditio*, whether it bee a *waſte?* before wee come to *Vt quid, to what end is it?* If it bee *Waſte*, it is well and truly ſaid: but, this (Hee pleadeth) is not any: unleſſe (which GOD forbid) *good workes be waſte*, with us. And therefore joyneth iſſue upon the word *hæc*: that is, that is done upon Him, is no *Waſte*, at all, as *Iudas* termeth it; but (as he chriſteneth it by a new name) *bonum opus*. Therefore, his reproofe is nothing, *tanquam cadens in materiam indebitam*, as lighting upon an unmeet matter, which deſerveth no reproofe, but rather commendation.

Indeed if *Iudas*, ſometime before, had ſaid it to *Mary Magdalen*, in the dayes of her former vanitie, when ſhe waſted thus much and (peradventure) many a penny more on her ryot and wantonneſſe; then (indeed) *Vt quid perditio hæc?* had hit right. But, now it was not on her ſelfe, but on CHRIST's head, it is out of ſeaſon. As, if our age (now) would apply to *Nabals* riotous *feaſts*; to the *Aſſyrians* ſuperfluous *ſuits*; to *Eſau's* ſuperfluous *retinue*; to the endleſſe *building*, *Ieremie* findeth fault with; to our manifold idle exceſſes, many wayes; to every and each of theſe, an *Vt quid perditio?* there now, it were right: there indeed were the true place of *Vt quid perditio?* But, this is (among many) a ſtrong illuſion of theſe dayes: that, whereas there are abroad in the world, ſo many true *waſtes*; ſo much, in *ointments*, and *perfumes*, upon our ſelves; ſo many hundred *denarii* (indeed, noe man can tell, what) daily laviſhed; we can neither ſee (our ſelves) nor patiently heare of others, *ut quid perditiones hæ?* Here, all is well, all is well beſtowed. Neither *Vt quid*, nor *potuit dari pauperibus*; the *poore*, never comes in our head. No where, but in CHRIST ought is amiſſe. Only, in that that is meant to Him, and ſpent on him, there comes out our *Vt quid*, there comes the *poore* into our minde. No way, to provide for them, but by ſale of *Chriſts ointment*. That, is the *Waſte*: and, none but that: and, none but that is maligned. Wee are perfect auditors, wee can exactly *reckon*, how many *hundreds* CHRIST *Waſteth*: but who keepeth any account of his owne? To our ſelves too much is too little: To Him, too little is too much. And *three hundred pence*, that way beſtowed, is a greater eye-ſore than three hundred pounds (I dare be bold to ſay) to not ſo good uſes.

Thus it is: and, it is to be lamented, that thus it is. But CHRIST teacheth us better, if wee will learne of Him, and let *Iudas* goe, that wee may better beſtow our *Vt quid* any where, than upon him. And we ſhall finde it true: The day will come, when that only, that goeth to him, ſhall be found to be no *perditio*; and all elſe *perditio* indeed, whatſoever, or upon whatſoever. To be *loſt* indeed, and no fruit to come of it. That, which is *ſowen in the fleſh*, to be loſt *in corruption*; that, which *on the belly*, εἰς ἀφθαρσίαν; that, which on the backe, in *ragges*; that, which on building, in *rubbiſh*; that, which to our heires, in *prodigality*, ryot and exceſſe: And that, which is *In Me*, ſhall prove no *perditio, waſte*, loſſe, or laviſh, but *bonum opus, a good deed*; to be rewarded with a bleſſed remembrance on earth, and with a Crowne of glory, in the Kingdome everlaſting. Gal. 6. 8.

Thus (you ſee) *Iudas* is anſwered, and the worke quit from the name of *perditio*. So far from *Perditio*, that it is *Bonum opus*. *A good work*, indeed; as, proceeding from a good mind, poſſeſſed with the vertue of vertues, thankfulneſſe. For, mercy beſtowed on Him, *who only is good*, and goodneſſe it ſelfe, who here alloweth it for *good*; cauſeth it to be *regiſtred* in His *Goſpels*, for *good*; in the day of Iudgement, ſhall pronounce it, *good:* Rewardeth it for *good*, in this world, with a *good name*; in that to come, with all the good of his Kingdome, where no good is wanting.

The third remaineth [*Vpon me*] wherein (properly) is meant *His naturall body* of fleſh, which ſhould not alway be with us. But they, of whom we have learned to interpret the Scripture (in a manner, all) extend it to his *Myſticall body* too: and (as they thinke) by good conſequence. That ſeeing Hee gave His *naturall body* to bee bought and ſold, rent and torne, crucified and ſlaine for his *body myſticall*; His body *myſticall* is (certainly) dearer to him, and better He loveth it: And then, if he will accept that, is done to the leſſe, and make it *Bonum opus*; He will much more, that, which is done to the more beloved; and it ſhall never goe for leſſe: Never did I am ſure. The Scriptures record (as a *good worke*) that that was laid downe *at the Apoſtles feet*, no leſſe than this that was laid upon CHRISTS *owne head*: And, in them, *Ananias a Church-robber*, and *Iudas* a CHRIST-*robber*, both, in one caſe. *Satan* is ſaid to have *filled both their hearts* in that act: And like evill end came to both: And both are good remembrances for them, that ſeeke and ſay, as they did. Yea, which would not be content to detaine a part (*Ananias* and *Iudas* went no farther:) but would ſeaze of all gladly, if a Gracious *Lady* did not ſay, *Sinite*.

3 The *reaſon*: *In Me.*

Act. 5.

Luk. 22 3. Act. 5 3.

To conclude: It is St. *Auguſtine* (and, ſo ſay all the reſt:) *Tu intellige & de Eccleſiâ, Quia qui aliquid de Eccleſiâ prædatur Iudæ perdito comparatur*: Vnderſtand this of the *Church*, and ſpare not: For he that taketh any thing (I ſay, *any thing*) from it, is in *Iudas* caſe: For the ſin, certainely; for the puniſhment, as it pleaſeth God.

Now, we know what is meant by *In Me*: it is no *waſte* Word. We will conſider it (firſt) as a reaſon of the two former: and then, as a ſpeciall anſwer to that, of the *poore*.

It anſwereth *Vt quid*: To what end? Why, *In Me*, to me, and for my ſake.

It anſwereth *Perditio*: *In Me*, why it is ſpent on CHRIST, *on Me*; on whom nothing that is ſpent, is miſ-pent.

It yeeldeth a reaſon of *Sinite*: *ſpare her*; if not her, yet ſpare *Me*, trouble *Me* not. Yee cannot ſcrape off the *oyntment*, but with My trouble.

And a reaſon of *Bonum opus eſt*: For, His [*In Me*] is warrant ſufficient, why the *worke* is to be reckoned *good*. Yea, in ſaying, it is not only *good* done, but done *to Him*, He giveth it a dignitie, and lifteth up this worke above.

But eſpecially, it anſwereth the weight of *Iudas* reaſon (*Pauperibus*, the *Poore*.) Our *Saviour* CHRIST plainely ſheweth, that *Iudas* is miſtaken, and draweth a diameter, and maketh oppoſition betweene *devotion* toward CHRIST, and *Almes* to the *poore*. *Tabitha* was good to the poore: *Mary Magdalen*, to CHRIST. Muſt we put *Mary Magdalen* to death, to raiſe *Tabitha* againe? and is there no other way? Yes indeed: *Sinite illam* (ſaith CHRIST, in this *verſe*) let this ſtand: and yet, doe thoſe good too, *Date eleemoſynam* (in the *next*.) There be other meanes to provide for the *poore*, than by ſale of *Chriſts oyniment*: And we are not, in pretence of them, to omit this or any office or duty unto *Chriſt*.

Verſe 7.

Pauperibus, is not the only *good worke*: this, is alſo. And, of the two, if any to be preferred, it is *In Me*: He (certainely) to be ſerved firſt. To which work, not only thoſe of wealth (*Mary Magdalen* with her *three hundred pence*;) but, even poore and all (the *poore Widow* with her *mites*) is bound, as we ſee: Even, to adde ſomething even to the *offerings of* GOD: And, if not, with *Nardus*, yet with *oyle* to anoint his head, as Himſelfe requireth. This, I ſay: if both could not ſtand. But, thankes be to *God*, there be wayes, they may both ſtand; and not one fall, that the other may riſe. *Malachi* telleth us a way; and it is a ſpeciall one: to doe as this vertuous woman here, *Inferte in Apothecas meas, bring into mine* (that is, My *Churches*) *treaſures*, and I will breake the windowes of heaven and ſend you ſuch plentie, as you and the *poore* (both) ſhall eat and have enough, and yet leave in abundance. So that (we ſee) the next and kindlieſt way, to have *Iudas* complaint redreſſed, is, to ſpeake and labour, that *Mary Magdalens* example may be followed.

Marke 12.42.

Mal. 3.10.

Secondly, by *In Me*, it plainely appeareth, how CHRIST ſtandeth affected to workes of this kinde. For, permitting them; ſtanding for them; defending and commending

mending them, He ſheweth plainly, He will be content with ſuch as it is. For albeit He were the very pattern of true frugality, and an enemy to all exceſſe, yet this ſervice (chargeable as it was) He well alloweth of. Shewing us this: that as Hee is *Chriſtus Patris, anointed by* GOD His Father (*quem unxit Dominus, Act.* 10.) ſo alſo He will bee *Chriſtus noſter* (and that, paſſively) *anoynted* by us (*Quem unxit Maria, Iohn* 11.) That, as here He commendeth *Mary Magdalen*, for the ſupply of it: So (in *Luke* 7.) He giveth *Simon* an *Item* (*oleo caput meum non unxiſti*) for being defective in this dutie. Act. 10 37. Iohn. 11. 2. Luk. 7. 46.

I would gladly aske this queſtion: If the *ointment* may be *ſold* (as *Iudas* ſaith) and bought lawfully; and they that buy, may lawfully uſe; if they may uſe it, why may not CHRIST? *Num ſolis ſtultis apes mellificant*, doe Bees make honey, and *Nardus* beare *ointment* for wicked men onely? May any that payes for it, and may not *Chriſt?* Is He onely, of all other, uncapable or unworthy?

If it be, becauſe it is more than needs: Let that be a reaſon of all. Let the law hold us, as well as Him. But, if no man, but allowes himſelfe a more liberall diet and proportion of port, than in ſtrict tearmes is needfull, for all the *poore*; why ſhould we binde CHRIST alone to that rule? Except we meane to goe further with Him; and not only except to *Maries ointment*, but even to *Simons* feaſt alſo: *Vt quid unguentum hoc?* then *Vt quid convivium hoc*, too? ſeeing, a ſmaller repaſt might ſerve, and the reſt be given to the *poore*. So that, His allowance ſhall be juſt as much, and no more than will ſerve to hold life and ſoule together. But, as He, without any barre to *Vt quid*, alloweth us, not only *indumenta* for nakedneſſe, but *ornamenta* for comelineſſe; not only *alimenta* for emptineſſe, but *oblectamenta* for daintineſſe: So, good reaſon it is, we thinke not much of his *Nardus*, and tye Him only to thoſe rules, from which our ſelves plead exemption.

I demand againe, if *ointment* might be ſpent on *Aarons head*, under the Law; ſeeing a greater *than Aaron is here*, why not on His too? I finde, that neither under the *Law*, He liked of their motion, what ſhould the Temple doe with *Cedar?* neither, under the *Goſpell*, of theirs, what ſhould CHRISTS *head* doe, with *Nardus?* But that, to his praiſe he is recorded in the Old Teſtament, that ſaid; *Shall I dwell in my ſeeled houſe, and the Arke of* GOD *remaine under Goats-skinnes?* And ſhe, in the New, that thought not her beſt *ointment* too good for CHRISTS *head*. Surely, they, in *Ægypt*, had there ſervice of GOD, it may be in a barne, or in ſome corner of an houſe. Yet when *Moſes* moved a coſtly *Tabernacle*, no man was found that once ſaid, Our Fathers ſerved GOD well enough, without one, *Vt quid perditio hæc?* After that, many *Iudges*, and *Prophets*, and righteous men were well, when they might worſhip before the *Arke:* yet, when *Salomon* moved a ſtately *Temple*, never any was found that would grudge and ſay, Why the *Arke* is enough; I pray GOD, wee ſerve GOD no worſe than they, that knew nothing but a *Tent*; *Vt quid perditio hæc?* Only, in the dayes of the *Goſpell* (which, of all other, leaſt ſhould) there ſteps up *Iudas*, and dareth to ſay that againſt CHRISTS *Church*, that no man durſt ever, either againſt *Moſes Tent*, or *Salomons Temple*. 1 Chron. 17. 1.

And, if CHRIST had taken it well, or paſſed it in ſilence, or ſaid *Sinite illam*, ſuffer *Iudas* motion to take place; we might have had ſome ſhew. But ſeeing He ſaith *Moleſtus eſt*, to *Iudas*; *Sinite illam*, ſuffer *Marie* to goe forward, and not that onely but, *Bonum opus*, too: why ſhould any, after *Iudas*, be thought worth the anſwering?

Surely, as the *Goſpell* (in this duty) hath, and ſo ought to exceed the *Law*; So, in the *Goſpell*, wee here and our Countrey above all other. I will but ſay with *Chryſoſtome*, *Appende Chriſtum ô homo:* doe but conſtrue theſe two words [*In Me*] aright: Poize and prize Who it is; *Et ſufficit*. It is CHRIST IESUS: Who hath not ſpared to anoint us with his owne *bloud*; and our ſoules, with all the comforts and graces of His *Holy Spirit*. If, toward us, neither bloud nor life were too deare, on His part, ſhall, on ours, any *Nardus* be too deare, or any coſt too much, that is on Him beſtowed?

Perhaps, our particular will more move us. It is CHRIST, that created for us *Nard* and all other delights whatſoever, either for uſe and neceſſitie, wee have; or, for fruition and pleaſure, wee enjoy. It is Hee, that hath enriched us, that wee bee able to beſtow it, by this long proſperitie, plentie and peace, as no other Kingdome under Heaven: Is there any good minde can thinke, that this is an indignitie? that He is not worthy, hath not deſerved, and double deſerved this, and ten times more at our hands?

An extraordinary conceit is entred into the world (by a new found *gloſſe*) to make whatſoever we like not, or liſt not to doe our ſelves, *extraordinary*: and ſo ſome deeme of this, as *extraordinary*, and whereof no example is to be made. (No ancient Writer is of that mind; but that, *for us* it was *written*; and that, *Vade tu & fac ſimiliter*, may be written upon her box) But, be it ſo. Why may not I wiſh on our parts, Let us be extraordinrry? For, GOD hath not dealt ordinarily with us of this Land: He hath not beene to us, a Wilderneſſe or a barren Land: but hath (even our enemies being Iudges) beene extraordinary in his goodneſſe toward us all. And ſure, in us, ordinary common thankfulneſſe is not enough. Shall I ſet my ſelfe to recount His benefits? An eaſie matter to finde entrance; but when then ſhould I make an end? In one, I will abridge them all. We ſpeake of *ointment*: Verily, *Chriſt* hath *anointed* over us, and given us a moſt Gracious *Soveraigne*, by whoſe happy and bleſſed reigne, we long have (and longer may we, He grant) enjoyed both the inward and outward anointing: the inward, the holy and heavenly comfort of GODS truth, and true *oyle of gladneſſe*; the outward, of earthly *plentie* and delight, which *Nard* or any rich confection may affoord; and (in a word) whatſoever happineſſe can fall to any Nation under heaven. From the holy oile of whoſe anointing (as the *dew of Hermon* on *Sion*, and as *Aarons ointment upon the Skirts of his cloathing*) there daily droppeth upon this whole Realme, pure *Nard*, or if any thing elſe be more precious, whether, in theſe earthly, or in thoſe heavenly bleſſings. I ſpeake no more then wee all feele. This, is that one, I ſpake of; and in this one, is all, Even the *Lords anointed*. Whom (I make no queſtion, but) the *Lord* hath, and will more and more bleſſe, for that Her Highneſſe hath ſaid, as Himſelfe ſaid, *Sinite illam*. And, bleſſed be God, that hath put into Her heart, ſo to ſay; to like well of *Vt quid perditio*; but, to have it ſo applyed. I doubt not, but this Heroicall vertue, among many others, ſhall make Her Scepter long to flouriſh; ſhall make her remembrance to be in bleſſing to all poſterity, and ſhall be (among other) Her *rejoycing in the day of the Lord*, and an everlaſting crowne of glory upon Her head.

Luk 11.37.

Pſal. 45 7.

Pſal. 133.2.

This is that *ointment*, I ſpake of; that it ſelfe alone may make us all confeſſe, we have received from CHRIST, *extraordinary mercy*, and are therefore to returne *more than ordinary duty*. *Non taliter fecit omni*; Nay, *non taliter fecit ulli populo*: *He hath not dealt ſo with every*; Nay, *not ſo with any people*, as with us: and therefore not any people, to deale ſo thankefully with Him againe.

Pſal. 147 20,

This, if it were extraordinary. Howbeit, if Antiquity may be admitted Iudge, this (as a *good worke*) is to be ordinary with us. Since every thing done in this kinde to CHRISTS Church, only upon a thankefull regard, is (with them) reckoned a dram of *Mary Magdalens ointment*.

At leaſt if we will not come ſo far as *operata eſt*, we doe yet thus far favour it, as to yeeld to *Sinite illam*: Seeing, *Mary Magdalen* that gave it, paid for it; and it never came out of our purſe.

And now, this queſtion being thus dilated, it is every mans duty (ſaith *Theophylact*) to ſet downe, *cujus partis ſit*, whoſe part he will take, whoſe minde he will be of. Whether, with *Iudas*, *Perditio eſt*; or, with CHRIST, *Bonum opus eſt*: whether *Potuit vendi*; or, *Sinite illam*.

But (I truſt) wee will ſtand to CHRISTS Iudgement; and rather take part with Him, for *Mary Magdalen*, than with *Iudas*, againſt her: that we may be with *Mary Magdalen*, that are of her minde; which, at the houre of death, we all ſhall deſire,

The

The entrance I make. From this unhappie conjunction of *Marie's* worke and *Iudas* evill ſpeech, this firſt conſideration offereth it ſelf (nothing pleaſant, but wholeſome and requiſite to be called to minde, of all that meane to doe well.) That, things well done ſhall be evill taken: and often, good affections have no good conſtructions; and that received with the left hand, that is reached with the right.

III. The *Doctrine*. 1 That *Good workes* are maligned.

For this her act, that was well done, (if CHRIST knew, what it was to *doe well*) Yet, we ſee, it is *diſdained*, *grudged at*, and ſhe *moleſted* for it: (all three, are in my Text.) Whence we learne: Be a thing done to never ſo good purpoſe, yet ſome *Iudas* will mutter, and maligne, and come forth with his *Vt quid?* Some *Iudas* will caſt his dead flie into *Mary Magdalen's* box of *ointment*.

No one creature had ſo good experience of this, as this poore woman had. Three ſpeciall vertues of hers, the *Goſpells* record: and, in every one of the three, ſhe was repined at. 1. When, in the bitternеſſe of her ſoule, ſhe ſhewed her repentance with teares, *Simon* the *Phariſee* did what he could to diſgrace her, (*Luke* 7.) 2. When in a hungry deſire to receive comfort, by the word of grace ſhe ſhewed her devotion in *ſitting at* CHRISTS *feet*, *Martha* (her owne ſiſter) *made complaint* of her. 3. And now here againe, the third time: when, in an honeſt regard of her duty, ſhe ſheweth her thankfulneſſe for comfort received, *Chriſts* own *Diſciples* both *grudge* and ſpeake againſt her. So that, if ſhe *waſheth His feet with teares*, it contents not: if ſhe *annoint His head* with balme, it is matter of miſlike: if ſhe *ſit ſtill*, and ſay nothing; it is all one: Still, *Mary* is found fault with; ever her doings ſtand awry.

Luk. 7. 39.

Luk. 10. 40.

This is the lot and portion of all thoſe, that will follow their ſteps. Not only we of private eſtate, but even great Perſonages, As, *Nehemias* by *Geſhem*, to bring detriment to the ſtate, by favouring the Churches caſe. Even Princes: *David* by *Shemei*, to be a *bloody Perſecutor*, when (if in any thing he offended) it was, in too much lenitie. Even CHRIST Himſelfe the SON of GOD; who neither could have *His feet*, but *Simon* the *Phariſee*; nor *His head annointed*, but *Iudas* (His Apoſtle) maligne and ſpeak againſt it.

Neh. 6. 6.

2 Sam. 16. 7.

So that, not only *Regium eſt* (as the Heathen ſaid) *benè cum feceris, audire malè*, to have evill ſpeech for good deeds; but *Divinum*, a heavenly thing (as CHRIST ſaith) *de bono opere lapidari*.

Ioh. 10. 32.

This, is their lot. And it ſerveth us to two purpoſes: 1. For judgement: to ſee *this evill diſeaſe under the Sun*: The evill aſpect which the world lookes with, on *Mary Magdalen*. Whereby many times, that which is commended in Heaven, is condemned on earth: and *Iudas bagge* carrieth away even from CHRISTS. Whereby many times, all good is ſaid of them, by whom little good is done; and ſome mens *flagitia* (which the heathen ſtorie lamenteth, in *Druſus*) ſhall find more favour and be better rewarded than *Druſus optimè cogitata*, the good counſell and courſe of many a better man.

Such is the *deceitfulneſſe of the ſonnes of men upon the weights*. It ſerveth us (I ſay) to ſee and to ſorrow at, and to ſay with *Auguſtine*: *Væ tibi miſer, bonus odor occîdit te*, Miſerable man that thou art, how art thou choked with ſo good a ſent? To ſorrow it and to prepare our ſelves to it, and reſolve, that though we doe well, yet we ſhall bee evill ſpoken of.

Pſal. 62. 10.

That, firſt: and ſecond, this, for practice. That though we be evill ſpoken of, yet not to be diſmayed or troubled with this hard meaſure; but to goe on and doe, as *Mary Magdalen* did; not once, or twiſe, but three ſeverall times one after another: Neither to hold our hand, or ſhut our box, not ſpare our *ointment*, if things well done be evill taken. To look, not to *Iudas* on earth, who diſliketh; but to CHRIST in heaven, who approveth it, and in all three caſes made anſwer for *Mary Magdalen*, againſt *Martha*, *Simon* and *Iudas* and all her accuſers. To know, that that, which in *Iudas* divinitie is *perditio*, in CHRISTS divinitie, is *bonum opus*. In regard therfore of our own dutie, to be reſolute with the Apoſtle, *Quod facio, hoc & faciam, what I doe, that will I doe*: In reſpect of miſconſtruction with them, *Mihi pro minimo eſt*. becauſe we may truly ſay and in the ſight of God, *Sicut deceptores, & veraces*,

2 Yet, to be *done*

2 Cor. 11. 12.

1 Cor. 4. 3.

2 Cor. 6. 8.

As

As deceivers, yet true: Or, (with *Mary Magdalen*) *as waſters*, yet *well-doers*. Aſſuring our ſelves, that it is well done; and ſhall be both commended on earth, and rewarded in heaven. On earth: For, poſteritie ſhall better like of the *ſhedding*, than of the *ſale* of this *Ointment*. In heaven: for the day will come, *qui malè judicata rejudicabit*, when all perverſe judgements ſhall have judgement againſt them, and *Mary Magdalen* ſhall looke cheerefully on him, on whom ſhe beſtowed it; and *Iudas* rufully behold Him, from whom he ſold it.

This is *Mary Magdalens* part, as CHRIST telleth: that howſoever *Mary Magdalen* be, in *Simons* houſe or in a corner, found fault with, amends ſhall be made her; and
Verſ. 9. as wide as the world is, and as far as the *Goſpell ſhall ſound, ſhe ſhall be well ſpoken of*. Yea, when the great and glorious acts of many *Monarchs* ſhall be buried in ſilence, this poore box of *Nardus* ſhall be matter of praiſe, and never die. And contrary, howſoever *Iudas* motion may finde favour and applauſe in the preſent, yet Poſterity ſhall diſlike and diſcommend it: and he be no leſſe infamous and hatefull, than *Mary* famous and well ſpoken of, in all ages to the end of the world.

This is her portion from CHRIST: her ſoul refreſhed with the ſweet joyes of Heaven; and her name, as *Nardus* throughout all generations.

This is his lot from the Lord: A name odious and loth-
Mat. 24. 51. ſome to all that heare it; and his *portion with hypocrites, in the lake of fire and brimſtone*. From which, *&c.*

To which, *&c.*

A SER-

A SERMON PREACHED

BEFORE QVEENE

ELIZABETH,

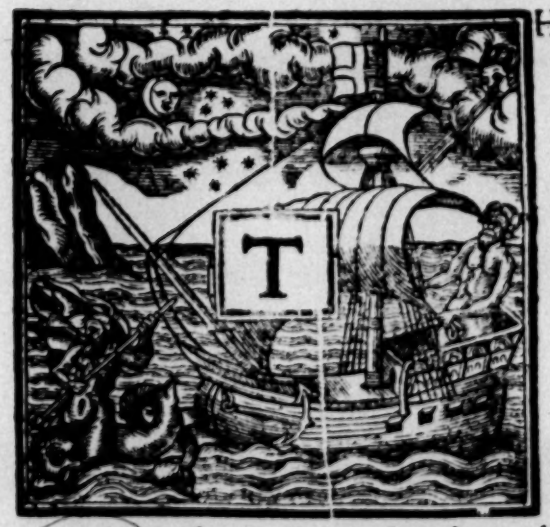
At *Hampton Court*, on *Wedneſday*, being the VI. of *March*, *A.D.* MDXCIIII.

LUKE Chap. XVII. Verſ. XXXII.

Memores eſtote Uxoris LOT.

Remember LOTS *Wife.*

A Part of the Chapter read this Morning, by order of the Church, for II. Leſſon.



THe words are few, and the ſentence ſhort; no one in Scripture ſo ſhort. But it fareth with *Sentences* as with *Coines:* In coines, they that in ſmalleſt compaſſe containe greateſt value, are beſt eſteemed: and, in ſentences, thoſe that in feweſt words compriſe moſt matter, are moſt praiſed. Which, as of all ſentences it is true, ſo ſpecially of thoſe that are marked with *Memento*. In them the ſhorter, the better; the better, and the better carried away, and the better kept; and the better called for when we need it. And ſuch is this here; of rich contents, and withall exceeding compendious: So that, wee muſt needs be without all excuſe, it being but three words, and but five ſyllables, if we do not remember it.

The Sentence is our SAVIOURS, uttered by Him upon this occaſion. Before, (in *Verſ.* 18.) He had ſaid: that the daies of the *Son of man ſhould be as the daies of* LOT, in two reſpects: [1] In reſpect of the ſuddenneſſe of the deſtruction that ſhould come: [2] and in reſpect of the ſecuritie of the people, on whom it ſhould come. For, the *Sodomites* laughed at it; and *Lots Wife* (it ſhould ſeeme) but ſlightly regarded it. Being then in *Lots* ſtorie; very fitly, and by good conſequence, out of that ſtorie, He leaveth us a *Memento*, before he leaveth it.

There are in *Lots* ſtory, two very notable monuments of GODS *Iudgement*,

[1] The

1 The *Lake of Sodome*, 2. and *Lots Wives Pillar*. The one, the puniſhment of *reſolute ſinne*; the other, of *faint vertue*. For, the *Sodomites* are an example of impenitent wilfull Sinners: and *Lots Wife* of imperſeverant and relapſing righteous perſons.

Both theſe are in it: but CHRIST, of both theſe, taketh the latter onely. For, two ſorts of men there are, for which theſe two *Items* are to bee fitted: [1] To thoſe in ſtate of Sinne that are wrong, the *Lake of Sodome*: [2] To thoſe in ſtate of Grace, that
Deut. 32. 32. are well (if ſo they can keepe them) *Lots wives Pillar*. To the firſt in ſtate of Sinn, *Moſes* propoundeth the Vine of *Sodome and grapes of Gomorra, quæ contacta cinereſcunt*, that if
Ier. 8. 4. yee but touch them, turne to *aſhes*. To the other in ſtate of grace, CHRIST here, *Lots wives Pillar*. To the one, *Ieremie* crieth, *Qui cecidit, adjiciat ut reſurgat*, To the
1. Cor. 10. 12. other, Saint *Paul*: *Qui ſtat, videat ne cadat*. *Agar*, that is departed from *Abrahams*
Gen. 21. 18. houſe, with her face toward *Ægypt*, the Angell calleth to returne, and not to perſevere:
Gen. 19. 17. *Lots* wife, that is gone out of *Sodome*, and in the right way to ZOAR, the Angell willeth to perſevere and not to returne. So that, to them this *Memento* is by CHRIST directed, that being departed from the errours of VR, are gone out from the Sinnes of *Sodome*, are entred into the profeſſion of the truth, or into the courſe of a vertuous life. So that, if we lay it to our ſelves, we ſhall lay it aright; that *Lots Wife* be our example, and that we ſprinkle onr ſelves with the Salt of her *Pillar*, *ne putreſcamus*, that we turne not again to folly, or fall away from our owne ſtedfaſtneſſe. And, if it bee meant to us, needfull it is, that wee receive it. A point (no doubt) of important *conſideration* and neceſſitie, as well for *Religion*, to call on; as for our *Nature* to heare of. Firſt, for *Religion*: her glory it is, no leſſe, to be able to ſhew *antiquos Diſcipulos*, old *Profeſſors*, as *Mnaſon* was, than daily to convert and make new *Proſelytes*.
Matth. 11. 28. John. 15. 4. And therefore, with CHRIST, we muſt not ever be dealing with *Venite ad me*; but ſometimes too, with *Manete in me*; That, hath his place: Nor ever with *ſtimuli*, goades to incite them to; but, other-while, with *Clavi*, nailes to faſten them in. For as *nature* hath thought requiſite as well the *Breſts* to bring up, as the *Wombe* to bring forth: And *Philoſophie* holdeth *tueri* of no leſſe regard than *quærere*: And with the *Lawyers*, *Habendum* is not the onely thing, but *Tenendum* needfull too: And the *Phyſitian* as carefull of the *regiment*, and fearefull of the *recidivation*, as of the *diſeaſe* and *cure*. So *Divinitie* is reſpective to both; both, to lay the ground-worke ſurely, *Ne corruat*,
Eſay. 7. 9. that it ſhake not with *Eſay's Niſi credideritis*; and, to roofe it carefully, *Ne perpluat*,
Rom. 11. 22. that it raine not thorow and rot the principals, with *Pauls*, *Si permanſeris, alioquin excideris & tu*.

Needfull then for *Religion*, to call on this vertue: and, as for *Religion*, to call on; ſo, for our *Nature* to be called on: Wherein, as there is *tenellum quid*, a tender part not able to endure the croſſe, for which wee need the vertue of *Patience*: So is there alſo ἀψυχοῦν τι a *flitting humour*, not able to endure the *tedioufneſſe* of any thing long; for which we no leſſe need the vertue of *Perſeverance*. The *Prophet* (in
Pſal. 78. 57. the 78. *Pſalme*) ſaith, our Nature is as a *Bow*, which when it is bent to his full, except it be followed hard, till it be ſure and faſt, ſtarts backe againe, and is as far off as ever it was. The *Apoſtle* compareth it to *fleſh* (as it is) which will *ſine ſale putreſcere*, and if it
Rom 1 be not *corned*, of it ſelfe bring forth *corruption*. And to helpe this our evill inclination forward, there be in all Ages dangerous examples, to draw on. The *Iſraelites*, after they had paſſed the red Sea and all the perils of the deſart, and were now come even to
Exod. 16. 3. Numb. 11. 18 the borders of *Canaan*, even there ſay, *Bene nobis erat in Ægypto*, we were better in
14. 4. *Ægypt*: *Let us make a Captaine and returne thither*. The *Romans* (in the *New*) at the firſt, ſo glorious Profeſſors, that Saint *Paul* ſaith, *All the world ſpake of their faith*: After, when trouble aroſe, and *Saint Paul* was called *coram*, of the ſame *Romans* hee
Rom. 1. 8. 2. Tim. 4. 16. ſaith, *Nemo mihi adfuit, ſed omnes deſeruerunt*, None ſtood by mee, All ſhrunke away. And in theſe dangerous dayes of ours, The falling away quite of divers, and ſome
Matth. 26. 33. ſuch, as have ſaid of themſelves (with *Peter*) *Etſi omnes, non ego*; and others have ſaid
Dan. 2. 32. of them, *Etſi omnes, non ille*: The declining of others, which (as *Daniels image*) decay by degrees; from a *head* of fine *Gold* fall to a *ſilver breſt*, and from thence to *loynes*

of

of brasse, and thence to *legges of iron*, and last *to feet of clay*: The wavering and *amaze* of others that stand in the Plain (with Lots wife) looking about, and can not tell, whether to go forward to little *Zoar*, or back again to the ease of *Sodome*; shew plainly that *Lots wife* is forgotten, and this is a needfull *Memento, Remember Lots wife*. If then it be ours, and so nearely concerne us, let us see, *quantum valent hæ quinque Syllabæ*.

1 First, Christ sending our memory to a story past; of the use of *remembring stories* in generall.. *The Division* I.

2 Secondly, Of this particular of *Lots wife*, and the points to be remembred in it. II.

3 Thirdly, How to apply those points, that (as S. *Augustine* saith) *Condiant nos, & Sal Statuæ sit nobis condimentum vitæ*, that the *Salt* of this *Pillar* may be the *Season* of our lives. III.

THe Prophet *Esay* doth call us, that stand in this place, the Lords *Remembrancers*: As to God, *for the people*, by the office of *Prayers*; So from God, *to the People*, by the office of *Preaching*. In which office of *Preaching*, we are imployed as much about *recognosce*, as about *cognosce*; as much in calling to their minds the things they know and have forgot, as in teaching them the things they know not, or never learnt. The things are many, we have commission to put men in mind of. Some touching themselves: For, it is many times, too true, which the Philosopher saith: *Nihil tam longè abest à nobis quàm ipsi nos*, Nothing is so farre from our mindes, as we our selves. For, naturally (as saith the *Apostle*) we do παραρύειν, *leake*, and *runne out*; and when we have looked in the *glasse*, we straight *forget our fashion againe*. Therefore we have in charge to put men in minde of many things, and to call upon them with divers *Memento's*, *Memento quia sicut lutum tu*, Remember the baseneſse of our mould what it is: *Memento quia vita ventus*, Remember the frailneſse of our life how short it is. *Memento tenebrosi temporis*, Remember, the *daies of darkneſse* are comming, and *they be many*. All which we know well enough, and yet need to be put in mind of them.

I *The Title of stories in generall.* Esay. 62.6.

Heb. 2.1.

Iames 1.23.

Iob 10.9. Iob 7.7.

Eccles. 11.8.

But, the *storehouse*, and the very *life* of *memory*, is the *History* of time; and a speciall charge have we, all along the Scriptures, to call upon men to looke to that. For, all our wisdome consisting either in *Experience* or *Memory*; Experience *of our own*, or Memory *of others*; Our daies are so short, that our *Experience* can be but slender, *Tantùm hesterni sumus* (saith *Iob*;) and our own time cannot afford us observations enough for so many cases, as we need direction in. Needs must we then (as he here adviseth) *interrogare generationem pristinam*, ask the *former age*, what they did in like case: search the *Records* of former times; wherein, our cases we shall be able to match, and to pattern them all. *Salomon* saith excellently, *Quid est quod fuit? Quod futurum est*; What is that that *hath been?* That that *shall be*: and back againe, What is that that *shall be?* That that *hath beene*: *Et nihil novum est sub Sole*, and there is nothing under the Sun of which it may be said, *it is new*, but it hath been already in the former generations. So that, it is but turning the wheele, and setting before us some case of *Antiquity*, which may sample ours, and either *remembring to follow* it, if it fell out well; or to *eschew* it, if the successe were thereafter. For example, by *Abimelechs* story, King *David* reproveth his Captaines, for *pursuing the enemy too neare the wall*, seeing *Abimelech* miscarried by like adventure; and so making use of remembring *Abimelech*. And by *Davids* example (that, in want of all other bread, refused not the *Shew-bread*) Christ our Saviour defendeth His Disciples in like distresse, and sheweth, that, upon such extremity, *Necessitas* doth even *legem Legi dicere*, give a Saw, even to the Law it selfe.

Iob 8.9.

8.

Eccl. 1.9.

2 Sam. 11.21.

Mark 2.25.

Seven ſeverall times we are called upon to do it: [1] *Memento dierum antiquorum*, ſaith *Moſes:*) [2] *Recordamini prioris Seculi, (Eſay:)* [3] *State ſuper vias antiquas, (Ieremy:)* [4] *Inveſtiga patrum memoriam (Iob:)* [5] *Exemplum ſumite Prophetas, (Iames:)* [6] *Rememoramini dies priſcos, (Paul:)* [7] *Remember Lots wife, Chriſt*, here; that is, To lay our actions to thoſe, we find there, and of like doings, to look for like ends. So read ſtories paſt, as we make not our ſelves matter for ſtorie to come.

1 Deut 32. 7.
2 Eſay 46 9.
3 Ier 9 16.
4 Iob 8 8
5 Iames 5 10
6 Heb. 10. 32.

II. Of this of *Lots wife.*

Now, of and among them all, our Saviour CHRIST after a ſpeciall manner commendeth unto us, this of *Lots wife*. Of which thus much we may ſay, That it is the only one ſtorie, which of all the ſtories of the Old Teſtament, He maketh His choiſe of, to put in His *Memento*; which he would have them, which have forgotten, to *remember*, and thoſe that remember, never to forget. Oft to repaire to this *ſtory*, and to fetch *ſalt* from this *Pillar*: that they loſe not that they have done, and ſo periſh in the *recidivation* of *Lots wife*.

Then to deſcend into the particulars: I find, in *ſtories*, two ſorts of *Memento*: 1. *Memento & fac*, Remember *to follow*: 2. *Memento & fuge*, Remember to *flie* the like. *Mary Magdalens ointment*, an example of one; *Lots wives ſalt-ſtone*, an example of the other. Or (to keep us, to this ſtory) *Lot looked not back*, till he came ſafe to *Zoar*: *memento & fac. Lots wife* did, and dyed for it: *memento & fuge*.

The verſe before ſheweth, why CHRIST laid the *memento* upon her. Μὴ καταβάτω; Μὴ ἐπιστρεψάτω, that we ſhould not turne or returne back, as ſhe did: that we ſhould not follow her, but, when wee come at this *Pillar*, turne at it and take another way. That is, wee ſhould *remember Lots wife*, but *follow Lot*; remember her, but follow him.

Now in either of both *memento's*, to *follow*, or to *flie*, we alway enquire of two points (and ſo, here) [1] *quid fecit*, [2] *quid paſſa eſt*: *what they did*: whoſe ſtorie we read; and, *how they ſped*: The *Fact* and the *Effect*. The *Fact*, *Vice* or *Vertue*: The *Effect*, *Reward* or *Puniſhment*.

Both which, concerning this unfortunate woman, we ſet downe in one verſe (in the XIX. of *Geneſis*) what ſhee *did*; that *Shee drew backe, or looked backe*: this was her *Sinne*. The *effect*, that *She was turned into a Salt-ſtone*: this was her *puniſhment*. And theſe two, are the two *Memorandum's* concerning her, to be *remembred*. Firſt of her *fault*.

Gen. 19. 26.

I. *Her fault.*

The *Angell* had given charge to *Lot* and his companie (in the ſeventeenth of that Chapter) *Scape for thy life*: *Stay not in the Plaine*: *Looke not once behind thee leſt thou periſh*. *Scape for thy life*: She trifled for all that, as if no perill were. *Stay not in the Plaine*, yet ſtayed ſhee behind. *Looke not back leſt thou die*; ſhe would, and did looke backe, to die for it. So that, ſhe did all that ſhe was forbid, and regarded none of the *Angels* words, but *deſpiſed the counſell of God againſt her owne ſoule*. This was her ſinne, the ſin of diſobedience; but conſiſteth of ſundry *degrees* by which ſhe fell: needfull, all, to be remembred.

1 *Wavering.*

1. The firſt was: That ſhe did not *Severè cuſtodire mandatum Dei*, ſtrictly keepe her to the *Angels* charge, but, dallied with it, and regarded it by halves; that is, ſay what he would, ſhe might uſe the matter as ſhe would; goe, or ſtay and looke about as ſhe liſt. Such light regard is like enough to have growne of a wandring *diſtruſt*; leſt happily, ſhe had left *Sodome* in vaine, and the *Angell* feared them, with that which never ſhould be. The *Sun roſe* ſo *cleare*, and it was ſo goodly a morning, ſhe repented, ſhe came away. Reckoning her *Sons in Law* more wiſe in ſtaying ſtill, than *Lot* and her ſelfe, in ſo unwiſely departing. Which is the ſin of *unbeliefe*, the bane both of *Conſtancie* and *Perſeverance*. Conſtancie, in the *purpoſe of our minde*; and Perſeverance in the *tenour of our life*.

2 *Fainting.*

2 From this grew the ſecond, That ſhe began to tire, and draw behinde, and kept not pace with LOT and the *Angels*. An evill ſigne. For (ever) *fainting* is next

ſtep

ſtep to *forſaking*; *Sequebatur à longè*, a preparative to a giving cleane over: *Occaſionem quærit* (ſaith *Salomon*) *qui vult diſcedere ab amico*, He that hath no liſt to *follow*, will picke ſome quarrell or other *to be caſt behinde*.

3 This *tiring*, had it growne of weakeneſſe, or wearineſſe, or want of breath, might have beene borne with; but, it came of another cauſe, which is the third degree. It was (ſaith the Text) at leaſt to *looke backe*, and to caſt her eye to the place, her ſoule longed after. Which ſheweth, that the love of SODOME ſticketh in her ſtill: that though her feet were come from thence, her heart ſtayed there behinde: and that, in looke and thought ſhee returned thither, whither in body ſhee might not; but (poſſibly) would in body too, if, as NINIVE did, ſo SODOME had ſtill remained. 3 *Looking backe.*

4. *Looking backe* might proceede of divers cauſes; So might this of hers, but that CHRIST'S application directs us. The verſe before ſaith, *ſomewhat in the houſe*, ſomething left behinde affected her: Of which he gives us warning. She grew weary of trouble, and of ſhifting ſo oft: From *Vr* to *Haran*; thence, to *Canaan*; thence, to *Egypt*; thence, to *Canaan* againe; then to *Sodome*; and now to *Zoar*; and that, in her old daies, when ſhe would faineſt have beene at reſt. Therefore, in this wearieſome conceit of new trouble now to begin; and withall remembring the convenient ſeat, ſhe had in *Sodome*, ſhe even deſired to *dye by her fleſh-pots*, and to be buried in the *graves of luſt*: wiſhed them at *Zoar*, that would, and her ſelfe at *Sodome* againe: deſiring rather to end her life with eaſe in that *Stately City*, than to remove, and be ſafe, perhaps not, in the *deſolate mountaines*. And this was the ſin of reſtineſſe of ſoule, which affected her eyes and knees, and was the cauſe of all the former. When men weary of a good courſe, which long they have holden, for a little eaſe or wealth, or (I wote not what) other ſecular reſpect, fall away in the end: ſo looſing the praiſe and fruite of their former perſeverance, and relapſing into the danger and deſtruction, from which they had ſo neere eſcaped. 4 Preferring *Sodome* to *Zoar*.

Behold, theſe were the ſinnes of LOT'S *Wife*; A wavering of minde: Slow ſteps: the convulſion of her necke: all theſe cauſed her wearineſſe and feare of new trouble, ſhee preferred SODOM'S *eaſe* before ZOAR'S *ſafety*. *Remember Lots Wife.*

This was her ſinne: and this her ſinne, was in her, made much more heynous by a double circumſtance, well worth the remembring: as (ever) weighty circumſtances are matter of ſpeciall regard, in a *ſtory* ſpecially. 1 One, that ſhee *fell*, after ſhee had *ſtood long*. 2 The other, that ſhee fell, even then, when GOD, by all meanes offered her ſafety, and ſo *forſooke her owne mercy*. The aggravation of her *fall.*

Touching the firſt. Theſe [a] *winter brookes*, (as *Iob* termeth flitting deſultory Chriſtians) if they *drie*; theſe [b] *Summer fruites* (as AMOS) if they *putrifie*: theſe [c] *morning clouds* (as HOSEA) if they *ſcatter*; theſe [d] *ſhallow rooted corne*, if they *wither* and come to nothing, it is the leſſe griefe. No man looked for other. [e] *Pharaoh* with his *fits*, that at every plague ſent upon him, is godly on a ſudden, and, *O pray for mee now*; and when it is gone, as prophane as ever hee was, beginning nine times, and nine times breaking off againe; hee moves not much. To goe further: *Saul*, that for *two* yeeres; *Iudas*, that for *three*; *Nero*, that for *five* kept well, and then fell away, though it be much, yet may it be borne. But this woman had continued now *thirty* yeere (for, ſo they reckon from ABRAHAM'S going out of *Vr*, to the deſtruction of *Sodome*:) This, this is the griefe, that ſhee ſhould *perſiſt* all this time, and after all this time fall away. The rather, if wee conſider yet further, that not onely ſhee *continued* many yeeres, but *ſuſtained many things* in her continuance, as being companion of *Abraham* and *Lot*, in their exile, their travell, and all their affliction. This is the griefe, that after all theſe ſtormes in the broad *Sea* well paſt, ſhee ſhould in this pitifull manner, be wracked in the *haven*. And when ſhe had beene in *Egypt*, and not poiſoned with the *ſuperſtitions* of *Egypt*; when lived in *Sodome*, and not defiled with the *ſinnes* of *Sodome*; not fallen away for the *famine* of *Canaan*, nor taken harme by the *fulneſſe* of *the City of the Plaine*; after all this ſhee ſhould looſe the 1 *After a long ſtanding.*

a Iob 6 15.
b Amos 8.1,2.
c Hoſea 6 4.
d Mat. 13 20.
e Exod. 8.

fruit of all this, and doe and ſuffer ſo many things all in vaine: This is the firſt: *Remember* it.

2. Now, *when beſt meanes of ſtanding,*

The ſecond is no whit inferiour: That, at that inſtant ſhee wofully periſhed, when GODS ſpeciall favour was profer'd to preſerve her: and that, when, of all other times ſhe had meanes and cauſe to ſtand; then of all other times, ſhe fell away. Many were the mercies ſhe found and felt at GODS hand, by this very title, that ſhee was *Lots Wife*. For, by it, ſhee was incorporated into the Houſe and Family, and made partaker of the bleſſings of the *faithfull Abraham*. It was a mercy, to be delivered from the errors of *Vr*; a mercy, to be kept ſafe in *Egypt*; a mercy, to be preſerved from the *ſinne of Sodome*; a mercy, to be delivered from the *Captivity of the five Kings*; and this the laſt and greateſt mercy, that ſhee was ſought to be delivered from the *periſhing of the five Cities*. This (no doubt) doth mightily aggravate the offence, that, ſo many waies before remembred by God in trouble, ſhe ſo coldly remembred Him: and that now preſently being offered grace, ſhee *knoweth not* the *day of her viſitation:* but being brought out of *Sodome*, and warned of the danger that might enſue; having the *Angells* to goe before her, *Lot* to beare her company, her daughters to attend her, and being now at the entrance of *Zoar*, the haven of her reſt; this very time, place and preſence, ſhee maketh choyce of, to periſh in, and to caſt away that, which God would have ſaved; in reſpect of her ſelfe, *deſperately*; of the Angels, *contemptuouſly*; of her husband and daughters, *ſcandalouſly*; of God and His favours, *unthankfully*; forſaking her owne mercy, and periſhing in the ſinne of wilfull defection.

Remember Lots Wife and theſe *two*, 1 That ſhee *looked backe*, after ſo *long time*, and ſo many ſufferings: 2 That ſhee *looked backe*, after ſo many, ſo mercifull, and ſo *mighty protections*. And remember this withall, That ſhee *looked backe* onely, and *went not* backe: Would, it may be, but that it was all on fire. But, whether ſhe would or no, or whether we doe or no, this fore-thinking our ſelves, we be gone out, this faint proceeding, this ſtaying in the plaine, this convulſion of the necke, and writhing the eyes backe; this irreſolute wavering whether we ſhould chooſe, either bodily *pleaſures* in periſhing *Sodome*, or the *ſafety of our ſoules* in little *Zoar*, was her ſinne; And this is the ſinne of ſo many as *ſtand* as ſhee ſtood, and *looke* as ſhee looked, though they goe not backe: but, if they goe backe too, they ſhall juſtifie her, and heape upon themſelves a more heauy condemnation. So much for the ſinne, which we ſhould *remember*, to *avoid*.

2 Her *Puniſhment.*

Now for her puniſhment, which we muſt *remember*, to *eſcape*.

This relapſe in this manner, that the world might know it to be a ſinne highly diſpleaſing his Majeſty, God hath not onely marked it for a *ſinne*, but *ſalted* it too, that it might never be forgotten.

Death.
Rom. 6. 23.

The wages and puniſhment of this ſinne of hers, was it, which is *the wages of all ſinne*, that is, *Death*. *Death*, in her (ſure) worthily, that refuſed life with ſo eaſie conditions, as the holding of her head ſtill, and would needs *looke backe* and dye.

The ſound of *Death* is fearefull, what death ſoever: yet it is made more fearefull foure waies; which all be in this of hers.

1 *Sudden.*

1 Wee deſire to die with reſpite; and *ſudden death*, wee feare and pray againſt. Her death was ſudden, backe ſhe looked, and never looked forward more. It was her laſt looke.

2 *In the act of ſinne.*

2 Wee deſire to have *remorſe of ſinne* ere we bee taken away; and death in the very act of ſinne, is moſt dangerous. Her death was ſo. She died in the very *convulſion*; She died with her *face* to *Sodome*.

3 *Unuſuall.*

3 Wee would die the *common* death of mankinde, and be viſited *after the viſitation of other men:* and an un-uſuall ſtrange death is full of terrour. Hers was ſo. Gods owne hand from Heaven, by a ſtrange and fearefull viſitation.

4 *Without buriall.*

4 Our wiſh is, to die, and to be *buried*, and not to remaine a ſpectacle above ground which Nature abhorreth: She ſo died, as ſhe remained a ſpectacle of Gods wrath and

and a by-word to posterity, and as many as passed by. For untill CHRISTS time, and after, this monument was still extant, and remained undefaced so many hundred yeares, *Iosephus* (a Writer of good account, which lived after this) saith ἱστήκει μὲν ἔτι καὶ νῦν· ἔστι γὰρ καὶ νῦν διαμένει: I my self have seen and beholden it, for it stands to be seen to this day. A *reed* she was, a *Pillar* she is; which she seemed to be, but was not. She was *melting water*: She is congealed to *salt*. Thus have we both her *fault* and *punishment*: Let us *remember* both: To shun the fault, that the penalty light not on us.

IH. *Our Lesson from this.*

Now, this *Pillar* was erected, and this verdure given it, for our sakes. For, among the many waies that the wisdome of God useth to dispose of the sin of man, and out of evill to draw good, this is one, and a chiefe one, that he suffereth not their evill examples to vanish as a shadow, but maketh them to stand as *Pillars* for Ages to come, with the Heathen mans inscription, Εἰς ἐμὲ τὶς ὀφθαλμὸν εὐσεβὴς ἔστω, Look on me, and learn by me, to serve God better.

And, an high benefit it is for us, that He not only embalmeth the memory of the *Iust* for our *Imitation*; but also powdreth and maketh brine of the *Evill*, *for our admonition*: that, as a *Sent* from *Mary Magdalens ointment*; So, a *reliish* from *Lots wives Pillar*, should remaine to all posterity.

Prophane persons, in their perishing, GOD could dash to peeces, and root out their remembrance from off the earth, He doth not, but suffereth their *Quarters* (as it were) to be set up in stories, *Vt pœna Impii sit eruditio Iusti*, that their punishment may be our advertisement. Powreth not out their blood, nor casts it away, but saves it, for a Bath, *Vt lavet Iustus pedes in sanguine peccatoris*, that the *Righteous* may *wash their footsteps in the blood of the ungodly*: that *all* (even the *ruine of the wicked*) may *cooperate to the good of them that feare* GOD. This woman, in her inconstancy, could He have sunk into the earth, or blowen up as *salt-petre*, that no remembrance should have remained of her: He doth not; but, for us, and for our sakes, He erecteth a *Pillar*: And not a *Pillar* only, to point and gaze at; but a *Pillar* or *rocke of salt*, whence we may and must fetch, wherewith to season whatsoever is unsavoury in our lives. And this, this, is the life and soule of memorie: this is wisdome, The art of *extracting salt*, out of the *wicked*; *Triacle*, out of *vipers*; our owne happinesse, out of *aliena pericula*: and to make those that were unprofitable to themselves, profitable to us. For (sure) though *Lots wife* were evill, her *salt* is good. Let us see then, how to make her evill, our good; see, if we can draw any savoury thing from this example.

Psal 58.10.

Rom. 8.28.

1 That which we should draw out, is perseverance, *Muria virtutum* (as *Gregory* calleth it) the Preserver of vertues, without which (as Summer fruits) they will perish and putrifie: The *Salt of the Covenant*; without which, the flesh of our Sacrifice will take wind and corrupt. But S. *Augustine* (better) *Regina virtutum*, the Queene of vertues; for that, how ever the rest run and strive, and do masteries, yet, *Perseverantia sola coronatur*, Perseverance is the only *crowned vertue*.

1 *Perseverance.*

2 Now Perseverance we shall attain, if we can possesse our soules with the due care, and rid them of *security*. Of *Lots wives* security, as of water, was this *Salt* here made. And, if *security* (as water) do but touch it, it melts away presently. But *Care* will make us fix our eye, and gather up our feet, and, forgetting that which is behind, *tendere in anteriora*, to follow hard toward the prize of our high calling.

2 *Care.*

Phil 3 13.

3 And, to avoid *Securitie*, and to breed in us due care, S. *Bernard* saith, Feare will do it: *Vis in timore securus esse? securitatem time*; The only way to be *secure in feare*, is to *feare security*. S. *Paul* had given the same counsell before; that, to preserve *Si permanseris*, no better advice, than *Noli altum sapere, sed time*.

3 *Feare.*

Rom 11 22.

Now, from her Story, these considerations are yeelded, each one as an handfull of *salt* to keep us, and to make us *keep*.

Considerations out of her fault

First, that we see; as of CHRISTS *twelve*, which He had sorted and selected

from the reſt, one miſcarried; *Et illum gregem non timuit lupus intrare*, and that the Wolfe feared not to ſeaſe, no, not upon that Flocke: and as of NOAHS *eight* that were ſaved from the Flood, one fell away too; So, that of LOTS foure, here, and but foure in all, all came not to *Zoar*, one came ſhort. So that, of *twelve*, of *eight*, of *foure*; yea, a little after (*ver.* 35.) of *two*, one is *refuſed*: that we may remember, few there be that ſcape from *Sodome* in the *Angels* company; and of thoſe (few though they be) all are not ſafe neither: Who would not feare, if one may periſh in the company of *Angels?*

2 Secondly, that as one miſcarrieth; ſo, not every one, but one that had continued ſo long, and ſuffered ſo many things, and after all this continuance, and all theſe ſufferings, fales from her eſtate, and turnes all out and in; and, by the inconſtancy of one houre, maketh void the perſeverance of ſo many yeares, and (as *Ezekiel* ſaith) *in the*
Ezek 18.24. *day, they turne away to iniquity, all the former righteouſneſſe they have done, ſhall not be remembred.*

3 Thirdly, that as ſhe periſheth; So, at the ſame time, that *Sodome*: Shee, by it; and it, by her. That, one end commeth to the ſinner without *repentance*, and to the juſt, without *perſeverance*. One end, to the abomination of *Sodome*, and to the recidivation of *Lots wife*; *Et non egredientes, & egredientes reſpicientes*: They that *goe not out* of her, periſh; and they that go out of her, periſh too, if they look *back*. *Lacus Aſphaltites*, is a monument of the one, *Lots Wives ſalt ſtone*, a memoriall of the other.

4 Laſtly, that as one periſheth, and that *ſuch an one*; So, that ſhe periſheth at the *gates*, even hard at the entry of *Zoar*: which of all other, is moſt fearefull; So neare her ſafety, ſo hard at the gates of her deliverance. *Remember*, that neare to *Zoar gates*, there ſtands a *ſalt* ſtone.

Theſe very thoughts, what her caſe was, theſe foure wayes; and what ours may be (who are no better than ſhe was) will ſearch us like *ſalt*, and teach us; that as, if we remember what we have been, we may (ſaith S. *Bernard*) *erubeſcere*; ſo, if we remember what we may be, we may *contremiſcere*: that, we ſee our beginnings, but ſee not our ending: we ſee our *Stadium*, not our *dolichum*. And that as we have great need to
Pſal 71.18. pray (with the *Prophet*) *Thou haſt taught me from my youth up, untill now, forſake me not in mine old age, now when I am gray headed*; So, we had need ſtir up our care of *continuing*, ſeeing we ſee it is nothing to begin, except we continue; nor to continue, except we do it to the end.

Remember, we make not light account of the Angel's *Serva animam tuam*: bleſſing
Mat. 16.22. our ſelves in our hearts, and ſaying, *Non fiet tibi hoc*; we ſhall come ſafe, go we never ſo ſoft: *Zoar* will not run away.

Remember, wee be not weary to goe whither GOD would have us; not to *Zoar*, though a *little one*, if our *ſoule* may there live; and never buy the eaſe of our body, with the hazard of our ſoule, or a few dayes of vanity with the loſſe of eternity.

Remember, we ſlack not our pace, nor *ſtand ſtill* on the Plaine. For, if we ſtand ſtill, by ſtill ſtanding, we are meet to be made a *Pillar*, even to ſtand ſtill, and never to remove.

Remember, we *look* not *back*, either with her, on the vaine delights of *Sodome* left; or with *Peter*, on S. *Iohn* behind us, to ſay, *Domine, Quid iſte?* both, will make us for-
Ioh. 21.20. get our *following*. *None that caſteth his eye th'other way*, is εὐθετὸς, meet as he ſhould be,
Luk 9.62. *meet for the kingdome of God.*

But ſpecially *remember* we *leave not our heart behind us*, but that we take that with us, when we go out of *Sodome*: for if that ſtay, it will ſtay the feet, and with the eye, and neither the one nor the other will do their duty. *Remember*, that our *heart* wander not, that our heart long not. This *Care*, if it be fervent, will bring us *Perſeverance*.

Out of her *puniſhment*. Now, that we may the better learn ſomewhat out of her *puniſhment* too: Let us

remem-

remember alſo, that as to her, ſo to us, God may ſend ſome *unuſuall viſitation*, and take us ſuddenly away, and in the act of ſin too.

Remember the danger and damage: It is no leſſe matter we are about, than *perdet animam*. Which if we do, we fruſtrate and forfeit all the fruit of our former well continued courſe; all we have done, is vaine. Yea, all that CHRIST hath done for us is in vaine; whoſe paines and ſufferings we ought ſpecially to tender, knowing, that *Supra omnem laborem labor irritus*, No labour to loſt labour; and CHRIST then hath *loſt his labour* for us.

Remember the folly: that *beginning in the ſpirit* we *end in the fleſh*: turning our backs to *Zoar*, we turne our face to *Sodome*: joyning to a *head* of fine *gold*, *feet* of clay, and to a precious foundation, a covering of thatch. Gal. 3. 3.

Remember the *Diſgrace*: that we ſhall looſe our credit and accompt, while we live, and ſhall heare that of CHRIST, *Hic homo*; and that other, *Quid exiſtis in deſertum videre? A reed ſhaken with the wind.* Luk. 14. 14. Mat. 11. 7.

Remember the *Scandall*: That, falling our ſelves, we ſhall be a block for to make others fall: a ſin no lighter; nor leſſe, nor lighter than a *mil-ſtone*. Mat. 18. 6.

Remember the *Infamy*: That we ſhall leave our memory remaining in ſtories, among *Lots Wife*, and *Iobs Wife*, *Demas* and *Ecebolius* and the number of *Relapſed*, there to ſtand to be pointed at, no leſſe than this heap of *Salt*.

Remember the *Iudgement* that is upon them after their relapſe, though they live, that they do even (with her here) *obrigeſcere*, wax hard and numme, and ſerve others for a *caveat*, wholly unprofitable for themſelves.

Remember the difficultie of *reclaiming* to good: *Seven evill ſpirits* entring inſtead of one, that their *laſt ſtate is worſe than the firſt*. Mat. 12. 45.

And laſtly, *Remember* that we ſhall juſtifie *Sodome* by ſo doing; and her *frozen ſin* ſhall condemne our *melting vertue*. For, they in the wilfulneſſe of their wickedneſſe perſiſted till fire from heaven conſumed them: And, they being thus obdurate in ſin, ought not ſhe (and we much more) to be conſtant in vertue? And, if the drunkard hold out, till he have loſt his *eyes*; the unclean perſon, till he have waſted his *loynes*; the contentious, till he have conſumed his *wealth*, *Quis pudor quòd infelix populus Dei non habet tantam in bono perſeverantiam, quantam mali in malo!* What ſhame is it, that *Gods* unhappy people ſhould not be as conſtant in vertue, as theſe miſcreants *have beene*, and be in vice!

Each of theſe by it ſelfe; all theſe put together, will make a full *Memento*: which if ſhe had *remembred*, ſhe had been a *Pillar* of *light* in heaven, not of *ſalt* in earth. It is too late, for her: we, in due time yet, may *remember* it.

And, when we have *remembred* theſe, *Remember* CHRIST too, that gave the *Memento*: that He calleth Himſelfe *Alpha* and *Omega*; not only *Alpha* for His *happy beginning*; but *Omega*, for His *thriſe happy ending*. For that he left us not, nor gave over the worke of our redemption, till He had brought it to *Conſummatum eſt*: And that, on our part, *Summa Religionis eſt, imitari quem colis*, The higheſt act of Religion, is, for the Chriſtian to conforme himſelfe, not to *Lots Wife*, but to CHRIST, whoſe Name he weareth. And though *Verus amor non ſumit vires de ſpe*, True *love* (indeed) receiveth no manner ſtrength from *hope*, but, though it hope for nothing, loveth nevertheleſſe; yet, to quicken our love, which oft is but faint, and, for a full *Memento*, *Remember the reward*. *Remember*, how CHRIST will *remember* us for it, which ſhall not be the wages of an hireling, or (*Leaſe-wiſe*) for time, and terme of yeares, but αἰῶνες αἰώνων, Eternitie it ſelfe, never to expire, end, or determine, but to laſt and endure for ever and ever. Apoc. 1. 8.

But this *reward* (ſaith *Ezekiel*) is for thoſe, whoſe foreheads are marked with *Tau*, which (as *Omega* in *Greek*) is the laſt letter in the *Hebrew Alphabet*, and the marke of *conſummatum eſt*, among them: They only ſhall eſcape the *wrath to come*. And this crowne is laid up for them, not of whom it may be ſaid, *Currebatis benè*, Ye *did run* well; but, for thoſe that can ſay (with S. *Paul*) *Curſum conſummavi*, I have *finiſhed* my courſe well. Ezek. 9. 4. Gal 5. 7. 1 Tim. 4. 7.

And (thanks be to God) we have not hitherto wanted this *ſalt*, but *remembred Lots wife* well. So that, this exhortation, becauſe we have prevented and done that which it calleth for, changeth his nature and becommeth a *commendation*, as all others doe. A commendation (I ſay:) yet not ſo much of the people (whoſe only felicity is to ſerve and be ſubject to one that is conſtant; for otherwiſe, we know how wavering a thing the multitude is) as of the *Prince*, whoſe conſtant ſtanding giveth ſtrength to many a weake knee otherwiſe. And *Bleſſed be God and the Father of our* LORD JESUS CHRIST, that we ſtand in the preſence of ſuch a *Prince*: who hath ever accounted of *Perſeverance*, not only as of *Regina virtutum*, the Queene of vertues; but, as of *virtus Reginarum*, the vertue of a *Queene*. Who (like *Zorobabel*) firſt, by *Princely magnanimity*, laid the *Corner-ſtone*, in a troubleſome time: and ſince, by *Heroicall conſtancy*, through many both alluring proffers and threatning dangers, hath brought forth the *Head-ſtone* alſo, with the Prophets acclamation, *Grace, grace, unto it*: *Grace*, for ſo happy a *beginning*; and *Grace*, for ſo thrice happy an ending. No terrours, no enticement; no care of her ſafety hath removed her from her ſtedfaſtneſſe: but, with a fixed eye, with ſtraight ſteps, with a reſolute mind, hath entred her ſelfe, and brought us into *Zoar*. *It is a little one*, but therein *our ſoules ſhall live*; and we are in ſafety, all the Cities of the *Plaine* being in *combuſtion* round about us, Of whom it ſhall be remembred; to her high praiſe, not only that of the Heathen *Illaque virgo viri*; but, that of *David*, that, all her dayes ſhe ſerved GOD, with a covenant of *Salt*, and with her *Iſrael*, from the firſt day untill now. And of this be we perſwaded, that *He which began this good work in her, will perform it unto the day of Ieſus Chriſt*, to her everlaſting praiſe, comfort and joy, and, in her, to the comfort, joy and happines of us all.

2 Cor. 13 5.

Yet it is not needleſſe, but right requiſite, that we which are the LORDS *Remembrancers* put you in minde, that as *Perſeverance* is the Queene of vertues, *quia ea ſola coronatur*; ſo is it alſo, *quia Satanas ei ſoli inſidiatur*, for that, all *Satans* malice, and all his practices are againſt it: The more carefull need we to be, to carry in our eye this example. Which GOD grant we may, and that our hearts may ſeriouſly regard, and our memories carefully keepe it. *Vt hæc columna fulciat nos, & hic ſal condiat nos*, that this *Pillar* may *proppe* our weakneſſe, and this *ſalt ſeaſon* our ſacrifice; that it may be remembred, and accepted, and rewarded in the day of the LORD. Which, &c.

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A SER-

A SERMON PREACHED IN THE COVRT AT RICHMOND, *on* Tuesday, *being the* V. of March, *Anno Domini*, MDXCVI.

LVKE Chap. XVI. Ver. XXV.

Fili, recordare, &c.

Sonne, remember that thou, in thy life time, receivedst thy pleasure (or, good things; *) and likewise* LAZARUS *paines: Now therefore is hee comforted, and thou art tormented.*

HIS Scripture hath the name given it in the very first words, *Recordare Fili, Sonne remember:* It is a *Remembrance.*

There bee many Sermons of remembrance here on earth: this, is one from Heaven, from the mouth of *Abraham.* Not now on earth, but in heaven, and from thence beholding (*not in a glasse of darke speech*, but) *intuitivè*, that which he telleth us: and *Hee that saw it bare witnesse, and his witnesse is true.* 1 Cor. 13 2. Iohn 19 35.

Which may somewhat move attention: Or, if that will not, let me adde further, That it is such a *remembrance*, that it toucheth our estate in everlasting life; That is, the well or evill hearing of this *Recordare*, is as much as our eternall life is worth. For, we finde both in it. That our *Comfort* or *Torment* eternall (*Comfort*, in *Abrahams* bosome; *Torment*, in the fire of hell) depend upon it: and therefore, as much as wee regard them, we are to regard it.

The *Remembrance* is directed to a *Sonne* of *Abrahams*; not so much for him, as for the rest. For, it is to be feared, that both the sonnes of *Abraham*, and the daughters of

Sara

Sarah forget this point overmuch; and many of them (with this party here, to whom it is ſpoken) never remember it, till it be too late.

TO ABRAHAMS ſonnes then, all and every one. But ſpecially, ſuch of his ſonnes, as preſently are in the ſtate, that this Sonne (here) ſometime was, of whom it is ſaid: *Hee had received good things in his life.* By vertue whereof, I finde, this *Recordare* will reach home to us; for that wee are within the compaſſe of this *Recepiſti*. For truly, the ſumme of our Receipt hath beene great; No Nation ſo great: And, our *Recordare*, little; I vvill not ſay, how little, but (ſure) too little for that, we have *received*.

Now, albeit it be all our caſe (for, we all have *received*) yet, not all our caſe alike; but of ſome, more than other. For, ſome have received in farre more plentifull manner, than other ſome; and they therefore more deepely intereſſed in it. And looke, who among us have *received* moſt, them it moſt concerneth: and they (of all other) moſt need to looke to it.

If you aske, Why they more than others? For that (beſides the duty) to whom a great *Recepiſti* is given, of them a great *Recordare* will be *required*. The danger alſo helpes them forward. For, ſo it oft happeneth unhappily: that, whereas *Recepiſti* is made (and ſo may well bee) a motive, for us to *remember*: ſo croſſe is our nature, none is ſo great an enemy to *Recordare* as it. Our great *receiving* is oft occaſion of our little *remembring*. And as a full diet in the *veſſells* of *our body*; ſo, a plenteous *receipt* breeds *ſtoppings* in the *minde*, and memory, and the vitall parts of our ſoule.

We have hereof a lively example before our eyes: And ſuch an one, as if it move us not, I know not what will. *A receipt, for memories that ſuffer obſtructions.*

OUR SAVIOUR CHRIST unlocked hell gates to let us ſee it. In diſcovering what ſighes and what ſufferings are in the other world, hee ſheweth us our lying in them, to whom *Abraham* objecteth, that this franke *receiving* had marred his *memory*. And as he ſheweth us his fault, ſo (withall) what came to him for it, in that ſtrange and fearefull conſequent: *Now therefore thou art tormented.*

This example is told by our SAVIOUR (in the XIIII. *verſe*) to other rich
Verſe 9. men, and troubled with the ſame *lethargie*. Who, when hee put them in minde, It would not be amiſſe, while they were here, *to make them friends of that they had received*, that, when this failed them (as faile them it muſt) that *might receive them into everlaſting tabernacles*: forget themſelves ſo farre, as they *derided* His counſell; not, in words, but *per myctériſmum*. Which maketh Him fall from Parables, to a plaine ſtory (for, ſo it is holden by the beſt Interpreters, both old and later:) and, from *everlaſting tabernacles*, to *everlaſting torments*: That, howſoever they regarded not His *Recordare* on earth, they had beſt give better eare to ABRAHAMS, from Heaven.

It is his intent, in reporting of it, that our *remembring* of it ſhould keepe us from it. *Non vult mortem, & minatur mortem, ne mittat in mortem,* (ſaith *Chryſoſtome*:) He would not have us in that place; yet Hee telleth us of that place, to the end wee never come in that place.

Yea, it is *Abrahams* deſire too, we ſhould not be overtaken, but thinke of it in time; and prevent it, before it prevent us. And therefore he lifteth up his voyce, and cryeth out of Heaven, *Recordare fili.*

And, not onely ABRAHAM, but hee that was in the place it ſelfe, and beſt knew the terrour, becauſe hee felt it; felt that, in it, as hee heartily wiſheth and inſtantly ſueth, that they, whom hee loveth, or any way wiſheth well to, may
Verſe 27. 28. ſome way take warning, *Ne & ipſi veniant, That they alſo come not into that place of torments.*

This uſe, CHRIST on earth, *Abraham* from Heaven, and hee out of hell, wiſh we may have of it. And wee (I truſt) will wiſh our ſelves no worſe than they: and therefore looke to our *Recordare*, carry it in minde, and (in *Recordare*, there is *Cor*, too) take it to heart; and by both, in time take order, *Ne & ipſi veniamus.*

The

The verſe it ſelfe (if we mark it well) is, in figure and proportion, an exact *croſſe*. For, as a Croſſe, it conſiſteth of two bars or beames ſo ſituate, as the one doth quarter the other. *Thou receivedſt good things, and Lazarus received evill.* Theſe two lye clean contrary: But meet both, at the middle word, *Now therefore*: and there, by a new *Antitheſis*, croſſe each other: ὁ μὲν, He that *received evill, is comforted*: and σὺ δὲ, *thou that didſt receive good, art tormented*. And, to make it a perfect *Croſſe*, it hath a title or Inſcription too, ſet over it: and this it is, *Recordare fili*. And ſure, next to the Croſſe of CHRIST and the memory thereof, this croſſe of *Abrahams* invention and exaltation is (of all others) moſt effectuall. And I verily perſwade my ſelfe, if we often would fix it before our eyes, and well marke the inſcription, it would be a ſpeciall preparation to our Paſſeover (meaning, by our Paſſeover, our end) whereby paſſe we muſt, yer long, into another ſtate, either of miſery or bliſſe: but, whether of miſery, or bliſſe, it will lye much in the uſe of this word *Recordare*.

The Diviſion

Firſt then we will treat, [1] of the *Croſſe*: After, [2] of the *Title*. I.

We have in the Croſſe two *Barres*: But, with both, we will not meddle. For, why ſhould we deale with *Lazarus*? This place is not for him; nor he no roome in this Auditory. Therefore, waving his part, in this other (of the *Rich mans*) wo have two *quarters*, repreſenting unto us two eſtates: [a] The upper part, or *head, Recepiſti bona in vitâ*, his eſtate, in this life, [b] The nether, or *foot, jam verò torqueris*: his eſtate, in the other. II.

Of theſe two: [1] That, two they are: [2] which they be: [3] and how they be faſtened, or tenanted the one to the other, with the *Illative, therefore*.

I.

Of the Croſſe.

TO quarter out this *Croſſe*: Two parts it ſtands of; which two parts are two eſtates; [1] One paſt, [2] The other, preſent: The one, in *Memory*: The other, in *experience*. Now, both *memory* and *experience* (*memory* of things paſt, and *experience* of things preſent) are (both) handmaids to *providence*, and ſerve to provide for things to come. And, of all points of providence, for that which is the higheſt point of all, that our memory of it, keep us from experience of this place, this concluſion.

Theſe two are ſet down: [1] The one eſtate, in the words *Vitâ tuâ*: [2] The other, in the words *Iam verò, but now*. The former, paſt with him, and yet preſent with us: For, we yet *receive*. The later, preſent with him, but (with us) yet to come, or rather (I truſt) never to come: *Iam verò torqueris*.

1. *The upper part of it.* 2. *The preſent eſtate.*

In vita tua recepiſti.

1 The firſt is the life *in eſſe*, which we all now live: which though it be one and the ſame, yet is there in it a ſenſible difference, *Pauper & dives obviaverunt*, of ſome *poore*, and ſome *rich*, every day meeting each other.

2 But, *Nemo dives, ſemper dives*: and again, *Nemo pauper, ſemper pauper*. They that be rich in it, ſhall not ever be rich; nor they that are poore, poore alway. *It came to paſſe* (ſaith the *Scripture*) *that the begger died* (*verſe 22.*) *Mortuus eſt etiam & dives, and the rich man* (for all his riches) died alſo. There ends the firſt eſtate.

3 But, that end is no finall end. For, after *Vitâ tuâ* there is a *Iam verò*, ſtill: a ſecond ſtate in reverſion, to take place when the firſt is expired. Our hearts miſgive us of ſome ſuch eſtate: and (as the Heathen man ſaid) they, that put it off with *quis ſcit?* who can tell, whether ſuch eſtate be? ſhall never be able to rid their minds of *quid ſi?* but, what if ſuch a one be, how then? But, to put us (that be Chriſtians) out of all doubt, our *Saviour Chriſt*, by this ſtory, openeth us a Caſement into the other life, and ſheweth us, whither we go, when we go hence.

1. Firſt, That, as in this life (though but one, yet) there are two diverſe eſtates; ſo

to death (though it be, but one neither) hath two ſeverall paſſages: And, thorow it, as thorow one and the ſame City gate, the *honeſt ſubject* walketh abroad for his *recreation*, and the *lewd malefactor* is carried out to his *execution*.

2 Two ſtates then there be, after death; and theſe two diſ-joyned in place, diſ-like in condition: both ſet down within the verſe; [1] One, of *comfort*: [2] The other, of *torment*.

3 And, that both theſe take place *jam*, preſently. For, immediately after his death, and, while all his *five brethren* yet lived, and yet any of them were dead, he was *in his torments*, and did not expect the *generall Iudgement*, nor was not deferred to the *end of the world*.

4 And (to make it a compleat *croſſe*, for ſo it is) as the *poore* and *rich* meet here, ſo do they, there, alſo, otherwhile; and go two contrary wayes, every one to his *own place*. *Lazarus* to his *boſome*, the *rich man* to his *gulf*: and, ones *miſery* endeth in *reſt*; the others *purple and fine linnen* in a *flame of fire*. *Verè ſtupenda vices* (ſaith *Chryſoſtome*) verily a ſtrange change, a change to be wondred at: to be wondred at and feared, of thoſe whom it may concerne any manner of way, and (at any hand) to be had in *remembrance*.

1 To apply theſe two, to the party, we have in hand, and to begin with the firſt eſtate, firſt. Two things are in it ſet down by him: [1] The one, in the word *Fili*: [2] The other, in the word *Recepiſti*.

1 *Fili.* Firſt, that he was *Abrahams ſon*, and ſo, of the religion only true: and one, that (as himſelfe ſaith of himſelfe) had had *Moſes and the Prophets*, though *tanquam non habens*, as though he had them not. For, little he uſed, and leſſe he regarded them; yet, a *Profeſſor* he was.

2 *Recepiſti.* Secondly: as by nature, ABRAHAMS *ſonne*: ſo by condition or office, one of *Gods Receivers*. *Receivers* we are, every one of us, more or leſſe: but yet, in receipts, there is a great latitude. Great, betweene her, that received *two mites*; and him, that received *a thouſand talents*. Betweene them, that receive *tegumenta* only, covering for their nakednes; and them, that receive *ornamenta*, rich attire alſo, for comlineſſe: and again, that receive *alimenta*, food for emptineſſe; and *oblectamenta*, delicious fare for daintineſſe. Now, he was not of the petie, but of the maine *receipt*. It is ſaid: Hee *received good things*, and it is told, what theſe good things were, *Purple* of the *faireſt*, and *linnen* of the *fineſt*: and *quotidie ſplendidè*, every day a double feaſt. Which one thing, though there were nothing elſe, asketh a great *Receipt* alone. Here, *rich*; in this life; and who would uot ſue to ſucceed him in it? One would think, this wood would make no croſſe, nor theſe premiſſes ſuch a *now therfore*. But, to him, that was thus and had thus, all this plenty, all this pleaſure; *poſt tantas divitias, poſt tantas delicias*; to him, is this ſpoken, *but now thou art tormented*. Which firſt eſtate, as it was *rich*, ſo it was ſhort: therefore, I make ſhort with it, to come to *cruciaris*. Which, though in ſyllables, it is ſhorter, yet it is in ſubſtance, that peece to which he is faſtened, in legnth of continuance far beyond it.

2 The nether part of the croſſe. The ſecond ſtate, *Cruciaris*.

Cruciaris is but one word, but much weight lyeth in it: therefore it is not ſlightly to be paſſed over, as being the ſpeciall object of our *Recordare*, and the principall part of the croſſe indeed. Two wayes our SAVIOUR CHRIST expreſſeth it: [1] One while under the terme βασανος, which is *torture*: [2] Another, under the terme ὀδύνη, which is *anguiſh of the Spirit*: referring this, to the inward paine; and that, to the outward paſſion. The ſoule being there ſubjected by GODS juſtice, to *ſenſuall pain*, for ſubjecting it ſelfe willingly to *brutiſh ſenſuallity*, in this life, it being a more noble and celeſtiall ſubſtance.

Of which paine, Saint CHRYSOSTOME noteth, that becauſe many of us can skill, what torment the *tongue* hath, in extremity of a burning ague; and what paine our hand feeleth, when from the hearth ſome ſpark lighteth on it: CHRIST choſe to expreſſe them in theſe two. Not, but that they be incomparably greater than

han theſe: yea, far re above all we can ſpeake, or thinke: but that fleſh and blood conceiveth but what it feeleth, and muſt be ſpoken to, as it may underſtand. And it is a ground, that, in termes (here and elſe-where) proportioned to our conceit, *torments* are uttered farre beyond all conceit: which, labouring to avoid, we may; but labouring to expreſſe, we ſhall never do it.

Yet, to helpe them ſomewhat, we ſhall the more deepely apprehend them, if we doe but compare them: as we may; and never goe out of the confines of our owne verſe.

With *Recepiſti*, firſt. To conſider this: that his torment is in the preſent tenſe, now upon him, *Cruciaris*: His *good*, all *paſt* and gone, *Recepiſti*. Marke (ſaith S. *Auguſtine*) of his pleaſure, *omnia dicit de præterito*; *Dives erat, veſtiebatur, Epulabatur, Recepiſti*: He *was rich, did go, did fare, had received*: *was, did, and had*; all *paſt*, and vaniſhed away; all (like the counterpane of a Leaſe) expired, and our *Abraham* likneth it to wages, received and ſpent before-hand. 1

Secondly, if we lay together his *torments*, and *bona tua in vitâ*. For, we ſhall find, they are of a diverſe ſcantling. The one had an end with his life; and *ô quàm ſubito!* The other, when it beginneth once, ſhall never have an end. That life is not like this. No: if all the lives of all, (I ſay not of men, women, and children, but of all) and every of the creatures, that ever lived upon the earth, or ſhall live to the worlds end, were all added one to another, and all ſpun into one life, this one exceedeth them all. This then (I make no queſtion) will make another degree, to think, *quod delectabat fuit momentaneum, quod cruciat eſt æternum*. 2

Thirdly, if we match it with *Lazarus autem*; that is, with the ſight of others in that *eſtate*, whence he is excluded: and in them, with ſorrow to conſider, what himſelfe might have had and hath loſt for ever. *There ſhall be* (ſaith CHRIST of this point) *weeping, and gnaſhing of teeth, to ſee Abraham, Iſaac, and Iacob, and all the Prophets in the Kingdome of God, and your ſelves thruſt out of doores*. Not only *weeping*, for *griefe* that themſelves have loſt it; but *gnaſhing of teeth* alſo, for very *indignation*, that others have obtained it. And, of others, not ſome other; but, that *Lazarus iſte*, one of theſe poore people, whom we ſhun in the way, and drive our coaches apace to eſcape from: that, of them, it may fall, we may ſee ſome in bliſſe, when *they ſhall lye in hell like ſheepe* (ſaith the *Pſalmiſt*) that walked on earth *like Lions*. Will not this beare a third? 3 Chap. 13. 28. Pſal. 84. 15.

But beyond all theſe, If we counterpoiſe it with the word παρακαλεῖται, *is comforted*, with which *Abraham* hath ſet it in oppoſition: *Torment* oppoſed to *comfort*; (that is) torment comfortleſſe, wherein, no manner hope of any kind of comfort. Neither of the comfort of *mitigation*; for (in the verſe next before) all hope of ἀναψυξις, *relief* is denied, even to a *drop of water*: Neither of the comfort of *delivery* at laſt; for (in the verſe next following) he is willed to know, that by reaſon of the great partition, their caſe is ſuch, *ut non poſſunt* that they cannot preſently, or for ever, look for any *paſſage* from thence, but muſt there tarry in torments everlaſtingly. So, neither comfort of *reliefe*, nor of *delivery*: nor the poore comfort, which, in all miſeries (here) doth not leave us, 4 Verſ. 24. Verſ. 26.

——*dabit Deus his quoq; finem*;

An end will come: Nay, no end will never come. Which [*never*] is never deeply enough imprinted, nor ſeriouſly enough conſidered. That this [*now*] ſhall bee ſtill *now*, and never have an end: and this *cruciaris* be *cruciaris* for ever, and never declined into the preter tenſe, as *Recepiſti* was. This is an *exaltation* of this *croſſe*, above all elſe: None ſhall ever come downe from it: none ſhall ever *beg* our *body*, *to lay it in our ſepulcher*.

Fifthly, If we lay it to *Recordare*. For, may I not adde to all theſe, that, being in this caſe, he heareth *Recordare*, and is willed to *remember*, when his *remembring* will do him no good: but though he remember it, *in ſorrow, and in the bitternes of his ſoule*: yea, though his ſorrow be *above meaſure ſorrowfull*, it will profit him nothing? I ſay, *Griefe* both utterly *comfortleſſe*, and altogether *unprofitable*. 5

Theſe five make him that feeles it (here) wiſh, that none of thoſe, hee wiſh-

eth well, may ever come there to know, how hot that *fire*, or how terrible that *torment* is.

These five words are (all) within the compasse of the Verse it selfe; and may serve (every one) as a *naile* to fasten our memorie to this crosse: that we may ever remember it and never forget it, and, never forgetting it, never feele it.

This then is his *crosse*. We long (I know) to have it taken downe; our eares are daintie, and the matter melancholike, and we little love to heare it stood on so long. But, *Chrysostome* saith well of that *fire*: *Nunquid, si tacuimus, extinximus?* If we speak not of it, will it go out? No, no: *sive loquamur, sive taceamus, ardet ille*: speak we, or keep we silence, it burneth still, still it burneth. Therefore, let us *speak*, and *think* of it, and let it stand in the name of God: *Et exerceamus auditum* (saith the good Father) *ne ita molleſcat*, and keep our eares in exercise, that they grow not nice. If, to heare of it, be painefull; to feel it will be more. The *invention* is to keep the *exaltation*, to take it up. For, none so neare it as they, *qui non tollunt, donec super -imponitur*, that take it not up, till it be laid upon them.

3. The joyning, or *Tenon*. *Iam vero.*

Thus, we have severally seene the counter-points of this *crosse*: the *top*, which is *in vitâ*, in this life; and the *foot*, which reacheth *ad noviſſima inferni*, to the bottome of hell. It remaineth we tenon both these together, as *antecedent* and *consequent*: *Thou diddest receive: Now therefore.* [1] First, that they may be: [2] And then, how they may be joyned.

1. First then we find, that *Recepiſti* is, as it ends; and that, by this example, it may end in *cruciaris*, and prove the one end of an heavie Crosse. Which first bringeth us out of admiration of the *riches* of this life. When we see, that these *good things*, which (after the tax of the world) are counted, and (in a manner) stiled the *only good things*, and in the deceitfull ballance of this world, weigh downe *Abrahams bosome*; be not ever demonstrative signes of GOD's speciall liking: Nor they, *ipso facto* highest in His favour, that receive them in greatest measure: Nor peradventure (as CHRIST saith) so highly accompted of in Heaven, as they bee on earth. Therefore, they that have them, not to reflect too much on them; nor be *ideò inflati* (as saith Saint *Auguſtine*) *quia obſericati*; as much pride in their soule, as purple on their body. And they that have them not, not to *æmulari*, vex and grieve themselves at *Nabals wealth*, *Hamans preferment*, this mans *table*; seeing there commeth a *Iam verò*; and when that commeth, we shall see such an alteration in his state, as hee that wisheth him worst, shall wish, that for every *good thing*, hee *received* here, he had received a thousand; and (with S. *Bernard*) *Vt omnes lapides converterentur in roſas*, that every stone under his feet here had been turned into a rose. Such is his case, now: and such theirs, that come where he is.

Verſ. 15.

2. Is this all? No. But, as it bringeth us out of *admiration*; so it bringeth us into *feare*. For, two things it offereth, either of which is, or may be matter of *feare*. 1. First, in that he is *Abrahams son*. That *Abraham* hath of his seed in *hell*: and that all his sons shall not rest in their *Fathers bosome*. Which offereth us occasion to *feare*, for all our *Profession*. For, though he were a *son* too, and so acknowledged by *Abraham*, yet, there he is now.

2 In that he is of *Abraham's rich sons*, and one that *received good things* in his life. Which ministreth new matter of feare: that (as the *Prophet* saith) *Tophet is prepared of old*, and that *even for great ones*; for such as *goe in purple*, and weare *fine linnen*, and *fare full daintily*: Even for such, is it prepared. Not, as every prison, for common persons; but, as *Tophet* (or the Tower) for great Estates. So that it may seeme, either of both these have their danger at their heeles; For, that, they to him were; to many, they are: and to us they may be, as *Antecedents* to an evill *Consequent*.

Esay 30.33.

Men verily may flatter themselves: But sure, I can never thinke but there is more, in this *Now therefore*, than the World will allow. And that this *Recordare* of

Abraham's

Abraham's is not a matter ſo ſlightly to be ſlipped over. There is ſome danger (no doubt) and that more than will willingly be acknowledged, to ſuch as are *wealthie, and well at eaſe in Sion.* Saint *Gregory* confeſſeth by himſelfe, that never any ſentence entred ſo deepe into his ſoule as this. And that, as *Surgite mortui* was ever in Saint *Hieroms* eare: And *Non in comeſſationibus*, not in ſurfetting, in Saint *Auguſtines*, by which he was firſt converted: So, this was with him; and he could not get it out of his minde. For, he ſitting in the See of *Rome*, when it was growne rich and of great *receipt*, was (as he ſaith) ſtill in doubt of *Recepiſti*: whether his exalting into that Chaire might not be his recompence at GOD'S hands, and all that ever hee ſhould *receive* from Him, for all his ſervice. And ever he doubted this *Recepiſti* (which we ſo eaſily paſſe over) and whether his caſe might not be like. Thus did the good Father; and (as I thinke) not unwiſely: And, would GOD, his example herein, might make due impreſſion, and worke like feare, in ſo many as have, in the eyes of all men, *received the good things in this life.* For, this may daily be ſeene every where, that divers, that *received* them, if ever any did; and that, in a meaſure heaped up and running over; carry themſelves ſo without remembrance or regard of this point, as if no ſuch *Simile* were in the Scripture, as that of the *Needles-eye*: No ſuch example, as of this *Rich-man*: No ſuch *Recordare* as this of *Abraham*, which we have in hand. It ſhould ſeeme, they have learned a point of divinitie, *Abraham* never knew: *Balaams* divinitie (I feare) *to love the wages of unrighteouſneſſe and a gift in the boſome*, and yet to crie *Moriatur anima mea*, his ſoule ſhould goe ſtraight to *Abraham's boſome* for all that: And ſo, in effect, to deny *Abraham's Conſequence.*

Amos 6. 1. Rom. 13. 13. Mat. 19. 24. 2 Pet. 2. 15. Numb. 23. 10.

Wee muſt then joyne iſſue upon the maine point, we cannot avoid it: To enquire, how this *Now therefore* commeth in: And how farre, and to whom, this Conſequent holdeth. I demand then: Was hee therefore *tormented*, becauſe hee *received good things?* Is this the caſe of all them that weare *purple* and *fare well* in this life? Shall every one, to whom GOD, reacheth ſuch good things as theſe, bee quit for ever from *Abraham's boſome?* By no meanes. For, *Cujus eſt ſinus*, whoſe is the *boſome?* Is it not *Abraham's?* And, what was *Abraham?* Looke *Geneſis* XIII. *ver.* II. *Abraham was rich in cattell, in ſilver and gold.* There is hope then for *rich men*, in a *rich mans boſome.* Then, the *boſome* it ſelfe is a *rich mans*, though a *Lazarus* bee in it. Yea, though we finde here *Lazarus* in it: Yet elſe-where, we finde, he is not all. For, the *great Lord* that bare rule under *Queene Candaces*: The *elect Lady*: *Ioſeph of Arimathea*, and the *Areopagite* (grave and wiſe Counſellours:) The *Purple-ſeller* (and if the Purple-ſeller, why not the Purple-wearer?) Yes, the *Purple-wearer* too, were in earth, *Saints* (as we read) and are (we doubt not) in *Abraham's boſome* alſo.

Act. 8. 27. 2 Iohn 1. Act. 17. 34. 16. 14. Dan. 5. 29.

It was not therfore, becauſe he was *rich*: for then muſt *Abraham* himſelfe have beene ſubject to the ſame ſentence. Nay, one may ſo be rich, and ſo uſe his riches together, as they ſhall conclude in the other *figure* and end in *ſolaris*; and no wayes hinder, but help forward his accompt; and bring him a ſecond *recipies* of the *good things* of that eternall life. And (if you mark it well) we have here, in this Scripture, two *rich* men: [1] One, that giveth the *Recordare*: [2] The other, to whom it is given. The example of a *rich man*, which rich men to avoid. The ſentence of a *rich man*, which rich men to remember.

It is evident: It was not, for that he had *received good things in this life*: Seeing, as truly as *Abraham* ſaid to him, *Son remember, thou didſt receive good things*: So truly might hee have rejoyned, *Father remember, thou didſt receive, &c.* It was not that. 1

Neither was it, becauſe he came by them unduely, by ſuch wayes and meanes, as the ſoule of GOD abhorreth: For, it is (ſaith *Bernard*) *Recordare quia recepiſti*; not *quia rapuiſti*, or *quia decepiſti*, by ravin or deceipt. 2

Neither was it, becauſe he received them, and *wrapped* them up. For, as his receipts 3

are in this *verſe*: So his *expences*, in the XIX. So much in *purple*, and *linnen*; So much in *feaſting*.

4. Neither was it, becauſe receiving plenty, he tooke his portion of that, he received, in *apparell* or *diet*. For, *Num ſolis ſtultis apes mellificant* (ſaith the *Philoſopher*) doe Bees make honey, or Wormes ſpinne ſilk for the wicked or reprobate only? (Howbeit, it cannot be extuſed, that being but *Homo quidam*, he went like a Prince: for, *purple* was *Princes* weare.) Or, that he feaſted, and that not meanely, but λαμπρῶς, in all ſumptuous manner: and that, not at ſome ſet times, but καθ' ἡμέραν, *day by day*: (for, this portion was beyond all proportion.)

None of theſe it was. Yet we hold ſtill, ſome danger there is; there is ſome: and this *Recordare* is not idle or needleſſe.

What was it then, that brought him thither, or (as S. *Bernard* calleth it) what was his *Scala inferni*, the ladder by which he went down to hell? that we may know, what is the difference between *Abrahams receipt* and his: and when *Recepiſti* ſhall conclude with *Cruciaris*.

Saint *Chryſoſtome* doth lay the weight on the word *Recepiſti*, in his naturall or proper ſenſe. For, it is one thing (ſaith he) λάβειν (that is, *accipere*) to *receive* or *take*; another, ἀπολαβεῖν (that is, *recipere*) to *receive it*, as it were in *full diſcharge* and finall ſatisfaction. (And the ſame diſtinction doth CHRIST Himſelfe obſerve in ἔχειν and ἀπέχειν, in the VI. *Chapter* of Saint *Matthew*.) Both *have*, and both *receive*: But, they
Mat. 6. 16. that doe λάβειν, receive them, as a *pledge* of GOD's further favour: But they that doe ἀπολαβεῖν, receive them, as a full and compleat *reward*, and have no more to receive, but muſt thereupon releaſe, and quit claime all demands, in whatſoever elſe. *Tanquam arrham*, and *tanquam mercedem* is the diſtinction in Schooles.

1. With GOD verily it is a righteous thing, to let every man *receive*, for any kind of good, he hath done here. Yea, even the Heathen for their morall vertues (as S. *Auguſtine* holdeth of the *Romans*, and the victories they received.)

2 But, righteous it is alſo, that the *Reubenites*, which chooſe their lot in *Gilead* on this ſide of *Iordan*, and there ſeat themſelves, ſhould not after claime their part too, in the *Land of Promiſe*. Even ſo that they that will *have*, and have their *receiving* time, here, ſhould not have it here, and elſewhere alſo.

3. Then, all is in the *choice*, where we will lay our *Recepiſti*: whether here or there, in this or that life: In *Purple*, and *Silke*, and the delights of the world: or, in the *reſt* and *comfort of Abrahams boſome*. Whether we will ſay: LORD, if I may ſo *receive*, that I may be *received*: If I may receive ſo the good of this life, that I be not barred the other to come; *tanquam arrham*, as the earneſt of a better inheritance, *Ecce me*. But if my receiving here, ſhall be my laſt receipt: If I ſhall receive them *tanquam mercedem*, as my portion for ever; I renounce them, Put me out of this receipt, and reſerve my part in ſtore *for the Land of the living*. And of evill: If it muſt come here, or there (with S. *Auguſtine*) *Domine, hîc ure, hîc ſeca; Ibi parce*: Let my *ſeering* and *ſmart* be here; there let me be ſpared: And from *Cruciaris*, the *torment* to come, *Libera me Dimine*.

To very good purpoſe ſaith the Ancient Father: *Quiſq; dives, quiſq; pauper, nemo dives, nemo pauper: Animus omnia facit*. It is ſomewhat, to be rich, or poore; it is nothing, to be rich, or poore; it is, as the mind is: The mind maketh all. Now (ſaith S. *Chryſoſtome*) what mind he carried, is gathered out of *Abrahams* doubling, and trebling, *Tu tua* and *tuâ*: *Recepiſti tu, bona tua*, in *vita tua*: which words are *working words* (as he taketh them) and contain in them great *Emphaſis*. Vnderſtanding (by *tua*) not ſo much that, he had in poſſeſſion; as that he made ſpeciall reckoning of: For, that, is moſt properly termed ours: *Animus omnia facit*.

1. This life is called *his life*; not becauſe he lived in it, but becauſe he ſo lived in it, as if there had beene no other life but it. And in his accompt, there was no other;
Joh. 8. 56. Δὸς μοι τὸ σήμερον λαβὲ σὺ τὸ αὔριον, Give him this life; let this day be his day; take to *morrow* who will. This did not *Abraham*: For, he *ſaw a day*, and that *after this life*, that *rejoyced him* more than all the dayes of his life.

This

This life as it was *His life*; So the *good* of it, *His good*, *Bona tua*. This, *His life*, these the portion of His life: these He chose for *His good*: they, His; and He, theirs. They that make such a choise, their *Recepisti* may well end in *Cruciaris*.

This way, S. *Chrysostome*: by the *mind*. S. *Augustine* taketh another, by the *memorie*, more proper to the Patriarch's meaning: and that foure wayes:

1 For (saith he) *Abraham* willing him to *remember*, he *had received such things*; implyeth (in effect) that he had cleane forgotten, that any such things he had ever received. Look how *Esau* speaketh, *Habeo bona plurima, I have enough, my Brother*: And, as his pew-fellow here, *Luke* 12. *Anima habes*, Soule, thou *hast goods enough*: Even so for all the world, it seemeth, this partie here, he *had* them: Sure he was, he *had* them: but that he received them, he never remembred. Now he is put in mind, *quia recepisti: Now therefore thou art tormented.* Gen. 33. 9. Luk. 12. 19.

2 Now, not remembring he *had received them*, no marvell if he forgate, *why* hee received them, or *with what condition*: Forgetting God in heaven, no marvell if he remembred not *Lazarus* on earth. Verily, neither he nor any man receive them, as *Proprietaries*; but as *Stewards*, and as *Accomptants*, as Christ telleth us, above in this *Chapter*. Not, for our selves only, or for our owne use; but for others, too; And among others, for *Lazarus* by name. If *Lazarus* receive not, it was his fault, and not God's, who gave him enough to supply his owne uses, and *Lazarus* want too. For both which too, he, and all *receive*, that receive at God's hands: But he (it seemeth) *received* them to and for himself alone, and no body else: that *Abraham* saith truly, *Recepisti tu; tu & nemo alius*: *You*, and *yours*, and no body besides. For, his *Recepisti* ended in himselfe, and he made himselfe *Summam omnium receptorum*. For, if you call him to accompt by the writ of *Redde rationem*, this must be his *Audit*: In *purple* and *linnen*, so much; and in *bellie-cheere*, so much: So much on his backe, and so much on his board, and in them endeth the totall of his *Receipt*: Except you will put in his *hounds* too, which received of him, more than *Lazarus* might. This is indeed *Recepisti tu solus*. This did not *Abraham*: For, his receipt reacheth to strangers, and others besides himselfe; and, *Lazarus* he received in his bosome on earth, or else he had never beene in heaven, to have him there.

Will you see [*now therefore*] the Consequent in kinde? *Therefore* is this partie now in the *Gulfe*, because (living) himselfe was a gulfe: It is now *Gurges in gurgite*, but one Gulfe in another. While he lived, he was a Gulfe swallowing all: *Now therefore*, the *gulfe* hath *swallowed him*. *Remember* this, for it is a speciall point. For, if our *purple* and *fine linnen* swallow up our almes: If our too much lashing on, to doe good to our selves, make us in state to doe good, to none but our selves: If our riotous wasting on expences of vanitie, bee a *gulf* and devoure our Christian imploying in works of charity, There is danger in *Recepisti*, even the danger of [*Now therefore*] *Gurges eras & in gurgitem projicieris*, a *Gulfe* thou wert, and into the *gulfe* shalt thou goe. Ever, for the most part, you shall finde these two coupled. In *Sodome*; *Pride*, and *fulnesse of bread*, with *not stretching the hand to the poore*. In *Iuda*: *Great boules of wine, and rich beds of ivorie*, with *little compassion on the misery of Ioseph*. And here: *Going richly, and faring daintily*, with *Lazarus* bosome and bellie, both empty. The saying of S. *Basil* is highly commended, that ἀκόνη τῆς ἀπωτίας ἡ φιλοτιμία. *Pride is Prodigalities whetstone*. And so it is (sure;) and sets such an edge upon it in our expences, that it cuts so deepe into our *receipt*, and shares so much for *purple* and *linnen*, as it leaves but a little for *Lazarus* portion. Sure, so it is: lesse *purple* must content us; and somewhat must be cut off from *quotidie splendidè*, if we will have *Lazarus* better provided for. Ezek. 16. 49: Amos 6. 4.

This, I have stood a little on, that it may be *remembred*. It is Christ's speciall drift, both in the Parable before, and in this Story here: and *remember* it we must, if either (as, in that) we will be received into *everlasting Tabernacles*; or (as, in this) we will be delivered from *everlasting torments*.

3 Now I adde, that in thus forgetting *Lazarus*, to remember himselfe, hee remembred not himselfe neither, but failed in that too. For, whereas he consisted of

two parts, [1] a *body*, and [2] a *ſoule*, he *remembred* the one ſo much, as he quite left the other out of his *memento*. For, his *Recepiſti tu* was his *body*, and nothing elſe. Now reaſon would, the *body* ſhould not take up the whole *receipt*; but that the poore *ſoule* ſhould be thought upon too. *Purple* and *ſilke*, and *Ede, bibe*, they are but the *bodies* part: But *almes* and workes of mercy, they, they be the *ſoules*. May not our ſoules be admitted ſuitors, that we would remember them (that is) remember *Lazarus*? for, that is the ſoules portion: For, the other part, he and we all *remember* faſt enough.

4 Thus, *remembring* neither GOD nor *Lazarus*, nay, nor his owne *ſoule*, his memorie thus failing him, GOD provided and ſent ſome, to put him in minde. Sure as he had received thoſe former *good things*, ſo alſo had he received *Moſes and the Prophets*, by his owne confeſſion: And in receiviug them, he had received a great benefit, and (peradventure) greater in this than the other: And *Moſes* had told him as much as *Abraham* tels him now: *Vtinam noviſſima proviaerent*, *Would God* (ſaith *Moſes*) *men would remember the foure Noviſſima*; 1. That there is a *death*; 2. There is a *Iudgement*: 3. There is a *Heaven*: 4. There is a *Hell*: But of all the foure, *Noviſſima inferni* (in the ſame Chapter) the nethermoſt; *Nunc igitur cruciaris*, the place of *torments*. The *Prophets* ſaid as much: *Ieremie*, Ever thinke, that an end there will be, *Et quid fiet in noviſſimo*, what ſhall become of us in that end? *Who amongſt us* (ſaith *Eſay*) *can endure devouring fire?* Who can dwell with *ardores ſempiterni*, everlaſting burnings? theſe he had: and if he had heard theſe, it is plainly affirmed, *Audiant ipſos* would have done it; they would have kept him, for ever comming in that place. But, theſe alſo living he ſtrove to forget, and (as ingenderers of melancholly) to remove them farre away. And, that he might the more eaſily doe it, it was thought not amiſſe, to call their authority in queſtion, whether they were worth the hearing or no. It is (in effect) confeſſed by him: that his *five brethren* and he were of one opinion; that the hearing of *Moſes* and the *Prophets* was a motive farre unworthy to carry ſuch men as they. An *Angell* from heaven, or *one from the dead* might (perhaps:) but, the Bookes of *Moſes* ſhould never move them. It was not, for nothing, he complaineth of his *tongue*: *Illâ linguâ*, with that *tongue*, he had ſcorned the *Holy Oracles*: peradventure, that place, wherein he now lay, with that tongue which, in that place, feeleth the greateſt torment; and, from that place, the ſmalleſt *comfort*: both which it had before prophanely derided.

Deut. 32. 29.

Deut. 32. 22.

Ier. 5. 31.

Eſay 33. 14.

Thus then you ſee his *Scalam inferni*, the briefe of his faults, for which his *Receipt* endeth in this bitter *receipt* of *torments* without end. [1] Epicuriſme: no life but this: No *good* but theſe here, Good *attire*, good *cheere*. [2] This was his reward: *Amen, dico vobis, recepiſtis*. (Saint *Chryſoſtome* two.) [1] *Remembring* neither GOD in heaven, nor *Lazarus* on earth; [2] but being a *Gurges*, a Gulfe of all that he *received*, himſelfe: [3] No not his owne *ſoule*; [4] nor (laſt of all) this place of *torments*, before he was in it; and ſcorning at *Moſes* for *remembring* him of it. This you ſee, And, in him, you ſee who they be, over whom *Abraham* ſhall reade the like ſentence, *Qui habet aures, &c.*

Mat. 6. 2.

II.

The *title*. *Recordare fili.*

Now then, wee have ſet up both ſides of this *Croſſe*, and faſtened each part to other with *Now therefore*: Let us affix the *Inſcription*, and ſo an end. That, is *Recordare fili*: The want of which brought him thither; The ſupply of it ſhall keepe us thence.

Fili recordare: Optimè dictum, ſed ſerò, Excellently well ſaid, but too late (ſaith Saint *Bernard.*) For, alas! commeth *Abraham* in now, with *Recordare?* Doth hee now affix the title? why, it is too late. True, it is ſo; But, till now, he would not ſuffer any to ſet it up. Before, while it was time, and when it might have done him good, then he would not endure it: Now he is faine (when it is out of time) to know, what in time might have done him good: and may doe others, if (in time) they look, to it. Indeed, to him now, it is of no uſe in the world; but only to let him ſee, by what Juſtice he is where he is; and what he ſuffereth, he ſuffereth deſervedly. The beſt

beſt is, *Abraham* had more ſonnes than this ſon; and they may take good by it, and have uſe of that, whereof he had none. With this ſon it is too late; with ſome other, it is not. Not with us: we are yet upon the ſtage: Our *Iam verò* is not yet come. And for us, is this inſcription ſet up, and for our ſakes, both CHRIST reported, and S. *Luke* recorded this *Recordare*.

If you aske, What good is that? What is the good of exemplary Juſtice? What good is it to ſee a malefactor puniſhed, or to read in a paper the crime wherefore? What, but only that by reading what brought him thither, we may remember what will keep us from thence. The neglect of *Recordare* is the cauſe, he is there: why then, *Recordare fili*, and keep thee from thence. So, with one view of this inſcription, we read both his *ruine* and our owne *remedie*.

This is the right uſe of this *title*: GOD forbid we ſhould have no uſe of it, till we come where he is. But, it is therefore ſet over his head in that life, that wee may reade it in this: read it, and *remember* it: *remember* it and never have title ſet over ours,

It will be good then, ſometimes to keepe ſome day holy to the *exaltation* of this *Croſſe*, and to ſet this title before our eyes: to approach it and read it over: Yea, not once, but often to record this *Recordare*. Indeed, it is that S. *Gregory* ſaith: *Recordatione magis eget verſus iſte quàm expoſitione*: Indeed, it more needs a *diſpoſition* to *remember* it, than an *expoſition* to underſtand it.

We are yet: how long we ſhall, we know not, nor how ſoone *vita tua* will bee gone, nor, how quickly this *Iam verò* will come in place. This we know: betweene his ſtate and ours, there is only a puffe of breath in our noſthrils. That this life (ſhort though it be, and in a manner, a moment, yet) *hoc eſt momentum, unde pendet æternitas*: On it, no leſſe matter dependeth than our eternitie: or bliſſe or bane, *comfort* or *torment*. That in that place, without all hope either of releefe, eſcape or end: and that from thence, neither our *profeßion* of truth, nor the greatneſſe of our *receiving* ſhall deliver, but only this *Recordare*. It ſtandeth us then in hand, to take perfect impreſſion of this *Recordare*: and (as S. *Auguſtine* ſaith) *Obliviſci quid ſimus, attendere quid futuri ſimus*, to forget, what we now be; to conſider, what we ſhall be without all queſtion yer long, but we know not how ſoone: but, oft it falleth, the ſhorter and ſooner, the leſſe we think of it.

Three things then I wiſh, for concluſion: [1] that we may *remember*: [2] remember *in time*: [3] remember *effectually*. That we may *remember* the *fire*, the *thirſt*, and the *torments*; and know what they meane, by *memory* rather than by *ſenſe*. *Abraham*, from heaven cals to us to that end: The party in hell crieth, *Ne veniant & ipſi*. 1.

That we do it *in time*: that we be not in this caſe, never *lift up our eyes*, till we be *in hell*; nor *remember* that may do us good, till it be too late. 2

That we do it *effectually* from the heart: For, there is a *heart* in *Recordare*: And that, this being our greateſt buſineſſe, we make it not our leaſt care. 3

Our *Remembring* will be effectuall, if we pray to GOD daily, we may ſo *receive*, as we may be *received*. And our *remembring* ſhall be effectuall, if it have the effect, that is, make us remember *Lazarus*. *Quotidiè Lazarus*: You may find *Lazarus*, if you ſeek him, every day: Nay, you ſhall find him, though you ſeek him not. Our preſent eſtate, by preſent occaſion of the *dearth* now upon us, makes the *memorie* more freſh, than at other times it would be. *Remember* then our being remembred there, lyeth on this their remembrance here; and, upon their receiving, our *recipies*, or rather *recipieris*. And *remember* that day, wherein what *wee have received* ſhall bee forgotten; and what *He hath received* of us ſhall be remembred; and nothing elſe ſhall be remembred, but *quod uni ex minimis*. The attaining *everlaſting tabernacles*, the avoiding *everlaſting torments* lye upon it. That which we *remember* now in *Lazarus* boſome, ſhall be remembred to us againe in *Abrahams boſome*. To which, *&c*. Mat. 10. 42.

A SERMON PREACHED IN THE COURT AT *GREENWICH*,

On Sunday, *being the* IV *of Aprill*,

An. Dom. MDXCVI.

II Cor. Chap. XII. Verſ. XV.

Ego autem libentiſsime impendam, & ſuper-impendar ipſe pro animabus veſtris: etſi licet plus vos diligens, minus diligar.

And I will moſt gladly beſtow, and will bee beſtowed for your ſoules; though, the more I love you, the leſſe I am loved.

THE words be S. *Pauls*; and to the *Corinthians*. And, if we neither knew whoſe they were, nor to whom; yet this we might know by the words themſelves, that it is *Love* that ſpeaks, and *unkindneſſe*, that is ſpoken to. *Impendam*; *ſuperimpendar*; *libentiſsimè*: this muſt needs bee love, and that unkindneſſe, that requireth ſuch love, with ſuch an *Etſi*, *Etſi minus diligar*, *Though the more I love, the leſſe I be loved*.

I.

Many wayes it may be manifeſt, that S. *Paul* loved the Church of *Corinth* more than many other (loved them, for he *laboured more for them.*) By the time he ſpent with them, a *yeare and a halfe* full: Scarce with any ſo much. By his *viſiting* them three ſeverall times: Not any ſo oft. By two of his largeſt Epiſtles ſent to them: Not, to any the like. And in the one of them we ſee here, how frank and how kind a profeſſion he maketh, *in quâ omne verbum charitatis igne vaporatur*, wherein, every word carrieth a ſweet ſent of *Loves* perfume: (it is S. *Gregory.*) Theſe, each of theſe; but all theſe together, may prove his *magis diligam*, the abundance of His love to *Corinth*.

1 Cor 5.10. Acts 18.11. Verſ 14.

2.

Now there ſhould be, in *love*, the vertue of the *Load-ſtone*, the vertue *attractive*, to draw

draw like love to it againe. There ſhould be: but was not. For, their little love appeared by their many unloving exceptions which they took to him. To his *offiee:* That, he was but an *Apoſtle* of the ſecond head, and no wayes to be matched with the *chiefe Apoſtles*, *verſ.* 11. To his *Perſon:* That he was one of no preſence: Somewhat good
Chap. 11. 6. at an *Epiſtle*, but his *Perſon* (or *preſence*) *nothing worth* (*Chap.* 10. 10.) To his *preaching:* that he was but ἰδιώτης τῷ λόγῳ, not ſo eloquent by much, as divers of them were; nor his Sermons *ex opere Corinthiaco*, of the *Corinthian* faſhion. Indeed, I know not how, but he could not hit on their veine.

This cold infuſion of ſo faint regard on their parts, might have quenched his
3 love. It did, *Apollo's*, for *Apollo* was once at *Corinth*, but found them ſo diverſe to pleaſe, as he waxed wearie and got him away; and when he was moved to returne to them πάντως οὐκ ἦν θέλημα, his mind was not at all to come there again as yet, ſaith S. *Paul*
1 Cor. 16. 12. (1 *Cor.* 16.) It made *Apollos* give over. So might it S. *Paul* too. But him, it did not: *Charitas quæ ædificabat*, the love wherewith he built, was like *lime*, ſlaked not, but rather kindled with water. For, notwithſtanding all theſe, ſuch was his zeale, and he *Tantus zelator animarum*, that we ſee his affection, that we heare his reſolution what it is: unkinde they might be, but no unkindneſſe of theirs, or verdict never ſo hard, or cenſure never ſo ſharpe; no *minus diligar* ſhould move him, or make him love their *ſoules* a whit the leſſe.

Wherein, leſt they might be jealous, he ſought to *Corinth* ſo oft, for the *ore* of it,
4 becauſe the ſoile was rich, there was good to bee done (as men are ever that way quick-eyed:) he appealed to all his former courſe with them, that he *had ſought nothing hitherto*. Nothing he had ſought, nor nothing he would ſeeke: And (to come
Chap. 11. 8. 9. to this our verſe) not only ſeeke nothing; [1] But he would beſtow, [2] Beſtow, and *be beſtowed* himſelfe; [3] and that, *moſt willingly* (indeed it is higher, ἥδιστα, *moſt gladly*) [4] and all this (to uſe *Chryſoſtomes* words) not ἐπὶ τῶν οὐδὲ φιλούντων, for thoſe that had not begun to love him firſt, but ἐπὶ τῶν οὐδ' ἀντιφιλούντων, for thoſe that being loved firſt *did not love him againe*. [5] And that not κατ' ἴσα in equall meaſure (that, is not his complaint) but ſuch, as the *more* (it is fuller, in the *Greeke*, περισσοτέρως, the *more abundantly*) *they were loved loved him the leſſe* for it. The degrees are many: and looke how many degrees, ſo many ſeverall points of elevation.

All which when I conſider, I cannot chooſe but marvell at his *love*; which truly
5 is right admirable: And more at their *minùs*, than his *magis*: But, at his heroicall ſpirit, moſt of all, whom ſuch and ſo great unkindneſſe could not over-come. The rather, when I lay it to, and compare it with ours in theſe times: in which, a kind of love we have (ſuch as it is) but ſuch as will not endure Saint *Pauls* aſſay; Or, if in ſome degrees it doe, if it be not reſpected ſtraight (not as it *deſerveth*, for ſo haply it is, but as it ſuppoſeth it ſelfe to deſerve) if it be croſſed with any unkindneſſe, it groweth abrupt. Every *minus diligar* makes it abate; and farre wee are from this Chri-
Chap. 11. 12. ſtian magnanimitie, to reſolve with him (in the 11. *Chap.*) *quod facio, hoc & faciam*, what I doe, that I will doe ſtill: Or, here. *Love I will ſtill, though, the more I love, the leſſe I be loved.*

The thing loved, is the *Corinthians ſoules*. And (as *Corinth* it ſelfe was ſituate in a narrow land, betweene two Seas) ſo are they, in the verſe: having, on the one ſide, the Sea of *ſelfe-love* (in the former part:) and, on the other, the Gulfe of *unkindneſſe* (in the latter.) Through either of which, S. *Paul* maketh a firſt and ſecond navigation, if happily he may ſo *adire Corinthum*, gain their ſoules to CHRIST, more precious to him, than *Corinth* it ſelfe and all the wealth in it.

In the *Love* two things are offered. For, in the former moitie of the verſe, hee is
The Diviſion encountred with *ſelfe-love*, [1] which beſtoweth nothing; [2] but, leaſt of all, his *life:*
I. [3] Or if it doe, it is not *moſt gladly*; nay, not *gladly* at all. Theſe three hee beateth downe: the firſt, with *Impendam*; the ſecond, with *Impendar:* the third, with *libentiſſimè*. Thus having vanquiſhed the love of himſelfe in the former; in the latter moity, *Vnkindneſſe* riſeth up. Unkindneſſe, in them, for whom he had done all the former.

former. Over which ſecond enemie having a ſecond conqueſt alſo, and triumphing over it, with his *Etſi*; he ſheweth his love to be a love of proofe, to have all the perfections and ſignatures of Love: all which are within compaſſe of this verſe. *Amor* (as in Schooles we reckon them) [1] *Impenſivus*; [2] *Expenſivus*; [3] *Intenſivus*; and [4] *Extenſivus*. The two former, in the two *verbs*; [1] Active, *Impendam*; and [2] Paſſive, *Impendar*; *Beſtowing*, or ſpending; *Beſtowed*, or ſpent it ſelf. The two latter, in the *Adverb* and the *Conjunction*: [3] *Intenſive*, ſtraining it ſelfe to the higheſt degree, *moſt gladly*: and [4] *Extenſive*, ſtretching it ſelfe to thoſe that are fartheſt from love, and leaſt deſerve it *Etſi minus diligar*. [1] To *ſpend*; [2] To ſpend and be *ſpent*; [3] To ſpend and be ſpent *moſt willingly*. If the full point were there, it were enough. [4] But, not only *Libentiſſimè*; But, *Libentiſſimè*, *Etſi*; *moſt gladly*, yea, *though the more he, the leſſe they*, that is all in all.

But then, leſt we miſtake our terme of *love* (as, eaſily we may, and confound it with *luſt*) wee muſt looke to our *pro* in the ſecond part. It is, *Pro animabus*; *ſoule-love*, he meaneth all the while. Love, the *fruit of the Spirit*; Not *luſt*, the weed of the *fleſh*. Not, of this fleſh *ſiſter to wormes*, and *daughter to rottenneſſe*; but, of the *Spirit* allied to the *Angels*, and *partaker*, in hope, of the *Divine nature* it ſelfe. And, not of *one* only; but *animabus*, of *ſoules*: more than love of one ſoule; many ſoules, many thouſands of ſoules, of a whole State or Countrey. Them to love, and to them thus to prove our loue, is it, which S. *Paul* would teach; and it, which wee need to learne. Theſe be the two parts. Whereof, *&c.*

II.

Gal. 5. 22. Iob 17. 14. 2 Pet. 1. 4.

TO enter the treatie of the firſt part. We begin at the foure points, [1] *Impendam*, [2] *Impendar*, [3] *Libentiſſimè*, and [4] *Etſi*. If *Love* be an *Enſigne* (as, *Can.* 6.) the *Colours*; if it be a *Band* (as *Hoſ.* 11.) the *twiſts*; if a *Scale* (as, *Chryſoſtome*) the *aſcents*; if an *Art*, (as *Bernard*) the *Rules* of it. Indeed, they talke much of an *Art of Love*, and Bookes of verſes have beene written of it: but, above all verſes, is *Carmen hoc amoris*. This verſe hath more art than they all: and of this it may be ſaid, *Me legat, & lecto carmine doctus erit*: Learne it, and ſay you learned *Love*. To take them as they lye, and with the firſt, firſt. *Ego verò impendam.*

I.

The *Love*. Cant. 6. 3. Hoſ. 11. 4.

1 There was a world when one ſaid, *da mihi cor tuum, & ſufficit*: Beſtow your *heart* on me, and I require no further *beſtowing*; and the *beſtowing* of love, though nothing but *love*, was ſomething worth.

I. *Amor impenſivus: Impendã.*

2 Such a world there was: But, that world is worne out. All goeth now by *Impendam*: *Love* and all is put out to intereſt. The other empty-handed love, is long ſince baniſhed the Court, the Citie and the Countrey. For, long ſince it is, that King *Saul* ſaw it, and ſaid it to his Courtiers, that *he was not regarded*, but becauſe *he gave them fields, and vineyards*, and offices over *hundreds and thouſands*. Nor yet *Diana* in the Citie of *Epheſus*, magnified there by the Crafts-men, but, becauſe by her *Silver Shrines, they had their advantage*. Nay, nor CHRIST Himſelfe neither, in the Countrey, but becauſe they *ate of the loaves and were filled*. For, many miracles had they ſeene much greater than that, yet never profeſſed they ſo much, *Sicut tunc exaturati*, as when he beſtowed a good meale on them.

1 Sam. 22. 7. Act. 19. 24. Ioh. 6. 16.

3 Such is now the worlds love, but ſpecially at *Corinth*, where they doe *caponari amorem* indeed; ſet love to hire, and love to ſale; and at ſo high a rate, as ſome were forced to give over, leſt paying for *love*, they might buy *repentance* too; and both *too deare*.

4 There is no remedy then: Saint *Paul* muſt apply himſelfe to time and place, wherein (as all things elſe, ſo) *love* depends upon *impendam*, *Yeelding* and *Paying*.

5 Now,

5 Now, there is nothing so pliant as Love; ever ready to transforme it selfe, to whatsoever may have likelyhood to prevaile; and if it be *Liberality*, into that too. For, that *love is liberall* (nay *prodigall*) the *Greeke Proverbe* noteth it, that saith, The *Purse-strings of love* are made of a *Leeke-blade*; easily in sunder, and wide open with no great adoe.

6 Saint *Paul* therefore commeth to it; and as he maketh his case a *Father's* case towards them (in the verse next before:) So hee saith with the kinde Father, (*Luke* 15.) *Ecce omnia mea tua sunt.* *Fathers* love, and all must bee prooved by *Bestowing*.

Verse 14.
Luk. 15. 31.

7 Yea, *I will bestow*: Now alas, what can *Paul bestow?* Especially upon so wealthie Citizens? What hath he to part with, but his *bookes and his Parchments?* Ware, at *Athens* perhaps somewhat; but at *Corinth*, little used and lesse regarded. Indeed if silver and gold be all, and nothing else worth *the bestowing*, nothing will come under *Imdendam*, but it: his *bestowing* is stalled. But, by the grace of God, there is something else. There bee *talents* (so, the world will call them when they list, howsoever they esteeme them scarce worth pence a peece.) And there be *treasures of wisdome and knowledge, in* Christo Jesu (saith Saint *Paul*) Indeed, so had Saint *Paul* need to say; he had best magnifie his owne *Impendam*, for he hath nothing else to make of. Nay, it shall not stand upon his valuation. They that had both; both the wealth of *Corinth* and the wisdome of *Paul*, and both in aboundance, as being both of them Prophets: The one of them (*King David*) preferreth this *Impendam* of *Paul's* before *gold, fine gold, much fine gold*; and that we may know how much that *much* is, *before thousands of gold and silver*. This, was no poore *Apostle*. The other (*King Salomon*) saith directly: *There is gold, and a multitude of rich stones; but the lips of knowledge*, that, *is the precious Iewell*. And, not *Policie*; but *Scientia Sacrorum, prudentia*: the *knowledge* of *holy things*, is the *wisdome* he meaneth. And, it was no flourish: he was in earnest: For, it is well knowne he himselfe *chose them* before the other, when he was put to his choice; and, that his liking in that choice, was highly approved, by God's owne liking. The truth is, Men have no sense of their soules, till they be ready to part with them; and then is S. *Pauls impendam* called for (and never seriously before;) when their case is such as they can little feele, what the *bestowing* is worth.

2 Tim. 4. 13.
Col. 2. 3.
Psal. 19. 10. 119. 72.
Prov. 20. 15.
Prov. 9. 10.
1 Reg. 3. 9. 12.

And, because they would not seeke to feele it before, it is God's just punishment they feele it not then. But, if men will labour to have sense of that part in due time, they should finde and feele such an estate of minde, as none know, but such as have felt: surely such, as they would acknowledge to bee worth an *Impendam*. Indeed, this it is, Saint *Paul* can bestow; and this it is, *Corinth* needs; and the more wealthie it is, the more. The other, as he hath it not, so they need it not, that is, *Aurum & Argentum*: *Quod autem habet*, but that he hath, he is readie to *bestow*. What would we have more? *Fecit quod potuit*, saith our Saviour in *Mary Magdalens* case; and *dedit quod habuit*, in the case of the poor *Widow's mites*; and, that is as much as God doth, or man can require. But, be it little, or be it much, he that giveth *all*, leaveth nothing ungiven, and therefore his *impendam* is at the highest.

Act. 3. 6.
Mark 14. 8. 12. 44.
Luk. 21. 4.

2 *Amor expensivus, Impendar.*

But, when it is at the highest, the Passive *Impendar*, is higher than it. Much more, *to be bestowed*, than *to bestow*. And therefore it hath a *Super-impendar* bestowed on it. 1 For first, they that *bestow*, give but of their *fruits*; but, he that is *bestowed*, giveth *fruit, tree*, and all. In that, the bestower remained unbestowed: here, hee himselfe is in the deed of gift too. 2 Secondly, before there was but one act (of *bestowing* only;) here, in one, are both *bestowing* and being *bestowed*; and there being *both* must needs be better than *one*. 3 Thirdly, before, that which was bestowed, what was it? our *good*, not our *blood*; our *living*, not our *life*: *Nondum ad sanguinem*, nor yet so farre as to the shedding of *blood*: Then, there is somewhat behind: But, if to the shedding of that, then is it love at the farthest: if it bee

Heb. 12. 4.

as

as *Salomon* ſaith, *Fortis ſicut mors* ; dare throw death his gauntlet. *Majorem hoc nemo* (ſaith CHRIST) *greater love hath no man*, than this, to *beſtow his life*. 4. And indeed, we ſee, many can be content to *beſtow* frankly ; but at no hand, to *be beſtowed* themſelvs: Yea, that they may not *be beſtowed*, care not what they *beſtow*. For, *Self-love* crieth to us, ſpare our *living* ; but in any wiſe, *Propitius eſto tibi*, to ſpare our life. *Skin for skin* is nothing but *impendere ne impendamur* ; to ſpend all we have to ſpare our ſelves. But hither alſo will S. *Paul* come from δαπανᾶν, to ἐκδαπανᾶσθαι, without any reſervation at all of himſelfe: To do or ſuffer ; *to ſpend or to be ſpent*.

Cant. 8. 6. Ioh. 15. 13. Mat. 16. 25. Iob 2. 4.

How to be *ſpent?* will he die? Yea indeed: What preſently here at *Corinth?* No; for at this time, and long after he was ſtill alive: and yet he ſaid truly *impendar* for all that. For, as before we ſaid, ſo ſay we in this: If there be no way to be beſtowed, but by dying out of hand: they that, in *field*, receive the *bullet* ; or they that, at the *ſtake*, have the *fire* ſet to them ; they and they only may be ſaid to be *beſtowed*. That, is a way indeed, but not the only way: but other wayes there bee beſide them too. As that is ſaid to bee *beſtowed*, not only that, is defrayed at one entire paiment ; but, that, which by ſeverall ſummes, is paid in ; eſpecially, if it bee, when it was not due ; nor could not be called for. This I meane: The Patriarch *Lot*, or the Prophet *Ieremie*, that dwelling where ſinne abounded, and ſeeing and hearing *vexed their righteous ſoules* with the daily tranſgreſſions of the People, and for their unkindneſſe too ; and therby prevented their term and paid Natures debt, yer their day came, *beſtowed* themſelves (ſay I) though, not at once. (For, hearts griefe and heavineſſe do more than *beſtow*, for they even conſume and waſte a mans life.) And *Timothie*, that he giving attendance to reading, meditation, and ſtudie, grew into an ἀσθένεια and *often infirmities*, and thereby ſhortned his time by much, *beſtowed himſelfe* (ſay I) though not at *one inſtant*. He that knew it bare witneſſe, that that courſe of life is a *wearying*, yea, and a *wearing* of it too ; and ſpends another manner ſubſtance than the *ſweat* of the browes. This then, for the preſent, was S. *Paul's impendar*: By intentive *meditation* (for his *books* and *parchment* tooke ſomewhat from his Summe ;) By *ſorrow* and *griefe* of heart ; for *Quis ſcandalizatur, & ego non uror?* and that he ſaid (and ſaid truly) *Quotidiè morior*, he *beſtowed* himſelfe by inch-meale ; and might avow his *impendar* before *God* or man. And ſo far, it is the caſe of all them that be in this caſe: *Sal terræ*, as CHRIST termeth them ; which *Salt*, by giving ſeaſon, *melteth* it ſelfe away, and ceaſeth in ſhort time to be that it was. *Lux mundi*, the light of the world. *Aliis miniſtrando, ſeipſos conſumendo, Lightning* others, and *waſting* themſelves: that is, abridging their naturall courſe, and drawing on their untimely diſeaſes and death, before their race be half run.

1 Tim. 4. 13. 5. 23. Eccleſ. 12. 12. 2 Cor. 11. 29. 1 Cor. 15. 31. Mat. 5. 13. 14.

But, to make it a perfect *impendar* and to give it his *Super* ; after all this, hee came to that other too. For ſo he did: in that point, like the poore labouring *Oxe* (to which, in the IX. *Chapter* of the *former Epiſtle*, he reſembleth his ſtate) ſpending his time, in earing the ground for corne, in *inning* the corne, in *treading* out the corne ; his *Neck yoked*, and his *mouth muzzled* ; and in the end when all is done, *offered on the Altar* too, and made a *Sacrifice* of. It was his caſe, and thither hee came at laſt: and therefore in both caſes, he might truly ſay *impendar*, and *Super-impendar* both.

1 Cor. 9. 9.

But to elevate it yet a point higher, wee ſay, that as either of theſe are much ; and both exceeding much: yet above both theſe is that, which (though we handle third, it) ſtandeth firſt, the adverbe *Libentiſſimè*. True it is, which in *Divinitie* wee ſay: *With God, the Adverbe is above the Verbe* ; and the inward *affection* (wherewith) above the outward *action* or Paſſion of *Impendam* or *Impendar*, either. With men, it is ſo too: When a diſpleaſure is done us, Say we not, we weigh not ſo much the *injury* it ſelfe, as the malicious *minde* of him that did offer it? And, if in *evill* it hold, why not in *good* much more? Not ſo much *Impendar*, the thing which ; as

3 *Amor intenſivus: Libentiſſimè.*

Libentiſſimè, the good *heart*, wherewith it is beſtowed. And, will you ſee the minde wherewith S. *Paul* will do both theſe? By this *adverb* ἥδιστα, you may looke into his very *heart*. *Beſtow* he will, and be *beſtowed* too; and that, not *Vtcunque*, in any ſort, be contented to come to it; but *willingly*: willingly, Nay, *readily*; Readily, nay gladly (and the *degree* is ſomewhat, ἥδιστα) *moſt gladly*, in the very higheſt of all, in the *ſuperlative degree*. To *ſpend*, and ſpending to make no more reckoning of it, than of chaff: Nay (it is more) to be *glad* of our loſſe; more glad, than others would be of their gain. To *be ſpent*, and in being ſpent, not to hold our life precious: Nor ſo, but to *rejoyce* in it, and as if death were advantage; *In hoc eſt charitas*, certainly. *Death* (of it ſelfe) is bitter, and *loſſe* is not ſweet: Then, ſo, to alter their natures, as to find *ſweetneſſe* in *loſſe*, whereat all repine; and *gladneſſe* in *death*, which maketh all to mourne; verily, herein is *love*: Or, if not here, where? Nay, here it is indeed; and before now, we had it not. For, in flat termes, he avoweth (in the *XIII. Chapter* before, of his former *Epiſtle*) if we ſever this from the other two: One may *part with all his goods to feed the poore, and yet have no love: One may give his body to be burnt, and yet have no love*: And then, though he doe *impendere*, *beſtow* all he hath; and though hee doe *impendi*, *be beſtowed himſelfe*, *nihil eſt*, he is nothing, if he want this affection, which is *love* indeed, the very ſoule of love, and the other but σκελετὸς, but the skin and bones, and indeed nought elſe but the *carcaſſe*, without it. Therefore it was, that S. *Paul* ſet this in the firſt place before the other two, becauſe the other two be but *ciphers*, and after this (the figure) ſet, they be *tens* and *hundreds*, and have their valuation: but without it of themſelves they be but *ciphers*, juſt nothing. Thus much S. *Paul* hath ſaid, in ſaying theſe three words, [1] *Impendam*, [2] *Impendar*, [3] *Libentiſſimè*. Thus much they amount to.

And now muſt we pauſe a little, to ſee, what will become of all this, and what theſe three will worke in the *Corinthians*.

We marvell at the *Love*: we ſhall more marvell, when we ſee, what manner of men, on whom it is beſtowed. What his proofes are, we have heard; how large and how loving; and thus farre is he come, only to win favour and like mutuall love at their hands, without eye to any other thing in the world. No *Veſtra*: (no) but *Vos* only. This is all. And, not this; not ſo much; Nay not ſo little, as this, will come. Which if it did come, what ſingular thing were it? ſince the *very Publicans doe the like*; *love him, that loveth them*. Which we gather by his *Etſi*. Wherein (as he may) in no lowd and bitter manner he complaineth, but *complaineth* though; that, ſeeking their *love*, and nothing elſe, ſo hard was his hap, he found it not: Not, in a greater, or as great a meaſure, as his; but, *minùs* for *magis*, and ſo he a great loſer by it. The more, the higher, the neerer, his; the leſſe, the lower, the further off, theirs: ſo that, little likelihood of ever meeting.

Ver. 14.

Mat 5.46.

This is S. *Pauls* caſe, to meet with unkindneſſe: and not only his, but CHRIST met with *nine for one*, too. Indeed, it is common, and not to be noted, but for commonneſſe. *De ingratis etiam ingrati queruntur*, They that are *unkinde* themſelves inveigh againſt the *unkindneſſe* of others. And, as it was ſaid of them that made *Cæſar* away; *Oderunt tyrannum*, *non tyrannidem*, ſo may it truly here: The *Perſons* (that are *unkind*) they hate, rather than the *vice* it ſelfe. Yet, even to know this, doth no hurt, what Saint *Paul* met with in the *Corinthians*; and this too, that all *unkinde* perſons dwell not at *Corinth*. And, as he to be pitied, ſo they to be blamed. All other commodities returne well from *Corinth*; only *love* is no trafficke. Saint *Paul* cannot make *his owne* againe, but muſt bee a great loſer, withall. We cannot but pitie the *Apoſtle* in this *Minùs* of his. Saint *Auguſtine* ſaith well: *Nulla eſt major ad amorem provocatio, quàm prævenire amando: Nimis enim durus eſt animus, qui amorem etſi nolebat impendere, nolit tamen rependere.* No more kindly *attractive of love*, than in loving to *prevent*: For, exceeding ſtony is that heart, which, though it like not to *Love firſt*, will not *Love againe* neither; neither firſt, nor ſecond. Yet ſo hard were theirs that neither one way nor other, *rectè*, nor *reflectè*, would either

Luk. 17.14, 15. &c.

either begin, or follow. No not, provoked by all those so many forcible meanes, that *S. Chrysostome* maketh a wonder at it, *Quomodo non converterentur in amorem*, that they were not melted and *resolved into love* it selfe.

Which cold successe openeth a way to the last point, the point indeed of highest admiration, and of hardest imitation of all the rest, in the conjunction *Etsi*: Which *Conjunction* is situated (much like *Corinth* it selfe) *in a narrow land* (as it were) *betweene two Seas*; beaten, upon the one with *selfe-love*, upon th'other with *unkindnesse*. Hitherto we had to doe, but with *selfe-love*, and his assaults: but now, *unkindnesse* also is up. These *Corinthians* (saith Saint *Paul*) my affection standeth toward them in all love; Love them and spare not (saith *Selfe-love*) but *tene quod habes*. Nay sure, *Impendam, I will bestow it*. Well; if there be no remedie: But (heare you?) *Propitius esto tibi*, for all that. Nay, not that neither: *Impendar*, I will *be bestowed my selfe* too. *Potésne bibere calicem hunc* (saith *Selfe-love*?) and can you get it downe, thinke you? Yea: *Libentissimè* exceeding gladly. There is the Conquest of *Selfe-love*.

4
Amor extensivus.
Etsi minus diligar.

Mat. 16. 22.
Mark 10. 46

But, all this while, he lived still under *hope*, hope of winning their love, for whose sakes, he had trod underfoot the love of himselfe: Hope, that it had beene but *Impendam*, all the while; he should have had returned his owne againe at least. But; at this *Etsi*, all is turned out and in. For, this is as much to say, as, All is to little purpose: for (to his griefe) he must take notice, they care for none of them: nor for him ever a whit the more: yea, rather the *lesse* by a great deale. So that, all *three* be in vaine: *Et supra omnem laborem labor irritus*, No *labour* to *lost labour*; Nor expence of life or goods, to that is spent *in vaine*. For, that is not *Impendam*, but *perdam*, not *spent*, but *cast away*. Therefore the former, though it were *funiculus triplex*, a threefold cord, and *not easily broken*, would not hold, but flie in peeces, but for this *Etsi*. To have then an *Etsi* in our *love*: this *Etsi*, this εἰ καὶ οὐ, *though in vaine*, though our *Impendam*, prove a *perdam*: That is it. To bee able to turne the sentence and say, *Though the more I love, the lesse I be loved, Yet will I bestow*; yea, *be bestowed*, and that *most gladly*, for all that. It is hard, I confesse: but *Solus amor erubescit nomen difficultatis*, Love endureth not the name of difficultie, but shameth to confesse any thing too hard, or too dangerous for it. For verily, *unkindnesse* is a mightie enemie, and the wounds of it, deep. Nay there be, that of themselves are most kinde, in all the three degrees before remembred, as was King *David*, and as all noble natures are: why *Selfe-love* is nothing in their hands. But let them bee encountred with *unkindnesse* (as *David* was in *Nabal*) they cannot stand the stroke; it woundeth deep: and the festor of *Discontentment* more dangerous than it. Indeed (saith *David*) *this fellow*, I see, *I have done all in vaine for him, for he rewardeth me evill for good: So and so do God to me, if he be alive to morrow by this time*. Mark it in him; and in others infinite; and you shall see, whom *Selfe-love* could not, *unkindnesse* hath overcome: and who passed well along the other three, at *minùs diligar* their *Love* hath wracked, and from kind *love*, beene turned to deadly *hate*.

1 Sam. 25. 15. 21. 22.

But neither can this appall the *Apostle*, or dislogd his love: but thorow all the rest, and thorow this too, he breaketh with his *Etsi*, and sheweth he will hold his resolution, maugre all unkindnesse. *Minus diligar* shall not do it; *Vnkindnesse* must yeeld, *Love* will not.

And now we are come to the highest, and never till now: but, now we are; that further we cannot go. The very highest pitch of well-doing, the Heathen man saw in part: for, he could say, *Beneficium dare & perdere*, to bestow love, and lose it, is well done: but, that is not it. This is it; *Beneficium perdere & dare*, to lose the first, and yet bestow the second; *Etsi*, yea, though the first were lost.

Seneca.

Yea, the *Love* of *Loues*, CHRISTS owne love, what was it? *Majorem hâc charitatem nemo habet, quàm ut vitam quis ponat pro amicis*. Whereto Saint *Bernard* rejoyneth well, *Tu majorem habuisti Domine, quia tu vitam posuisti etiam pro inimicis*: Greater love than this hath no man, to bestow his life for his friends: Yet LORD

Ioh. 15. 13.

(saith S. *Bernard*) Thou hadst greater, for thou bestowedst thy life for thy very *enemies*. And, to this love it is, that S. *Paul* aspireth; and neere it he commeth; that in some sort we may likewise say to him, *Tu majorem habuisti Paule*, yes, thy love (*Paul*) was greater: for, thou art readie to doe the like; not for thine *enemies*, but for thy *unkind friends*, the next degree to professed enemies. [1]*To spend*, [2]*To spend, and be spent*: [3]*To spend, and be spent, and that most gladly*: [4]Not only *most gladly*, but *most gladly, Tea though.*

Thus you have now his double conquest: Over the *Love* of *himselfe* first; and now, over *Minùs diligar*, an unkind repulse too. And, in signe of victorie, he setteth up his colours, even these foure: [1]*Impendam*, [2]*Impendar*, [3]*Libentissimè*, and [4]*Etsi*, But *Etsi* is the chiefe; it is CHRISTS colour; and, that no perfect Love, that wanteth *Etsi*.

II.
The object of his *Love*.

Thus we have seene *Love* in his highest *ascendent*, and heard *Love* in his *Magisterium*, the hardest and highest, and indeed the *Master-point* of this *Art*. Which setteth us new on worke, to passe over into the second part, and to enquire, what this *object* may be, so amiable, whereon Saint *Paul* hath set his affection so, that for it, he will doe and suffer all this; and that, so willingly without any exception, so constantly, without any giving over. All this is nothing but the zeale of soules, *Zelus animarum faciet hoc*: It is, for their *soules*, all this. For their *soules*; and let their *bodies* goe.

I
Pro animabus, for your *soules*,

Which (first) draweth the *diameter* that maketh the partition betweene the two *Loves*: The love which S. *Paul* found; and the love which S. *Paul* left at *Corinth*. For, he found that which is *Scelus corporum*, the *bodies* unruly *Affection*, and *infection* too otherwhile; (if ever in any place, there, it abounded) but, he left *Zelus animarum*, the *Soules perfection*. Indeed, it falleth out sometimes, that, in carnall love (or rather *lust*, than love) we may patterne all the former; and find (as the *Wiseman* speaketh) some one *destitute of understanding*, wasting his whole substance, hazarding his life (and that, more *willingly* than wisely) perhaps to gaine nothing but a *scorne* for his labour; and yet persisting in his folly still: and all this in the passion of concupiscence, to a vaine creature; pleasing his phansie to the displeasing of *God*, and to the piercing of his soule one day with deepe remorse for it: and except it doe, to the utter ruine both of body and soule. We, have here at *Corinth*, a strange example of it, Of* one, *---At cujus jacuit Græcia tota fores*, at whose doores, sundry of all sorts waited, suing and seeking and (as one of them said) *buying repentance* at too deare a rate. But, what need we saile to *Corinth*? Even in our own age, we have enow fond examples of it: of *Love* set awry and sorted amisse; diverted from the soule, where it should be bestowed, and lavished on the *body*, where a great deale lesse would serve. It is Saint *Augustines* wish: *O si excitare possemus homines & cum iis pariter excitari, ut tales amatores, &c!* O that we could in this kinde stir up others, and our selves (with them) be stirred up, but even to bestow such love on the *immortall soule*, as we see daily cast away on the *corruptible body*! What, but so much? and no more? *Absit ut sic: sed utinam vel sic*: Till it might be more, would GOD, it were but as much in the meane time. Yet, more, and much more it should be. *Sed infelix Populus Dei non habet tantum fervorem in bono, quantum mali in malo*, is S. *Hierom's* complaint. But the People of GOD (unhappie in that point) hath not that courage or constancie in the *love of the Spirit*, that the wicked world hath, in the *lust of the flesh*. That courage? Nay, nothing like: *Ad erubescentiam nostram dico*, to our shame it must be spoken. Looke but to the first point, *Impendam*: doth not the body take it wholly up? And, if we faile in the lowest, what shall become of the rest? Well: S. *Pauls* love is; and ours must be, if it be right, *pro animabus*, Soul-love, which may serve for the first point of the sequestration.

* LAIS. *Demosthenes.*

1 Cor. 6. 5.

2
The *Reason.*

But, why *Pro animabus*, what is there in the *soule* so lovely, that all this should be said

ſaid or done for it? Why *for Soules?* 1 Why, take the ſoule out of the body which ſo much we dote on; but even halfe an houre, and the body will grow ſo out of our love, ſo deformed, ſo ugly, ſo every way lothſome, as they that now admire it, will then abhorre it; and they that now cannot behold it enough, will not then, indure once to come neare it; not within the ſight of it. This a naturall man would anſwer: The ſoule is to be regarded of the body, for it maketh the body to bee regarded. 2. But, a Chriſtian man will ſay more for it. That the Love of CHRIST muſt be the rule of the Love of Chriſtians, and ours ſuitable to His. And CHRIST hath valued the ſoule, *above the world* it ſelfe; in direct affirming, that he, that to win the world, *hazards his ſoule*, makes but an unwiſe bargaine: which bargaine were wiſe enough, if the *world* were more worth. *Appende animam homo* (ſaith *Chryſoſtome*) *& Impende in animam:* If you would *prize* your *ſoules* better, you would *beſtow* more on them. This is nothing: CHRIST hath valued your ſoules; valued and loved them above Himſelfe; Himſelfe, more worth than many worlds, yea, if they were ten thouſand. I come now to the point. Is CHRIST to be loved? Why, all that S. *Paul* hitherto hath profeſſed, all and every part of it, it was but to the *Soules* at ſecond hand. His eye was upon CHRIST, all the time of his profeſſion. But, becauſe CHRIST hath, by Deed enrolled, ſet over His love to mens ſoules, and willed us, toward them to ſhew, whatſoever to Him we profeſſe; therefore, and for no other cauſe, it is, that hee ſtandeth thus affected. For that, thoſe ſoules CHRIST ſo loved, that He loved not Himſelfe, to love them. *Dilexiſti me Domine plus quàm te, quando mori voluiſti pro me* (It is *Auguſtine:*) Dying for my ſoule (LORD) thou ſhewdſt, that my ſoule was dearer to thee, than thine owne ſelfe. In love then to CHRIST, we are to love them that CHRIST loved; not *ſicut ſeipſum*, as Himſelfe, but *pluſquam ſeipſum*, more than Himſelfe: and therefore, hath changed the *Sicut* of the Law, *Sicut teipſum*, as thy ſelfe, into a new *Sicut*, *Sicut ego vos*, as I have loved you. And, how did He love us? Even that He was the firſt that ever profeſſed theſe foure to us, 1 *Did beſtow*, 2 *was beſtowed*, 3 *moſt gladly*, 4 *yea though* the more He loved, the leſſe we loved Him. Or (to give Him His right) a degree higher than *Paul:* Not, when we loved Him little, as *faint friends*; but *hated Him* greatly, as *ſworne enemies*. For, He it was, that profeſſed this art, firſt. The words are indeed CHRISTS owne: The primitive and moſt proper uttering them, belongeth to Him. None ever ſo fully or ſo fitly ſpake or can ſpeake them, as the SONNE of GOD, on the *Croſſe*, from the *chaire of his profeſſion*. And, of Him there, Saint *Paul* learned *Hoc carmen amoris*. Himſelfe confeſſeth as much (in the *V. Chapter* of this *Epiſtle*) that it was *love*; Not, his owne love, but CHRISTS love (*Charitas* CHRISTI *extorſit*) that brought theſe words from him. His, they be not, but *ore tenus*: the tongue his, but CHRIST the ſpeaker, His they were; His they are, out of whoſe mouth, or from whoſe pen ſoever they come.

Mat. 16. 26;

Mat. 19. 26. Ioh. 13. 34.

Ioh. 15. 1 4.

Luke 23. 34.

We are come then now, where we may read *Love* in the very *Originall*: even in the moſt complete perfection, that ever it was: *Profitente* CHRISTO, CHRIST Himſelfe, the *Profeſſour* ſaith, 1 *Impendam* firſt: *Beſtow he will.* If you will make port-ſale of your love, none ſhall out-bid Him. Even whatſoever Himſelfe is worth, He will *beſtow*; His *Kingdome*, and the *fulneſſe of joy and glory* in it for ever.

2 *Impendar.* That? Why *Conſummatum eſt*; it is done already: all, *hands* and *feet*, *head* and *heart* opened wide; and all, even to the *laſt drop of bloud* beſtowed for us, on His *Croſſe*: where; the *love* of ſoules triumphed over the *love* of His owne *life*.

Ioh. 19. 30.

3 *Libentiſſimè, moſt gladly.* Witneſſe that ſpeech: *A Baptiſme I have to be baptized with*, and *quomodo coarctor, how am I pained*, till I be at it! And, that too, That, to him that moved Him, not to *beſtow*, but *favour himſelfe*, he uſed no other termes than to the devill himſelfe, *Avoyd Satan.* Proofe enough (ſay I) how willingly He went, and how unwillingly He would be kept from it.

Luke 12. 50.

Mat. 16. 23.

4 And for His *Etsi:* would GOD, it were not too plaine: Both at his Crosse; where the lowder their *Crucifige*, with the more strong crying and teares He prayed *Pater Ignosce:* And ever since, *usque hodiè*, till now, when (all may see) our *regard* is as little, as His love great; and he respected, as if he had done nothing for us. Every part of His *Love*, and the profession of his *Love*, but especially the *Etsi* of his love passeth all. For, *Christ*, by deed enrolled, hath set over his love to them. Which is that setteth such a price upon them, and maketh them so amiable, if not in their own kindnesse and lovelines, yet in the love of CHRIST himself. And it is the answer, that *David*, when he *loseth his sleep, to thinke upon the people of God*; that *Moses*, when hee *wearieth himselfe in hearing causes from morning to night*; that *Iosua*, *when he fighteth the Lords battels*, and jeopards his life in the high places of the field; that any, that weares and *spends* himselfe in the common cause, may make, as well as S. *Paul:* Why it is *pro animabus*, it is for *soules*; for safeguard of *Soules*, those *soules*, which *Christ* hath so dearely *loved*, and so dearely *bought*, and to our love so carefully commended: *Sicut egò vos*, as he did or ever shall doe for us, that we doe for them. Whereto, if not the *soules* themselvs (for the most part unthankfull) yet this motive of *love*, of CHRIST'S *love*, doth in a manner violently constraine us. For, though nothing is lesse violent in the manner, yet, in the worke, nothing worketh more violent than it.

Luk. 23. 34.

Psal. 132. 4. Exod. 18. 14. 18. &c.

I conclude then with S. *Bernards* demand: *Quæ vero utilitas in sermone hoc?* What use have we of all that hath beene said? For, he that wrote it is dead; and they to whom it was written, are gone: But the Scripture still remaineth, and we are to take good by it.

The Application.

It serveth first, to possesse our soules of that excellent vertue, *Major horum*, the greatest of the three; Nay, the vertue, without which, the rest be but *Ciphers*; the vertue that shineth brightest in *Christs* example, and standeth highest in his commendation, *love*.

1 Cor. 13. 31.

2 But, *Love*, the *action of vertue*; not the *passion of vice*. *Love*, not of the *body*, the *vile body* (So the HOLY GHOST termeth it, *Phil.* 3.) but of the *soule*, the *precious soule* of man, *Pro.* 6. Love of souls; the more, the more acceptable: If of a *City*, well; If of a *Countrey*, better; if of a *Countrey* or Kingdome, best of all.

Phil. 3. 21. Prov. 6. 26.

3 And for them and for their love to be ready to prove it by S. *Pauls* triall; to open our *Impendam*, to vow our *Impendar*, and as neere as may be, to aspire to the same degree of *Libentissimè*. Verily, they that neither (as the *Apostle*) for the *winning of soules*; or for the defence and *safety of soules*, many thousands *of soules*, the *soules*, of an whole *Estate*, in high and heroicall courage, have already past their *Impendam*, and are ready to offer themselves every day to *Impendar*, and with that resolute *forwardnesse*, which we all see (for, it is a case presently in all our eyes:) They that doe thus, no good can be spoken of their love answerable to the desert of it. Heavenly it is, and in heaven to receive the reward.

4 But, when all is done, wee must take notice of the worlds nature. For, as Saint *Paul* left it, so wee shall finde it (that is) wee shall not perhaps meet with that regard, wee promise ourselves. Saint *Pauls Magis diligam* met with a *Minus diligar*.

Therefore above all remember his *Etsi*. For to be *kinde*, and that to the unkind: to know, such we shall meet with; yea, to meet with them, and yet hold our *Etsi*, and *love* nevertheless. This certainly is that love, *Majorem quâ nemo*; And, there is on earth no greater signe of a soul throughly setled in the love of CHRIST, than to stand thus minded: Come what will come, *Magis* or *Minus*, *Si* or *Etsi*; frown or favour; Respect or neglect; *Quod facio, hoc & faciam*, What I doe, I will doe, with eye to CHRIST, with hope of reward from Him, let the world be as it is, and as it ever hath beene.

Chap. 11. 12.

Samuel (this day in the first Lesson) when he had spent his life in a well ordered Govern-

Government, that his very enemies could no way except to, in his old dayes was required with *Fac nobis Regem*; only upon a humour of innovation. What then? Grew he diſcontent? No: *Non obſtante*, for all their ingratitude (Good man) this he profeſſeth: *God forbid* (ſaith he) *I ſhould ſin in ceaſing to pray for you*; *yea, I will ſhew you the good and right way of the Lord, for all that.* That may ſerve to match this, out of the Old Teſtament. For, here in like ſort, we have *Paul's Minùs diligar*, before our eyes; and we ſee, he is at his *Libentiſſimè, Etſi*, for all that. You learne then; as, that *Minùs diligar* may come; ſo, in caſe it do come, what to doe; even to conſummate your *Love* with a triumph over *unkindneſſe*. Learne this, and all is learned: Learn this, and the whole *Art* is had. 1 Sam. 8. 5. 12. 23.

And we have, in this verſe, and in the very firſt word of it, that, will enter us into this leſſon.

1

Firſt, from *Ego verò*: from his and from our owne perſons, we may begin to raiſe this duty. When wee were deepe in our *Minùs diligar*, and ſmally regarded CHRIST; Nay, *Cum inimici eſſemus* (to take as we ſhould) when we were his *enemies*, of His over-abundant kindneſſe it pleaſed him to call us from the *blindneſſe of errour*, to the *knowledge of his truth*: and from a deepe conſumption of our ſoules by ſin, to the ſtate of health and grace. And, if S. *Paul* were loved, when *he raged, and breathed blaſphemy againſt* CHRIST *and his Name*, is it much, if for CHRISTS ſake, he ſwallow ſome unkindneſſe at the *Corinthians* hands? Is it much, if we let fall a duty upon them, upon whom GOD the *Father* droppeth His rain, and GOD the *Son* drops, yea ſheds His blood, ὑπὲρ ἀχαρίστους καὶ πονηροὺς, upon *evill and unthankefull men*? Rom. 5. 10. Act. 9. 1. Luk. 6. 35.

2.

Surely, if *Love*, or well doing (or any good muſt periſh (which is the ſecond Motive) and be loſt through ſome bodies default (where it lighteth) much better it is, that it periſh in the *Corinthians* hands, than in *Pauls*; by them, in their evill receiving, than by him, in his not beſtowing; through their *unkindnes*, than through our *abruptnes*. For, ſo, the ſin ſhall be theirs, and we and our ſoules innocent before GOD. *Impendatur per nos: Pereat per illos.*

But, periſh it ſhall not (which is the third point) though for them it may. For howſoever of them it may be truly ſaid; *The more we love, the leſſe*, they: Of *Chriſt*, it never can, nor ever ſhall be ſaid. For, S. *Paul*, for the little love at their hands, found the greater at His. Though the *more he loved, the leſſe they loved him*; yet *the leſſe they loved, the more Chriſt loved him*. Of whom to be loved, even in the leaſt degree, is worth all the love of *Corinth* and all *Achaia* too. So that, here wee find (that we miſſed all this while) a *tamen* for our *Etſi*: *Though* not *they, yet Chriſt*. Which *tamen* maketh amends for all. *Et vigilanti verbo uſus eſt Apoſtolus*; that S. *Paul* ſpoke not at adventure, but was well adviſed when he uſed the word *Impendam*. For, it is *Impendam* indeed, not *Perdam*; Not loſt, but *layed out*; Not *caſt away*, but imployed, on *Him*, for whoſe love, none ever hath or ſhall *beſtow* ought, but he ſhall receive a *ſuper-impendar* of an hundred-fold. And indeed, all other loves, of the fleſh, or world, or whatſoever elſe, ſhall periſh and come to nothing; and of this, and this only, we may ſay *Impendam*, truly.

So that (to make an end) though true it be, that S. *Bernard* ſaith, *Perfectus amor vires non ſumit de ſpe*, Perfect love receives no manner ſtrength from hope; yet, for that our love is not without his imperfections, all under one view, we may with one eye behold *Chriſts magis diligam*, when we were ſcarce in our *minùs*, nay ſcarce loved him at all: and with the other, look upon *Impendam*; that, what we do herein, though at mens hands we find no returne, at *Chriſts* we ſhall, and it ſhall be the beſt *beſtowed* ſervice, that ever we beſtowed, that we *beſtow* in this kind.

Now, would *God* the ſame *Spirit*, which here wrote this verſe, would write it in our *hearts*, that thoſe things are thus; That ſuch a *Rependam* there ſhall be, and we well aſſured of it, *ut & nos converteremur in amorem*, that wee might bee transformed into this *Love*. Which bleſſing, Almighty GOD beſtow on that which hath beene ſaid, for *Chriſts*, &c.

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SERMONS
PREACHED
VPON
Good-Friday.

A SERMON PREACHED AT THE COVRT ON THE XXV. of *March*, *A. D.* MDXCVII *being* GOOD-FRIDAY.

ZACH. Chap. XII. Ver. X.

Reſpicient in Me, quem transfixerunt.

And they ſhall looke upon Mee, whom they have peirced.

THat great and honourable Perſon the *Eunuch* ſitting in his Chariot, and reading a like place of the Prophet *Eſay*, asketh. St. *Philip. I pray thee, of whom ſpeaketh the Prophet this? of himſelfe, or ſome other?* A queſtion verie materiall, and to great good purpoſe; and to be asked by us, in al *Prophecies*. For, knowing who the Party is, wee ſhall not wander in the *Prophets* meaning. *Acts*. 8. 34.

Now, if the *Eunuch* had beene reading this of *Zacharie* (as then he was, that of *Eſay*) and had asked the ſame queſtion of Saint *Philip*, hee would have made the ſame anſwere. And as he, out of thoſe words tooke occaſion; ſo may we, out of theſe, take the like, *to preach Ieſus*, unto them. For neither of himſelfe, nor of any other, but of *Ieſus*, ſpeaketh the Prophet this: and the *teſtimonie of Ieſus is the ſpirit of this Prophecie*. *Apoc*. 19. 10.

That ſo it is, the *Holy Ghoſt* is our warrant; who, in S. *Iohn's Goſpell*

reporting the paſsion, and the laſt act of the paſsion (the opening of the ſide, and piercing the heart of our *Saviour Chriſt*) ſaith plainly, that in piercing, *the very words of the prophecie were fulfilled, Reſpicient in Me quem*
*Ioh.*19.37. *tranſfixerunt.*

Which terme of *piercing* we ſhall the more clearely conceive, if with the ancient Writers, wee ſort it with the beginning of *Pſalme* 22. the Pſalme of the Paſsion. For, in the very Front or Inſcription of this Pſalme, our Saviour CHRIST is compared *Cervo matutino*, to the *morning Hart*: that is, a Hart rouſed early in the morning, (as from his very birth he was by *Herod*) hunted and chaſed all his life long, and this day brought to his end, and (as the poore Deere) ſtricken and pierced thorow ſide, and heart and all: which is it, we are here willed to *behold*.

There is no part of the whole courſe of our *Saviour Chriſt's* life or death, but it is well worthy our *looking on*; and from each part in it, there goeth vertue to doe us good: But, of all other parts, and above them all, this laſt part of his piercing, is here commended unto our view. Indeed how could the *Prophet* commend it more, than in avowing it to be *an act of grace*, as in the fore-part of this verſe, he doth: *Effundam ſuper eos ſpiritum Gratiæ, & reſpicient, &c.* as if he ſhould ſay: If there be any grace in us, we will thinke it worth the *looking on*.

Neither doth the *prophet* only, but the *Apoſtle* alſo, call us unto it, and
Heb 12.2. willeth us ἀφορᾶν to *looke unto*, and regard *Ieſus* the *Author and Finiſher of our faith*. Then ſpecially, and in that act, when for the *Ioy of our Salvation ſet before Him, He endured the Croſſe, and deſpiſed the ſhame*; that is, in this ſpectacle, when he was pierced.

Which (ſurely) is continually, all our life long, to be done by us; and at all times, ſome time to be ſpared unto it: But, if at other times, moſt requiſite at this time; this very day, which we hold holy to the memory of His Paſsion, and the pie rcing of his precious ſide. That, though on other dayes, we imploy our eyes otherwiſe, this day at leaſt, we fix them on this Object, *Reſpicientes in Eum*. This day (I ſay) which is dedicated
*Joh.*3.14. to none other end, but even to lift *up the Son of Man*, as *Moſes* did *the ſerpent in the wilderneſſe, that we may looke upon Him and live*: When every Scripture that is read ſoundeth nothing but this unto us: when by the office of preaching *Ieſus Chriſt* is lively deſcribed in our ſight, and (as the
*Gal.*3.1. *Apoſtle* ſpeaketh) is *viſibly crucified among us*? when in the memoriall of
1 *Cor.*11.26. the holy Sacrament, *His death is ſhewed forth till Hee come*, and the myſterie of this *His piercing*, ſo many wayes, ſo effectually repreſented before us. This Prophecie therfore, if at any time, at this time to take place. *Riſpicient in Me, &c.*

The Diviſion. The principall words are but two, and ſet downe unto us, in two points: 1 The ſight it ſelfe, that is, the thing *to be ſeene*: 2 and the *ſight* of it; that is, the act of *ſeeing* or *looking*. *Quem tranſfixerunt* is the Object, or ſpectacle propounded. *Reſpicient in Eum*, is the Act, or duty enjoyned.

Of

Of which, the *Object* though in place latter, in nature is the former, and first to be handled: for that there must be a thing first set up, before we can set our eyes to looke upon it.

OF the Object, *generally* first. Certaine it is, that *Christ* is here meant: Saint *Iohn* hath put us out of doubt for that point. And *Zacharie* (here) could have set downe His name, and said, *Respice in Christum*: for, *Daniel* (before) had named his name, *Occiditur Messias*; and *Zacharie* being after him in time, might have easily repeated it. But, it seemed good to the *Holy Ghost* and to him, rather to use a circumlocution; and suppressing his name of *Christ*, to expresse Him by the stile or term, *quem transfixerunt*. Which being done by choice, must needs have a reason of the doing, and so it hath.

1 The *sight* or *Object* generally. 1 CHRIST. *Dan.9.26.*

First, the better to specifie and particularize the *Person* of *Christ*, by the kinde, and most peculiar circumstance of His death. *Esay* had sayd, *Morietur*, *Dye He shall*, and *lay downe His soule an offering for sin*, [2] Dye, but what Death? naturall, or a violent? *Daniel* tells us. *Occidetur*: He shall dye, not a *naturall*, but a violent death. [3] But many are slaine after many sorts; and divers kinds there bee of violent deaths: *the Psalmist* the more particularly to set it down, describeth it thus: *They pierced my hands and my feet*: which is only proper to the death of the Crosse. [4] *Dye*, and be *slaine*, and be *crucified*: But, sundry else were crucified; & therefore, the *Prophet* (here) to make up all, addeth, that He should not only be *crucifixus*, but *transfixus*; not only have his *hands* and His *feet*, but even his heart *pierced*, too. Which very note severs Him from all the rest, with as great particularity as may be. For that, though many besides at other times, and some at the same time (with him) were *crucified*; yet, the *side* and the *heart* of none was *opened*, but His, and His only.

Esay.53.10. *Dan.9.26.* *Psal.22.16.*

2 Secondly, as to specifie CHRIST Himselfe in Person, and to sever Him from the rest, so in *Christ* Himselfe and in His Person to sever from the rest of His *doings* and *sufferings*, what that is, that chiefly concerneth us, and we specially are to *looke to*: and that, this dayes worke, CHRIST *Pierced*. Saint *Paul* doth best expresse this: *I esteemed* (saith he) *to know nothing among you, save* IESUS CHRIST, *and Himselfe crucified*: That is, the perfection of our knowledge, is CHRIST. The perfection of our knowledge in, or touching CHRIST, is the knowledge of *Christ's piercing*. This, the chiefe *Sight*; Nay (as it shall after appeare) in this sight, are all sights: So that, know this and know all. This generally.

2 CHRIST *pierced.* 1 *Cor.2.2.*

2 The *Object* ſpecially. 1. The *Paſsion* it ſelfe *Quid.*

Now, *ſpecially*: In the *Object*, two things offer themſelves: 1 The *Paſsion*, or ſuffering it ſelfe; which was, *to be pierced*, 2 And the *Perſons*, by whom. For, if the *Prophet* had not intended, the *Perſons* ſhould have had their reſpect too: he might have ſaid *Reſpicient in Eum qui transfixus eſt*, (which *paſsive* would have carried the *Paſsion* it ſelfe full enough:) but, ſo, he would not, but rather chooſe to ſay, *quem transfixerunt*; which doth neceſſarily imply the *Piercers* themſelvs too. So, that we muſt needs have an eye in the handling, both to the *fact*, and to the *Perſons*, 1 *quid*, and 2 *quibus*, both what, and of whom.

1 The *Degree* therof: *Tranſfixerunt.*

In the *Paſsion*, we muſt conſider the degree: for, *transfixerunt*, is a Word of *gradation*: more than *fixerunt*, or *ſuffixerunt*, or *confixerunt*; either. Expreſsing unto us the piercing, not with *whip* and *ſcourges*; nor of the *nailes* and *thornes*, but, of the *ſpeare-point*. Not, the *whips* and *ſcourges*, wherewith his skin and fleſh were *piered*; nor the *nailes* and *thornes*, wherewith His feet, hands and head were *pierced*; but, the *Speare-point*, which *pierced* and went through his very *heart* it ſelfe: for, of that wound, of the wound in his *beart*, is this ſpoken (*Io.*19.34.) Therefore *trans*, is here a *tranſcendum*; through and through: through skinne and fleſh; through hands and feet, through ſide and heart and all: the deadlieſt and deepeſt wound, and of higheſt gradation.

2 The Extent *Me.*

Secondly, as the Prepoſition (*Trans*) hath his gradation of diverſe degrees; ſo, the *Pronoune* (*Me*) hath his generality of divers parts, beſt expreſſed in the *Originall*. *Vpon Me*: not, upon my body and ſoule: *Vpon Me*, whoſe Perſon, not whoſe parts, either *body* without, or *ſoule* within; but *Vpon Me*, whom wholly, body, and ſoule, quicke and dead, they have *pierced*.

1 His *Body.*

Of the bodies *piercing*, there can be no queſtion, ſince, no part of it was left unpierced. Our ſenſes certifie us of that, what need we further witneſſe?

2 His *Soule.*

Of the *Soules* too, it is as certaine; and there can be no doubt of it neither: that we truly may affirme, CHRIST, not in part, but wholly was *pierced*. For, we ſhould do injury to the ſufferings of our *Saviour*, if we ſhould conceive by this *piercing*, none other but that of the *Speare*.

And may a *ſoule* then be *pierced*? Can any *Speare-point* goe through it? Truly *Simeon* ſaith to the *Bleſsed Virgin*, by way of prophecie, that *the ſword ſhould goe through her ſoule*, at the time of His *Paſsion*. And as the *ſword* through *her's*, ſo, I make no queſtion, but the *ſpeare* through His. And, if through her's, which was but *anima compatientis*; through His, much more, which was *anima patientis*; ſince *Compaſsion*, is but *Paſsion* at *rebound*. Howbeit, it is not a *ſword* of *ſteele*, or a *ſpeare*-head of *iron*, that entreth the ſoule, but the metall of another temper: the dint whereof no leſſe goreth and woundeth the ſoule in proportion, than thoſe doe the body.

*Luk.*2.35.

body. So that, we extend this *piercing* of CHRIST further, than to the visible gash in his side, even to a *piercing* of another nature, whereby, not his *heart* onely was stabbed, but his very *spirit* wounded too.

The Scripture recounteth two: and of them both, expresly saith, that they both *pierce the soule*. The *Apostle* sayth it, by *Sorrow*: *And pierced themselves through with many sorrowes*: The *Prophet*, of *Reproach*: *There are, whose words are like the pricking of a sword*: and that, to the *Soule*, both: for, the *bodie* feeles neither. With these, even with both these, was the Soule of CHRIST IESUS wounded. 1 Tim. 6. 10. Psa. 64. 34.

For *sorrow*: it is plaine through all foure *Evangelists*; * *undiq; tristis est anima mea usq; ad mortem*; My *soule* is invironed on every side with *sorrow, even to the death*: [a] *Cœpit* IESUS *tædere & pavere*, IESUS began to be *distressed* and in great anguish. [b] *Factus in agonia*, being cast into an *agonie*, [c] *Iam turbata est anima mea*; Now is my *soule troubled*: Avowed by them all; Confest by Himselfe. Yea, that His strange and never else heard of *sweat*; drops of bloud plenteously issuing from Him all over His body, what time, no manner of violence was offered to his body, no man then touching him, none being neere him; that bloud came certainly from some great *sorrow*, wherwith his *soule* was *pierced*. And, that his most dreadfull crie, which at once moved all the powers of heaven and earth, *My God, My God, &c.* was the voice of some mighty *Anguish*, wherewith his *soule* was smitten; and that in other sort, than with any materiall *speare*. For, *Derelinqui à Deo*, the body cannot feele it, or tell what it meaneth. It is the *Soules* complaint; and therefore without all doubt, his *soule* within him was *pierced*, and suffered, though not that, which (except charity be allowed to expound it) cannot be spoken without blasphemy; Not so much (GOD forbid:) yet much, and very much; and much more than others seeme to allow; or how much, it is dangerous to define.

With *sorrow*. *Mat. 26. 38. Mar. 14. 34. a Mar. 14. 33. b Luc. 24. 44. c Ioh. 12. 27. Mat. 27. 46.

To this *edge* of *sorrow*, if the other of *piercing despight*, be added as a point (as, added it was) it will strike deepe into any *heart*; especially, being wounded with so many sorrowes before. But, the more noble the *heart*, the deeper; who beareth any grief more easily than this griefe, the griefe of a contumelious *reproach*. *To persecute a poore distressed soule, and to seeke to vexe Him that is already wounded* at the heart, why, it is the very pitch of all *wickednesse*; the very extremity that malice can doe, or affliction can suffer. And to this pitch were they come, when after all their wretched *villanies* and *spitting*, and all their savage indignities in *reviling* Him most opprobriously, He being in the depth of all his distresse, and for very anguish of soule crying, *Eli, Eli, &c.* they staied those that would have relieved him; and (void of all humanity) then scorned, saying: *Stay, let alone, let us see, if* ELIAS *will now come and take Him downe*. This barbarous and brutish *inhumanity* of theirs, must needes *pierce* deeper into His *Soule*, than ever did the *iron* into this *side*.

With *reproach*. Psal. 69. 26. Mat. 27. 49.

To

To all which if we it add, not only that horrible ingratitude of theirs, there by Him ſeene; but ours alſo no leſſe than theirs by Him foreſeene at the ſame time; (Who make ſo ſlender reckoning of theſe His *piercings*, & (as they were a matter not *worth* the *looking on*) vouchſafe not ſo much as to ſpend an houre in the due regard & meditation of them: Nay, not that only, but further, by vnceſſant *ſinning*, and that without *remorſe*, doe moſt unkindly requite thoſe His bitter *Paines*, and as much as in us lies, even *crucifix afreſh the* SON *of* GOD, *making a mocke of Him and His piercings*.) Theſe, I ſay (for, theſe all and every of them in that conſtant were before His eyes) muſt of force enter into, and goe thorow & thorow His *Soule* and Spirit; that, what with thoſe former ſorrowes, and what with theſe after indignities, the *Prophet* might truly ſay of Him, and He of himſelfe, *In Me, Vpon Me*; not whoſe *body*, or whoſe *ſoule*, but, whom entirely and *wholly*, but in body and ſoule, alive and dead, they have *pierced* and *paſsioned* this day on the *Croſſe*.

Heb. 6. 6.

2 The *Perſons, à quibus.*

Of the *Perſons*: which as it is neceſſarily implied in the word, is very properly incident to the matter it ſelfe. For, it is uſuall, when one is found ſlaine (as here) to make inquiry, *by whom* he came by his death. Which ſo much the rather is to be done by us, becauſe there is commonly an error in the Word, touching the *Parties* that were the cauſes of CHRIST'S Death. Our manner is, either to lay it on the *Souldiers*, that were the Inſtruments; Or if not upon them, upon *Pilate* the *Iudge* that gave ſentence; Or if not upon him, upon the *people* that importuned the Iudge; Or laſtly, if not upon them, upon the *Elders of the Iewes* that animated the people: And this is all to be found by our *Queſt* of *Inquiry*.

But the *Prophet* here inditeth others. For, by ſaying, *They ſhall looke &c.* Whom *They have pierced*, he intendeth by very conſtruction, that the firſt and ſecond (*They*,) are not two, but one and the *ſame parties*: And that *they* that are here willed to *looke upon Him*, are *they*, and none other, that were the authors of this fact, even of the murther of IESUS CHRIST. And (to ſay truth) the *Prophet's* entent is no other but to bring the malefactors themſelves that *pierced Him* to view the body and the wounded *heart of Him, whom they have ſo pierced*.

In the courſe of Iuſtice, we ſay and ſay truly; when a party is put to death, that the *Executioner* cannot bee ſaid to be the cauſe of his death; nor the *Sheriffe*, by whoſe commandement he doth it; neither yet the *Iudge* by whoſe ſentence; nor the *Twelvemen*, by whoſe verdict, nor the Law it ſelfe, by whoſe authority it is proceeded in. (For, GOD forbid we ſhould indite theſe, or any of theſe, of murther:) *Solum peccatum homicida*: Sin, and Sin only is the murtherer. Sin (I ſay) either of the Party that ſuffereth: or of ſome other, by whoſe meanes, or for whoſe cauſe, he is put to death.

Now

Now, CHRIST's owne ſin it was not, that he died for. That is moſt evident. Not ſo much by His owne challenge, *Quis ex vobis arguit me de peccato?* as by the report of his *Iudge*, who openly profeſſed, that he had *examined Him*, and *found no fault in Him*: *No nor yet* Herod; *for, being ſent to Him, and examined by Him alſo, nothing worthy death was found in Him*: And therefore, calling for *water*, and *waſhing his hands*, hee proteſteth his owne *innocency of the bloud of this* IUST MAN: thereby pronouncing him *Iuſt*, and void of any cauſe, in himſelfe, of his owne death. Ioh. 8.46. Luk. 23.14. 15. Mat. 27.24.

It muſt then neceſſarily be the ſin of ſome others, for whoſe ſake CHRIST IESUS was thus *pierced*. And if we aske, who thoſe *others* be? or whoſe ſins they were? the Prophet *Eſay* tells us, *Poſuit ſuper Eum iniquitates omnium noſtrûm*, He laid upon Him the trangreſsions of *us all*: who ſhould (even for thoſe our many, great, and grievous transgreſsions) have eternally heene *pierced*, in *body*, and *ſoule*: with torment and ſorrowes of a never dying death, had not he ſtept betweene us and the blow, and receiv'd it in his owne body; even the dint of the wrath of GOD to come upon us. So that it was the ſinne of our *polluted hands*, that *pierced* his *hands*: the *ſwiftneſſe of our feet to doe evill*, that *neiled His feet*: the wicked *deviſes* of our *Heads*, that goared His *head*: and the wretched *deſires* of our *hearts*, that *pierced* his *heart*. We that *looke upon*, it is we that *pierced Him*: and it is we that *pierced him*, that are willed to *looke upon Him*. Which bringeth it home to us; to me my ſelfe that ſpeake, and to you your ſelves that heare; and applieth it moſt effectually to every one of us, who evidently ſeeing, that we were the cauſe of this his *piercing*, if our hearts be not too too hard, ought to have remorſe, to be pierced with it. Eſay. 53.3. 4.

When for delivering to *David* a few loaves, *Ahimelech* and the *Prieſts* were by *Saul* put to the ſword, if *David* did then acknowledge with griefe of heart, and ſay, *I, even I am the cauſe of the death of thy Father and all his houſe*, (when hee was but onely the occaſion of it, and not that direct neither:) may not we (nay, ought not we) much more juſtly and deſervedly ſay of this *piercing* of CHRIST *our Saviour*, that we, verily, even we, are the cauſe thereof: as verily we are, even the *principals* in this *murther*; and the *Iewes* and others, on whom we ſeeke to derive it, but onely *acceſſaries* and inſtrumentall cauſes thereof. Which point, we ought, as continually, ſo, ſeriouſly to thinke of; and that no leſſe than the former. The former, to ſtirre up compaſsion in our ſelves, over him that thus was *pierced*: the latter to work deepe remorſe in our hearts, for being authors of it. That hee was *pierced*; will make our bowells, melt with compaſsion, over CHRIST. That he was *pierced* by *us, that looke on Him*, if our hearts bee not *flint* (as *Iob* ſaith) or as the *nether Mil-ſtone*, will breed remorſe over our ſelves, wretched ſinners as wee are. 1 Sam. 22. 22. Iob. 41.15.

II.

The *Act*. To *looke upon Him*.

The *Act* followeth in these words: *Respicient in Eum*. A request most reasonable, to *looke upon Him*; but *to looke upon Him*; to bestow but a *looke* and nothing else; which even of common humanity we cannot denie, *Quia non aspicere, despicere est*. It argueth great *contempt*, not to vouchsafe it the cast of our *eye*; as if it were an *Object* utterly unworthy the *looking* toward. Truly, if we marke it well, nature it selfe, of it selfe enclineth to this act. When *Amasa* treacherously was slaine by *Ioab*, and lay weltering in his bloud by the wayes side, the storie saith, that not one of the whole Army, then marching by, but when he came at him, *stood still*

2 Sam. 22. 12. *and looked on him.*

In the Gospell, the party that going from *Ierusalem* to *Iericho* was *spoiled* and *wounded* and lay drawing on, though the *Priest* and *Levite* that

Luk. 31. 32. passed neere the place relieved him not, as the *Samaritan* after did: yet it is said of them, they *went neere* and *looked on*, and then passed on their way. Which desire is even naturall in us: so that even *Nature* it selfe enclineth us to satisfie the *Prophet*.

Nature doth; and so doth *Grace* too. For, generally we are bound to

Psal. 28. 5. regard the *worke of the* LORD, and to *consider the operation of His hands*: and specially this worke; in comparison whereof GOD Himselfe saith,

Esa. 43. 18. the former workes of His, *shall not be remembred*, nor *the things done of old once regarded*.

Yea CHRIST himselfe, *pierced* as he is, inviteth us to it. For in the *Prophet* here, it is not *In eum*; but *In me*: not, *on Him*; but, *on Mee, whom they have pierced*. But more fully in *Ieremy*: for, to CHRIST himselfe doe all the ancient Writers apply (& that, most properly) those words of

Lam. 1. 12. the *Lamentation*: *Have ye no regard all yee that passe by this way? Behold and see if there be any sorrow like my sorrow, which is done unto me, wherewith the* LORD *hath afflicted me, in the day of His fierce wrath.*

Our owne profit (which is wont to perswade well) inviteth us: for that, as from the *brazen Serpent* no vertue issued to heale, but unto them

Num. 21. 8. 9. that steddily *beheld it*; so neither doth there, from CHRIST, but upon those, that with the eye of faith have their contemplation on this object who thereby draw life from him; and without it may and doe perish, for all CHRIST and his passion.

And, if nothing else move us, this last may: even our danger. For, the time will come, when we our selves shall desire, that GOD looking with an angry countenance upon our sinnes, would turne his face from them and us, and looke upon the face of his CHRIST, that is, *respicere In eum*: which shall justly be then denied us, if we our selves could never be gotten to doe this duty, *respicere in Eum*, when it was called for of us. GOD shall not looke upon him, at ours whom we would not looke upon, at his request.

In the *Act* it selfe are enjoyned three things. 1. That we doe it with

attention

attention : for, it is not Me, but *in Mee* : Not onely *Vpon* Him, but *Into* Him. 2. That we doe it oft, againe and againe; with *iteration* : for, *Reſpicient*, is *re-aſpicient*. Not a *ſingle act*, but an *act iterated*. 3. That we cauſe our nature to doe it, as it were, by vertue of an *Injunction*, *per actum elicitum*, as the *Schoolmen* call it. For in the *Originall*, it is in the *commanding Conjunction*, that ſignifieth, *facient ſe reſpicere*, rather than *Reſpicient*.

Firſt then, not ſlightly, ſuperficially or perfunctorily, but ſtedfaſtly, and with due attention, to *looke upon him*. And, not to looke upon the out-ſide alone; but, to looke *into* the very entrailes; and with our eye to *pierce* him that was thus *pierced*. *In Eum* beareth both. 1 With *Attention*. *Reſpicient* In Eum.

1. *Vpon* him, if we *look*, we ſhall ſee ſo much, as *Pilate* ſhewed of him, *Ecce Homo*, that *He* is a *Man*. And, if he were not a *man*, but ſome other *unreaſonable creature*, it were great ruth to ſee him ſo handled.

2. Among men we leſſe pitie *Malefactors*, and have moſt compaſsion on them that be *innocent*. And, he was innocent, and deſerved it not (as you have heard) his enemies themſelves being his Iudges.

3. Among thoſe that be innocent, the more *noble* the perſon, the greater the griefe, and the more heavy ever is the ſpectacle. Now, if we conſider the Verſe of this Text well, wee ſhall ſee, it is GOD himſelfe, and no man that here ſpeaketh (for, to GOD only it belongeth, to *poure out the Spirit of grace*; it paſſeth mans reach, to doe it:) ſo that, if we *looke* better *upon* him, wee ſhall ſee as much as the *Centurion* ſaw, that *this party* thus *pierced is the* SON *of* GOD. The SON of GOD ſlaine! Surely, he that hath done this deed *is the Child of death*, would every one of us ſay: *Et tu es homo*, *Thou art the man*, would the *Prophet* anſwere us: You are they, for whoſe ſins the SON *of* GOD hath his very heart-bloud ſhed forth. Which muſt needs ſtrike into us remorſe of a deeper degree than before: That, not only, it is wee that have *pierced* the Partie thus found ſlaine; but, that this Party, whom we have thus *pierced*, is not a principall perſon among the children of men, but even the *Only begotten* SON *of the moſt High* GOD: Which will make us crie out (with St. *Auguſtine*) *O amaritudo peccati mei, ad quam tollenda neceſſaria fuit amaritudo tanta!* Now ſure, deadly was the bitterneſſe of our ſins, that might not be cured, but by the bitter death and bloud ſhedding paſsion of the SON *of* GOD. And this may we ſee *looking upon Him*. Mat. 27.54. 2 Sam. 12.5. 7.

But now then, if we looke *in Eum*, *into* Him, we ſhall yet ſee a greater thing, which may raiſe us in comfort, as farre as the other caſt us downe. Even the bowels of *compaſsion* and tender *love*, whereby hee would and was content to ſuffer all this for our ſakes. For that, whereas [a] *no man had power to take His life from Him*, (for hee had power to have commanded [b] *twelve Legions of Angels*, in his juſt defence: and, without any *Angell* at all, power enough of himſelfe, with his [c] *Ego ſum*, to *ſtrike* [a] Ioh. 10.18. [b] Mat. 26.53. [c] Ioh. 18.6.

them all to the ground.) He was content notwithstanding all this, to *lay downe his life for us ſinners.* The greatneſſe of which love paſſeth the greateſt love that man hath: for [d] *greater love than this, hath no man, but to beſtow his life for his friends*; whereas, He condeſcended to lay it downe for *His enemies*, Even for them that ſought His death, to lay down His life, and to have His bloud ſhed for them that did ſhed it; to be *pierced* for His Piercers. Looke how the former *In Eum* worketh *griefe*, conſidering the great *injuries* offered to ſo great a *Perſonage*; So, to temper the griefe of it, this latter *In Eum* giveth ſome comfort, that ſo great a *Perſon*, ſhould ſo greatly *love* us, as, for our ſakes, to endure all thoſe ſo many injuries, even to the *piercing* of His very *heart*.

[d] Ioh. 15. 13.

2 With *Iteration reſpicient.*

Secondly, *Reſpicient* (that is) *Reaſpicient*: Not, once or twice, but *oftentimes* to *looke* upon it: that is (as the *Prophet* ſaith here) *iteratis vicibus*, to *looke againe and againe*: or (as the *Apoſtle* ſaith) *Recogitare*, to *thinke* upon it, *over and over againe*, as it were to *dwell* in it for a time. In a ſort, with the frequentneſſe of this our *beholding* it, to ſupply the weakeneſſe and want of our former *attention*. Surely, the more ſteadily and more often we ſhall fix our eye upon it, the more we ſhall be enured: and being enured, the more deſire to doe it. For, at every *looking*, ſome new *ſight* will offer it ſelfe, which will offer unto us occaſion, either of godly *ſorrow*, true *repentance*, ſound *comfort*, or ſome other reflection, iſſuing from the beams of this heavenly mirror. Which point, becauſe it is the chiefe point, the *Prophet* here calleth us to; even, how to *looke upon* CHRIST often, and to be the better for our looking. It ſhall be very agreeable to the Text, and to the HOLY GHOSTS chiefe entent, if we prove how, and in how diverſe ſorts, we may with profit behold and *looke upon Him*, whom thus we have *pierced*.

Heb. 12. 3.

1 *Reſpice et transfigere.*

Firſt, then, *looking upon Him*, we may bring forth for the firſt effect, that which immediately followeth this Text it ſelfe, in this Text, *Et plangent Eum*: *Reſpice & plange.* Firſt, *looke and lament*, or *mourne*: which is indeed the moſt kindly and naturall effect of ſuch a ſpectacle. *Looke upon Him that is pierced*; and with *looking upon Him*, be *pierced* thy ſelfe: *Reſpice et transfigere.* A good effect of our firſt *looke*, if we could bring it forth. At leaſt-wiſe, if we cannot *Reſpice et transfigere*, *looke* and be *pierced*; yet that it might be *Reſpice et compungere*, that with *looking* on Him, wee might be *pricked in our hearts*; and have it enter paſt the *skin*, though it go not cleane through: Which difference in this Verſe, the *Prophet* ſeemeth to inſinuate, when, firſt he willeth us to *mourne*, *as for ones only ſon*, with whom all is loſt. Or, if that cannot be had, to *mourne*, as for a *firſt begotten ſonne*; which is, though not ſo great, yet a great mourning: even for the *firſt begotten*, though *other ſonnes* be left.

Acts. 2. 37.

Verſe 11.

And, in the next Verſe, if we cannot reach to *naturall* griefe; yet hee wiſheth us to mourn with a *Civil*; even with ſuch a lamentation, as was made

made for *Iosias*. And *Behold a greater than* IOSIAS *is here*. Comming not (as hee) to an honoured death in *battell*; but to a moſt vile death, the death of a *Maleſactor* : And not (as *Iosias*) dying without any fault of theirs; but mangled and maſſacred in this ſhamefull ſort, *for us*; even for us and our *tranſgreſsions*. Verily, the dumbe and ſenſeleſſe creatures had this effect wrought in them (of *mourning*) at the ſight of His death; in their kind ſorrowing for the murther of the SONNE *of* GOD. And wee truly ſhall be much more ſenſeleſſe than they, If it have in us no worke to the like effect. Eſpecially, conſidering it was not for them; He ſuffered all this; nor they no profit by it : but, for us it was; and wee by it ſaved : And yet, they had compaſsion, and we none. Be this then the firſt.

Now, as the firſt is *Reſpice & transfigere*, Looke upon Him, and be *pierced* : ſo, the ſecond may be (and that fitly) *Reſpice & transfige*; Looke upon Him, and *pierce*, and *peirce* that in thee, that was the cauſe of CHRISTS *piercing* : (that is) ſinne and the luſts thereof. For, as men that are *pierced* indeed with griefe of an indignity offered, withall are pricked to take *revenge* on him that offers it : ſuch a like affection ought our ſecond *looking* to kindle in us; even to take a wreake, or revenge upon ſinne, *quia fecit hoc*, becauſe he hath beene the cauſe of all this. I meane (as the HOLY GHOST termeth it) a *mortifying* or *crucifying*; a thruſting thorow of our wicked paſsions and concupiſcences, in ſome kind of repaying thoſe manifold villanies, which the SONNE *of* GOD ſuffered by meanes of them. At leaſtwiſe (as before) if it kindle not our *zeale* ſo farre againſt *ſinne*; yet, that it may ſlake our *zeale* and affection to *ſinne* : that is, *Reſpice, ne reſpicias* : *Reſpice* CHRISTUM, *ne reſpicias peccatum*. That we have leſſe mind, leſſe liking, leſſe acquaintance with *ſin*, for the *Paſsion*-ſake. For that, by this meanes we do in ſome ſort, ſpare CHRIST; and (at leaſt) make His wounds no *wider* : Whereas by affecting ſinne anew, we doe, what in us lieth, to *crucifie Him* afreſh, and both increaſe the number, and enlarge the *wideneſſe* of His *wounds*. 2 *Reſpice & transfige.*

It is no unreaſonable requeſt, That, if we liſt not *wound* ſinne: yet, ſeing CHRIST hath wounds enough, & they wide and deep enough, we ſhould forbeare to *pierce* Him further, and have (at leaſt) this ſecond fruit of our *looking upon Him* : either to looke and to *pierce ſinne*; or to *looke*, and *ſpare to pierce* Him any more.

Now, as it were *ſinne* that gave Him theſe *wounds* : ſo, it was love to us that made Him receive them, being otherwiſe able enough to have avoided them all. So that, He was *pierced* with *love*, no leſſe then with *griefe* : and it was that *wound* of *love*, made Him ſo conſtantly to endure all the other. Which *love* we may read in the *palmes* of *His hands* (as the *Fathers* expreſſe it, out of *Eſay*. 49,16) For, in the *Palmes of His hands*, *He* 3 *Reſpice & dilige.*

hath given us, that he might not forget us. And the print of the *neiles* in them, are as *Capitall letters* to record his *love* toward us. For, CHRIST *pierced* on the Crosse is *liber charitatis*, the very *booke of love* laid open before us. And againe, this love of His wee may read in the cleft of *His heart*, *quia clavus penetrans factus est nobis Clavis reserans* (saith *Bernard*) *ut pateant nobis viscera per vulnera*. The *point* of the *Speare* serves us instead of a *key*, letting us, through his *wounds*, see his very *bowels*, the *bowels of tender love* and most kind compassion, that would for us endure to be so entreated. That, if the *Iewes* (that stood by) said truly of him, at *Lazarus* grave, *Ecce quomodo dilexit Eum*! when Hee shed a few *teares* out of his eyes; much more truly may we say of him, *Ecce quomodo dilexit nos*! seeing him shed, both *Water* and *Bloud*, and that in great *plenty*; and that, out of his *heart*.

Ioh. 11. 36.

Which sight ought to *pierce* us with *love* too, no lesse than before it did with *sorrow*. With one, or with both: for, both have power to *pierce*; but specially *Love*: Which except it had entred first and *pierced* him, no *neile* or *speare* could ever have entred. Then let this bee the third, *Respice & dilige*: Looke, and be *pierced* with *love* of him, that so *loved* thee, that he gave himselfe in this sort to be *pierced* for thee.

4 *Respice & crede.*

And forasmuch as it is CHRIST his own selfe, that, resembling his passion on the *Crosse* to the *Brazen Serpent lift up in the Wilderneſſe*, maketh a correspondence betweene their *beholding* and our *beleeving* (for, so it is *Ioh.* 3 14.) wee cannot avoid, but must needs make that an effect too: Even *Respice & crede*: And, well may wee *beleeve* and trust him, whom looking a little before, we have seene so constantly *loving* us. For, the sight of that *love* maketh credible unto us, whatsoever in the whole Scripture, is affirmed unto us of CHRIST, or promised in his name: So that, beleeve it, and beleeve all. Neither is there any time, wherein with such cheerefullnesse or fullnesse of faith we cry unto him, MY LORD *and* MY GOD, as when our eye is fixed upon the *print of the neiles*, and *on the hole in the side* of him that was *pierced* for us. So that, this fourth duty CHRIST Himselfe layeth upon us, and willeth from his own mouth, *Respice & Crede*.

Ioh. 20. 28.

5 *Respice & spera.*

And, beleeving this of him, what is there, the eye of our *hope* shall not look for from him? What would not he do for us, that for us would suffer all this? It is Saint *Pauls* argument, *If* GOD *gave His Sonne for us, how shall he deny us any thing with Him*? That is, *Respice et Spera*. Looke upon him, and his heart opened, and from the *gate of hope* promise thy selfe, and looke for all manner of things that good are. Which our expectation is reduced to these two: 1 The *deliverance from the evill* of our present miserie: 2 and the *restoring to the good* of our primitive felicitie. By the death of this undefiled *Lambe*, as by the yearely Passeover, looke

Rom. 8. 32.

for

for, and hope for a paſſage out of *Egypt*: which ſpiritually is our redemption from the ſervitude of the power of darkneſſe. And, as by the death of the *Sacrifice*, we look to be freed from whatſoever evill: So, by the death of the *High Prieſt*, looke we for, and *hope* for reſtitution to all that is good; even, to our forfeited eſtate in the land of *Promiſe*, which is *Heaven* it ſelfe, where is all joy and happineſſe for evermore. *Reſpice et Spera*, Looke, and *Looke for*: by the *Lambe* that is *pierced*, to be freed from all miſery; by the *High Prieſt* that is *pierced*, fruition of all felicity.

Now, inaſmuch as His *heart* is *pierced*, and His *ſide opened*; the *opening* of the one, and the *piercing* of the other, is, to the end, ſomewhat may *flow forth*. To which end (ſaith Saint *Auguſtine*) *Vigilanti verbo uſus eſt Apoſtolus*, the Apoſtle was well adviſed, when he uſed the word *opening*; for, there iſſued out *water* and *bloud* which make the ſixt effects, *Reſpice, & Recipe*. Marke it *running out*, and ſuffer it not to *runne waſte*, but *receive* it. Of the former (the *water*) the *Prophet* ſpeaketh in the firſt words of the next Chapter, that out of his *pierced* ſide [a] GOD *opened a fountaine of water to the houſe of Iſrael for ſinne and for uncleanneſſe*: Of the *fullneſſe whereof we all have received*, in the *Sacrament* of our *Baptiſme*. Of the later (the *bloud*) which the *Prophet* (in [b] IX. *Chapter* before) called the *bloud of the New Teſtament*, we may receive this day: for, it will runne in the high and holy *Myſteries* of the *Body* and *Bloud* of CHRIST. There may we be partakers of the *fleſh* of the [c] *Morning-Hart*, as upon this day killed. There may wee bee partakers of the [d] *Cup of ſalvation*, the *precious Bloud* [e] *which was ſhed for the remiſſion of our ſinnes*. Our part it ſhall be, not to accompt the [f] *bloud of the Teſtament an unholy thing*, and to ſuffer it to runne in vaine for all us; but with all due regard to receive it ſo running: for, even therefore was it ſhed. And ſo to the former, to adde this ſixt, *Reſpice & Recipe*.

6 *Reſpice & Recipe.*

[a] Zach. 13. 1.

[b] Zach. 9. 11.

[c] Pſal. 116. 13.

[d] 1 Pet. 1. 19.

[e] Mat. 26. 28.

[f] Heb. 10. 29.

And ſhall we alway *receive grace*, even *ſtreames* of *grace* iſſuing from Him that is *pierced*, and ſhall there not from us iſſue ſomething backe againe, that he may looke for and receive from us, that from him have and doe daily receive ſo many good things? No doubt there ſhall; if *love* which *pierced* Him, have pierced us aright. And that is (no longer to hold you with theſe effects) *Reſpice & Retribue*. For, it will even behove us no leſſe then the *Pſalmiſt*, to enter into the conſideration of *Quid retribuam*: Eſpecially, ſince we, by this day, both *ſee* and *receive* that, which hee and many *others deſired to ſee*, and receive, and could not. Or, if wee have nothing to render, yet (our ſelves) to returne with the *Samaritan*, and *falling downe at his feet*, with a *loud voice*, to *glorifie His goodneſſe*, who finding us in the eſtate, that other *Samaritane* found the *forlorne* and *wounded man*, healed us, by being *wounded* himſelfe, and by his owne death reſtored us to life. For all which his kindneſſe, if nothing will come

7 *Reſpice & Retribue.*

Pſa. 119. 12.

come from us, not ſo much as a kind and thankfull acknowledgement, we are certainly worthy, He ſhould reſtreine the fountaine of his benefits, (which hitherto hath flowen moſt plenteouſly) aud neither let us *ſee*, nor *feele* him any more.

But, I hope for better things: that *love*, ſuch and ſo *great love* will *pierce* us, and cauſe both other fruicts, and eſpecially thoughts of *thankefulneſſe* to iſſue from us. Thus many; and more, if the time would ſerve: But, thus many ſeverall uſes may we have of thus many ſeverall reſpects, or reflexed *lookings upon* HIM *whom we have pierced.*

5 With *enforcement of themſelvs. Reſpicere ſe facient.*

Thirdly, *facient ſe reſpicere.* For, the HOLY GHOST did eaſily foreſee, we would not readily be brought to the *ſight*, or to uſe our *eyes* to ſo good an end. Indeed, to *fleſh and bloud* it is but a dull and *heavy ſpectacle*; And, neither willingly they begin to look upon it; and having begun, are never well, till they have done, and looke off of it againe. Therefore is the *Verbe* (by the *Prophet*) put into this *Conjugation* of purpoſe: which to turne in ſtrict propriety, is *Reſpicere ſe facient*, rather than *Reſpicient*: They ſhall procure or *cauſe*, or even *enjoyne* or *enforce themſelves to looke upon it*; or (as one would ſay) *look*, that they *looke* upon it.

For ſome new and ſtrang *ſpectacle* (though vain and idle, and which ſhall not profit us how ſtrange ſoever) we cauſe our ſelves ſometimes to take a journey, and beſides our paines, are at expenſes too, to *behold* them: we will not only looke upon, but even *cauſe our ſelves to looke upon* vanities; and in them, we have the right uſe of *facient ſe reſpicere.* And why ſhould we not take ſome paines, and even *enjoyne our ſelves* to *looke upon* this? Being neither farre off, nor chargeable to come to; and ſince the *looking on* it may ſo many wayes, ſo mainly profit us; Verily it falleth
Mat. 11.12. out oft, that of CHRIST's: *violenti rapiunt illud. Nature* is not inclined; and where it is not inclined, *force* muſt be offered; which We call in Schooles, *Actum elicitum.* Which very act by us undertaken, for GOD, and (as here) at His word, is unto Him a *Sacrifice* right acceptable. Therefore, *facias*, or *fac facias*; doe it *willingly*, or doe it by *force*: Doe it, I ſay; for, done it muſt be. Set it before you and looke on it: or, if you liſt not remove it, and ſet it full before you, though it bee not with your eaſe, *Reſpice, Looke backe upon it* with ſome *paine*: for, one way or other, looke upon it we muſt. The neceſsity whereof (that we may the better apprehend it) it wil not be amiſſe, we know, that theſe words are in two ſun-
Ioh. 19.37. dry places, two ſundry wayes applied: [1] Once, by St. *Iohn* in the *Goſpell*, [2] and the ſecond time againe, by CHRIST himſelfe in the *Revelation.* By St. *Iohn* to CHRIST, as his firſt comming, ſuffering (as, our Saviour) upon the *Croſſe.* By CHRIST to himſelfe, at his ſecond comming, ſit-
Apoc. 1.7. ting (as our Iudge) upon His *throne*, in the end of the world. *Behold Hee commeth in the Clouds, and every eye ſhall ſee Him, yea even they that pierced Him, Et plangent ſe ſuper Eum omnes Gentes terræ.* The meaning whereof

is,

Him: Et plangent ſe ſuper Eum omnes Gentes terræ. The meaning whereof is, *'Looke upon Him*, here, if you will : *Enjoyne your ſelves* if you thinke good : Either here, or ſomewhere elſe; either now or then, *looke upon Him* you ſhall. And, they which put this ſpectacle farre from them heere, and cannot endure to *looke upon Him whom they have pierced*, & *plangere Eum*, and be grived for Him, while it is time : a place and time ſhall be, when they ſhall be enforced to *looke upon Him*, whether they will or no, *Et plangent ſe ſuper Eum*, and be grieved for themſelves, that they had no grace to doe it ſooner. Better, compoſe themſelves to a little *mourning* here, with ſome benefit to be made by their *beholding*; than to be drawne to it there, when it is too late, and when all their *looking* and *grieving* will not availe awhit. For, there *Reſpicientes reſpiciet, & deſpicientes deſpiciet* : His looke ſhall be amiable to them that have *reſpected* His *piercing* here: and dreadfull on the other ſide, to them that have neglected it. And, as they that have enured themſelvs to this *looking on* (here) ſhall in that day, *Looke up, and lift up their heads with joy, the day of their Redemption being at hand.* So, they that cannot bring themſelves, to *looke upon* Him here, after they once have *looked upon* Him there, ſhall not dare to doe it the ſecond time; but crie to the mountaines, *Fall upon us*, and *to the Hills*, *Hide us from the face of* HIM *that ſits upon the Throne*. Therefore, *Reſpicient* is no evill counſell. No, though it be *facient ſe reſpicere.* Luc. 21. 28. Apoc. 6. 16.

In a word; if thus *cauſing* our ſelves to fix our eyes on him, we aske, how long we ſhal continue ſo doing, and when we may give over? Let this be the anſwere, *Donec totus fixus in Corde, qui totus fixus in Cruce.* Or if that be too much or too hard, yet *ſaltem* at the leaſt, *Reſpice in Illum, donec Ille te reſpexerit.* Looke upon him, till hee looke upon you againe. For, ſo he will. He did, upon PETER; and with his looke, *melted* him into *teares*. He that once and twice before *denied Him*, and never wept, becauſe CHRIST looked not on him; then denied, and CHRIST looked on him, and he *went out and wept bitterly*. And, if to *Peter* thus he did, and vouchſafed him ſo gracious a regard, when *Peter* not once looked toward HIM, how much more ſhall he not deny us like favour, if, by *looking on Him*, firſt we provoke him in a ſort to a ſecond *looking on us* againe, with the *Prophet*, ſaying; *Propoſui Dominum coram me*, I have ſet thee, O LORD, before me: and againe, *Reſpice in me. &c. O looke thou upon mee; and be mercifull unto me, as thou uſeſt to doe to thoſe that love thy Name.* That love thy *Name*, which is, IESUS a SAVIOUR; and which love that *ſight*, wherein (moſt properly) thy Name appeareth, and wherin thou chiefly ſheweſt thy ſelfe to be IESUS a SAVIOUR. Luc. 22. 61. Pſal. 16 8. Pſ. 119. 132.

And (to conclude) if we aske, how we ſhall know when CHRIST doth thus *reſpect* us? Then truely, when fixing both the eyes of our meditation *upon Him that was pierced* (as it were) one eye, upon the griefe, the other, upon the love wherewith He was *pierced*, we find by both, or

one of theſe, ſome motion of *grace* ariſe in our *hearts*: the conſideration of His *griefe*, *piercing* our hearts with *ſorrow*; the conſideration of His *love*, *piercing* our hearts with mutuall *love* againe. The one is the motion of *compunction*, which they felt, who when they heard ſuch things *were*
Act.2.37. *pricked in their hearts.* The other, the motion of *comfort*, which they felt, who when CHRIST ſpake unto them of the *neceſsity* of His *piercing*,
Luc.24.32. ſaid; *Did wee not feele our hearts warme within us?* That, from the *ſhame* and *paine* Hee ſuffered for us: This, from the *comforts* and *benefits*, He thereby procured for us.

Theſe have beene felt at this *Looking on*; and theſe will be felt. It may be, at the firſt, unperfectly; but after, with deeper impreſsion: and that, of ſome, with ſuch as *Nemo ſcit, Noe man knoweth, but He that hath felt them*, Which that we may endeavour to feele, and endevouring may feele, and ſo grow into delight of this *looking*, *GOD*, &c.

(***)

A SERMON

A SERMON PREACHED

before the KINGS MAIESTY at *White-hall*,

on the VI. of *Aprill*, *A. D.* MDCIIII,

being GOOD-FRIDAY.

(***)

LAMENT. Chap. I. Ver. XII.

Have yee no regard, ô all yee that paſſe by the way? Conſider, and behold, If ever there were ſorrow, like my Sorrow, which was done unto me, wherewith the Lord did afflict me in the day of the fierceneſſe of His wrath.

AT the very reading or hearing of which Verſe, there is none but will preſently conceive, it is the voice of a party in great *extremity*. In great extremity two waies: *A complaint,* [1] Firſt, in ſuch diſtreſſe, as never was any, *If ever there were ſorrow like my ſorrow*: [2] And then in that diſtreſſe, having none to regard Him: *Have yee no Regard all yee?*

To bee afflicted, and ſo afflicted, as none ever was, is very much: In that affliction, to find none to reſpect him or care for him, what can be more? In all our ſufferings, it is a comfort to us that we have a *ſicut*: that nothing hath befallen us, but ſuch as others have felt the like: But here, *Si fuerit ſicut*, If ever the like were, (that is) never the like was. 1Cor. 10. 13.

Againe, in our greateſt paines, it is a kind of eaſe, even to find ſome *regard*. Naturally we deſire it, if we cannot be delivered, if we cannot be relieved, yet to be pitied: It ſheweth, there be yet ſome, that are touched with the ſenſe of our miſery; that wiſh us wel, and would give us eaſe if they could: But this afflicted, here, findeth not ſo much, neither Iob. 19. 21.

the one nor the other: but is even as he were an outcaſt both of Heaven and Earth. Now verily an heavy caſe, and worthy to be put in this booke of *Lamentations*.

CHRISTS *Complaint.*

I demand then, *Of whom ſpeaketh the Prophet this? of himſelfe, or of ſome other*? This I finde; there is not any of the ancient Writers, but doe apply, yea, in a manner appropriate this ſpeech to our Saviour CHRIST: And that this very day, the day of his Paſsion, (truly termed here *the day of* GODS *wrath*:) And whereſoever they treat of the Paſsion, ever this verſe commeth in. And (to ſay the truth) to take the words ſtrictly as they lie, they cannot agree, or be verified of any but of him, and him onely. For, though ſome other, not unfitly, may be allowed to ſay the ſame words: it muſt be in a qualified ſenſe: for, in full and perfect propriety of ſpeech, he, and none but he: None can ſay, (neither *Ieremie*, nor any other) *Si fuerit dolor ſicut dolor meus*, as CHRIST can: No day of wrath, like to his day: no ſorrow to be compared to his (all are ſhort of it;) nor his to any, it exceedeth them all.

And yet, according to the letter, it cannot be denied, but they be ſet downe by *Ieremy*, in the perſon of his owne people, being then come to great miſery; and of the holy Citie, then laid waſte, and deſolate by the *Chaldees*. What then? *Ex Ægypto vocavi Filium meum*, Out of *Ægypt* have I called my Sonne, was litterally ſpoken of this people too: yet is by the *Evangeliſt* applied to our Saviour CHRIST. *My* GOD, *my* GOD *why haſt thou forſaken me?* at the firſt uttered by *David*; yet the ſame words our SAVIOUR taketh himſelfe, and that more truly and properly, than ever *David* could: and of thoſe of *Davids*, and of theſe of *Ieremie's*, there is one and the ſame reaſon.

Hoſ. 11. 1.

Matt. 2 15. Pſal. 22. 1. Matt. 27. 46.

Of all which the ground is, that correſpondence which is betweene CHRIST and the Patriarchs, Prophets, and People before CHRIST, of whom the Apoſtles rule is, *Omnia in figurâ contingebant illis*: That they were themſelves Types, and their ſufferings, forerunning figures of the great ſuffering of the SONNE OF GOD. which maketh *Iſaacs* offering, and *Ioſephs* ſelling, and *Iſraels* calling from *Ægypt*, and that complaint of *Davids*, and this of *Ieremies*, appliable to him; That he may take them to himſelf, and the Church aſcribe them to him, and that in more fitneſſe of termes, and more fulneſſe of truth, than they were at the firſt ſpoken by *David*, or *Ieremy*, or any of them all.

1 Cor. 10. 11.

And this rule, and the ſtepps of the Fathers proceeding by this rule, are to me a warrant to expound and apply this Verſe (as they have done before) to the preſent occaſion of this time; which requireth ſome ſuch Scripture to be conſidered by us, as doth belong to his Paſsion, who, this Day, powred out his moſt precious Bloud, as the onely ſufficient Price, of the deare purchaſe of our Redemptions.

Be it then to us, (as to them it was, and as moſt properly it is) The ſpeech of the SONNE *of* GOD, as this day hanging on the Croſſe, to a

ſort

ſort of careleſſe people, that goe up and downe without any manner of *regard* of theſe his ſorrowes and ſufferings, ſo worthy of all *regard*. *Have yee no regard? ô all yee that paſſe by the way, Conſider and behold, if ever there were ſorrow like to my ſorrow, which was done unto me, wherewith the* LORD *afflicted me in the day of the fierceneſſe of his wrath.*

Here is a *Complaint*, and here is a *Requeſt*. A *complaint*, that we have not: A *Requeſt*, that we would have the Paines and Paſsions of our Saviour CHRIST in ſome *Regard*. For firſt he complaineth (and not without cauſe) *Have yee no regard?* And then (as willing to forget their former neglect, ſo they will yet do it) he falleth to intreat, *O conſider and behold.* The parts;

And what is that we ſhould *conſider*? The *Sorrow* which he ſuffereth: and in it two things: The *Quality*, and the cauſe. 1. The *quality*, *Si fuerit ſicut*; If ever the *like were*: and that either in reſpect of *Dolor*, or *Dolor meus*, The Sorrow ſuffered, or the Perſon ſuffering. 2. The *Cauſe*: that is GOD, that *in His wrath*, in his *fierce wrath*, doth all this to him. Which cauſe will not leave us, till it have led us to another cauſe in our ſelves, and to another yet in him: All which ſerve to ripen us to *Regard*.

Theſe two then ſpecially we are moved to *regard*. 1. *Regard* is the maine point. But becauſe therefore we *regard* but faintly, becauſe either we *conſider* not, or not aright; wee are called to *conſider* ſeriouſly of them. As if he ſhould ſay, *Regard* you not? If you did *conſider*, you would: if you *conſidered* as you ſhould, you would *regard* as you ought. Certainly the *Paſsion*, if it were throughly *conſidered*, would be duly *regarded*. *Conſider then.*

So the *Points* are two: [1] The *Quality*, and the [2] *Cauſe* of his ſuffering. And the *Duties* two: [1] To *Conſider*, and *Regard*, [2] So to *conſider*, that we *regard* them, and him for them.

I.
II.
III.
IV.

Have you no regard, &c.

TO eaſe this *Complaint*, and to grant this *Requeſt*, we are to *regard*: and that we may *regard*, we are to *conſider* the paines of his *Paſſion*. Which, that we may reckon no eaſie common matter of light moment, to doe or not to doe, as we liſt: Firſt, a generall ſtay is made of all paſſengers this day. For, (as if it were from his *Croſſe*) doth our SAVIOUR addreſſe this his ſpeech to them that goe to and fro, the day of his *Paſsion*, without ſo much as entertaining a thought, or vouchſafing to looke that way. *O vos qui tranſitis!* O you that *paſſe by the way*, ſtay and *Conſider*. To them frameth he his ſpeech, that paſſe by: To them, & to them all, *O vos omnes, qui tranſitis*, O *all ye* that paſſe by the way, ſtay and *Conſider*. *The Parties to whom.* O all ye that paſſe by the way *conſider*;

Which very ſtay of His, ſheweth it to be ſome important matter, in that it is, of *all*. For as for ſome to be ſtaied, and thoſe the greater ſome, there may be reaſon; the moſt part of thoſe that go thus to and fro, may well intend it, they have little elſe to doe. But to except none, not ſome ſpecial Perſon, is hard. What know we their haſte? Their occaſions may be ſuch, and ſo urgent, as they cannot ſtay. Well, what haſte, what buſineſſe ſo ever, *paſſe not by*, ſtay though. As much to ſay, as, Be they never ſo great, your occaſions; they are not, they cannot bee ſo great as this: How urgent ſoever, this is more, and more to be intended. The *regard* of this, is worthy the ſtaying of a journey. It is worth the *conſidering* of thoſe, that have never ſo great affaires in hand. So materiall in His ſight in His account. Which ſerveth to ſhew the exigence of this duty. But as for this point, it needeth not to be ſtood upon to us here at this time: we are not going by, wee need not be *ſtaied*; we have ſtaied all other our affaires, to come hither, and here we are all preſent before GOD, to have it ſet before us, that we may *conſider* it. Thither then let us come.

That which we are called to *behold* and *conſider*, is *His Sorrow*: And
Sorrow. *Sorrow* is a thing which of it ſelfe Nature inclineth us to *behold*, as being
Heb. 13.3. our ſelves *in the body*, which may be one day in the like ſorrowfull caſe. Therefore will every good eye turne it ſelfe, and looke upon them that
1. *Behold* Luc. 10.32. are in diſtreſſe. Thoſe two in the *Goſpell*, that *paſſed by the wounded man*, before they paſſed by him, (though they helped him not, as the *Samaritane* did) yet they looked upon him as he lay. But, this party (here)
Ioh. 3.14. *lieth* not, he is *lift up, as the Serpent in the wilderneſſe*, that unleſſe we turne our eyes away purpoſly, we can neither will nor chooſe, but *behold* Him.

But becauſe, to *Behold*, and not to *conſider*, is but to *gaze*; and *gazing*
Acts. 1.11. the *Angel blameth* in the *Apoſtles* themſelves, we muſt do both: both *Be-*
2. *Conſider.* *hold* and *conſider*: look upon, with the eye of the body, that is, *behold*, and looke into, with the eye of the mind, that is, *Conſider*. So ſaith the Prophet here. And the very ſame doth the *Apoſtle* adviſe us to do. Firſt, ἀφορᾶν,
Heb. 12.2,3. to *looke upon* him (that is, to *Behold*) and then ἀναλογίζεσθε, to *thinke upon* Him, that is to *Conſider* His *Sorrow*: Sorrow (ſure) would be conſidered.

The quality, *If ever the like.* Now then, becauſe, as the quality of the Sorrow is, accordingly it would be conſidered, (for if it be but a common ſorrow, the leſſe will ſerve, but if it be ſome ſpecial, ſome very heavy caſe, the more would be allowed it: for, proportionably with the *ſuffering*, the *conſideration* is to ariſe:) To raiſe our *conſideration* to the full, and to elevate it to the higheſt point, there is upon His Sorrow ſet a *Si fuerit ſicut*, a note of higheſt eminency: for, *Si fuerit ſicut*, are words that have life in them, and are able to quicken our *conſideration*, if it be not quite dead. For by them we are provoked (as it were) to *Conſider*, and conſidering, to ſee whether ever any *Sicut* may be found, to ſet by it, whether ever any like it.

For if never any, Our nature is, to *regard* things exceeding *rare* and ſtrange; and ſuch as the like whereof is not elſe to be ſeene. Vpon this

point

point then, there is a Caſe made, as if He ſhould ſay, *If ever the like, Regard* not this; but if never any, be like your ſelves in other things, and vouchſafe this (if not your chiefeſt, yet) ſome *Regard*.

To enter this *Compariſon*, and to ſhew it for ſuch. That, are we to do, three ſundry wayes: For, three ſundry wayes, in three ſundry words, are theſe *Sufferings* of his here expreſsed: all three within the compaſſe of the Verſe. In the three parts of His *Sorrow*.

The firſt is, מכ אב *Mac-ob* (which wee read *Sorrow*,) taken from a wound or ſtripe, as all do agree. 1

The ſecond is, עלל *Gholel*; we read *Done to me*, taken from a word that ſignifieth *Melting* in a fornace; as S. *Hierome* noteth out of the *Chaldee* (who ſo tranſlateth it.) 2

The third is, חוגר *Hoga*; where we read *afflicted*, from a word which importeth *Renting off*, or *Bereaving*. The old *Latine* turneth it *Vindemiavit me*; as a Vine whoſe fruit is all plucked off. The *Greeke* (with *Theodoret*) ἀπεψίλωσε με, as a Vine or Tree, whoſe leaves are all beaten off, and is left naked and bare. 3

In theſe three, are comprized his Sufferings, *Wounded*, *Melted*, and *Bereft*, leaſe and fruit, (that is) all manner of comfort.

Of all that is penall, or can be ſuffered, the common diviſion is, *Senſus & damni*, Griefe for that we feele, or for that we forgoe. For that we feele, in the two former, *Wounded* in body, *Melted* in ſoule: for that we forgoe, in the laſt; *Bereft all*, left neither fruit, nor ſo much as a leaſe to hang on him. 1. Of the quality. Firſt, of His *Paſſion*.

According to theſe three, To conſider his Sufferings, and to begin firſt with the firſt. The paines of his Body, his wounds and his ſtripes. 1. *Pœna ſenſus* in the *body*.

Our very eye will ſoone tell us, no place was left in his *Body*, where he might be ſmitten, and was not. His *skin* and *fleſh* rent with the *whips* and *ſcourges*, his *hands* and *feet* wounded with the *nailes*, his *head* with the *thornes*, his very *heart* with the *ſpeare*-point; all his ſenſes, all his parts loden with whatſoever wit or malice could invent. His bleſsed Body given as an Anvile to be beaten upon, with the violent hands of thoſe barbarous miſcreants, till they brought him into this caſe, of *Si fuerit ſicut*. For, *Pilates* (*Ecce Homo*!) his ſhewing him with an *Ecce*, as if he ſhould ſay, Behold, look if ever you ſaw the like ruefull ſpectacle: This very ſhewing of his ſheweth plainly, hee was then come into wofull plight: So wofull, as *Pilate* verily believed, his very ſight ſo pitifull, as, it would have moved the hardeſt heart of them all to have relented. and ſaid, This is enough, we deſire no more. And this for the *wounds* of his body, (for on this we ſtand not.) Ioh. 19. 5.

In this one peradventure ſome *Sicut* may be found, in the paines of the *body*: but, in the ſecond, the Sorrow of the *Soule*, I am ſure, none. And indeed the paine of the Body is but the Body of paine: the verie 2. *Pœna ſenſus* in the *Soule*.

Soule

Syra. 15 57. Pro. 18.14. ſoule of ſorrow and paine in the ſoules ſorrow and paine, *Give me any griefe, ſave the griefe of the mind*, ſaith the Wiſe man: *For* (ſaith *Salomon*) *The ſpirit of man will ſuſtaine all his other infirmities, but a wounded ſpirit, who can beare?* And of this, this of His *Soule*, I dare make a Caſe, *Si fuerit ſicut.*

Ioh 12.27. Luc.22.44. Mar. 14.35. Mat. 26.38. *He began to be troubled in Soule*, (ſaith S. *Iohn*:) *To be in an agony*, (ſaith S. *Luke*:) *To be in anguiſh of mind and deepe diſtreſſe*, (ſaith S. *Marke*.) To have His Soule round about on every ſide invironed with ſorrow, and that ſorrow to the death. Here is *trouble, anguiſh, agony, ſorrow* and *deadly ſorrow*: But, it muſt be ſuch, as never *the like*: So it was too.

Luc.22.44. The eſtimate wherof we may take from the ſecond word of *Melting*, that is, from His *ſweat* in the *Garden*; ſtrange, and the like wherof was never heard or ſeene.

No manner violence offered Him in body; no man touching him, or being nere him; in a cold night (for they were faine to have a *fire* within doores) lying abroad in the aire, and upon the cold earth, to be all of a *ſweat*, and that *ſweat* to be *Bloud*; and not as they call it, *Diaphoreticus*, a thin faint *ſweat*, but *Grumoſus*, of great Drops; and thoſe, ſo many, ſo plenteous, as they went through His apparell and all; and through all, ſtreamed to the ground, and that in great abundance: Read, enquire, and *Conſider*, *Si fuerit ſudor, ſicut ſudor iſte*; If ever there were *ſweat* like this *ſweat* of His? Never the like *ſweat* certainly, and therefore never the like *Sorrow*. Our tranſlation is, *Done unto me*: but we ſaid, the word properly ſignifieth (and ſo S. *Hierome* and the *Chaldee Paraphraſt* read it) *Melted Me*. And truly it ſhould ſeeme by this fearfull *ſweat* of his, he was neere ſome fornace, the feeling whereof, was able to caſt him into that *ſweat*, and to turne his *ſweat* into *drops of bloud*. And ſure it was ſo: For ſee, even in the very next words of all to this verſe, he complaineth of

Verſe. 13. it, *Ignem miſit in oſsibus meis*, That a *fire* was *ſent into His bones* which melted him, & made that bloudy *ſweat* to diſtil from him. That houre, what his feelings were, it is dangerous to define: wee know them not, we may be too bold to determine of them. To very good purpoſe it was, that the ancient Fathers of the Greek Church in their Liturgy, after they have recounted al the particular Paines, as they are ſet downe in his *Paſsion*, and by all, and by every one of them, called for mercie, doe, after all, ſhut up all with this, Διὰ τῶν ἀγνώστων κοπῶν καὶ βασάνων ἐλέησον καὶ σῶσον ἡμᾶς, *By thine unknowne Sorrowes, and Sufferings, felt by Thee, but not diſtinctly knowne by us, Have mercy upon us, and ſave us.*

Now, though this ſuffice not, nothing neere; yet let it ſuffice (the time being ſhort) for his paines of *body* and *Soule*. For thoſe of the *Body*, it may be, ſome may have endured the like: but the ſorrowes of his *Soule* are unknowne ſorrowes: and for them, none ever have; ever have, or ever ſhall ſuffer the like; the like, or neere the like in any degree.

And

And now to the third. It was ſaid before, To be in diſtreſſe, ſuch diſtreſſe as this was, and to finde none to comfort, nay not ſo much as to *regard* Him, is all that can be ſaid, to make his ſorrow a *Non ſicut*. Comfort is it, by which, in the midſt of all our ſorrowes, we are *Confortati*, that is ſtrengthned and made the better able to beare them all out. And who is there, even the pooreſt creature among us, but in ſome degree findeth ſome comfort, or ſome *regard* at ſome bodies hands? For, if that be not left, the ſtate of that party is (here) in the third word ſaid to bee like the tree, whoſe *leaves* and whoſe *fruit* are all beaten off quite, and it ſelfe left bare and naked both of the one and of the other. 3 *Pœna damni.*

And ſuch was our SAVIOURS caſe in theſe his *Sorrowes* this day; and that ſo, as what is left the meaneſt of the ſonnes of men, was not left him: *Not a leafe*. Not a leafe! *Leaves* I may well call all humane comforts and regards, whereof he was then left cleane deſolate. 1. *His owne*, they among whom hee had gone about all his life long, healing them, reaching them, feeding them, doing them all good he could, it is they that cry, *Not Him, no, but Barabbas* rather; *away with Him, His bloud bee upon us and our children*. It is they, that in the midſt of his *ſorrowes*, ſhake their head at him, and cry, *Ah thou wretch*: they, that in his moſt diſconſolate eſtate, crie *Eli, Eli*; in moſt barbarous manner; deride him, and ſay, *Stay, and you ſhall ſee Elias come preſently and take Him downe*. And this was their *regard*. 1 *Leaves.* 1 *Withered leaves.* Iohn 18.40. and 19 15. Mat. 27. 25. Mar. 15. 29. 36.

But theſe were but *withered leaves*. They then that on earth were neareſt him of all, the *greeneſt leaves* and likeſt to hang on, and to give him ſome ſhade: even of them, ſome bought and ſould him; others denied and forſwore him, but all fell away, and forſooke him Ἀπῆλλοτ μι (ſaith *Theodoret*) not a *leafe* left. 2 *Greene leaves.*

But leaves are but leaves, and ſo are all earthly ſtayes. The *fruit* then, the true fruit of the Vine indeed, the true comfort in all heavineſſe, is *Deſuper*, from above, is divine conſolation. But *Vindemiavit me*, (ſaith the *Latine* Text) even that was, in this his *ſorrow*; this day bereft him too. And that was his moſt ſorrowfull complaint of all others: not that His friends upon earth, but that His Father from Heaven had forſaken Him; that neither heaven nor earth yeelded Him any *regard*; but that betweene the paſsioned powers of His ſoule, and whatſoever might any wayes refreſh him, there was a *Traverſe* drawne; and he left in the ſtate of a weather-beaten tree, all deſolate and forlorne. Evident, too evident, by that his moſt dreadfull cry, which at once moved all the powers in heaven and earth, *My God, My God, why haſt thou forſaken me?* Weigh well that crie; *conſider* it well, and tell me, *Si fuerit clamor ſicut clamor iſte*, if ever there were crie, like that of his: Never the *like crie*, and therefore never the like *ſorrow*. *Fruit.* Mat. 27.46.

It is ſtrange, very ſtrange, that, of none of the *Martyrs*, the like can bee read; who yet endured moſt exquiſite paines in their Martyrdomes:

yet we ſee, with what courage, with what cheerefulnes, how even ſinging they are reported to have paſſed through their torments. Will yee know the reaſon? St. *Auguſtine* ſetteth it down, *Martyres non eripuit, ſed nunquid deſeruit?* He *delivered not His Martyrs*; but, did He *forſake* them? He delivered not their bodies, but He forſooke not their ſoules, but diſtilled into them the dew of His heavenly comfort; an abundant ſupply for all they could endure. Not ſo here: *Vindemiavit me* (ſaith the Prophet) *Dereliquiſti me* (ſaith He himſelfe:) No comfort, no ſupply at all.

Leo it is, that firſt ſaid it, (and all Antiquity allow of it,) *Non ſolvit unionem, ſed ſubtraxit viſionem.* The *union* was not *diſſolved*; True, but the beames, the *influence* was *reſtrained*; and, for any comfort from thence, His ſoule was, even as a ſcorched heath-ground, without ſo much as any drop of dew of divine comfort: as a *naked tree*, no *fruit* to refreſh Him within, no *leafe* to give him ſhadow without: The power of darkneſſe let looſe to afflict Him: The influence of comfott, reſtrained to relieve Him. It is a *Non ſicut*, this: it cannot be expreſſed as it ſhould, and as other things may: in ſilence we may admire it, but all our words will not reach it. And though to draw it ſo farre, as ſome doe, is little better than blaſphemy; yet on the other ſide, to ſhrinke it ſo ſhort, as other ſome doe, cannot be but with derogation to his love, Who, to kindle our love and loving *Regard*, would come to a *Non ſicut*, in his ſuffering. For, ſo it was, and ſo we muſt allow it to be. This, in reſpect of his paſsion, *Dolor*.

Secondly, of the quality of his Perſon.

Now, in reſpect of his perſon, *Dolor meus*. Whereof, if it pleaſe you to take a view, even of the perſon thus wounded, thus afflicted and forſaken, you ſhall then have a perfect *Non ſicut*. And indeed, the *Perſon* is here a weighty circumſtance: It is thrice repeated, *Meus, Mihi, Me*, and we may not leave it out. For, as is the *Perſon*, ſo is the *Paſsion*; and any one, even the very leaſt degree of wrong or diſgrace, offered to a *Perſon* of excellency, is more than a hundred times more, to one of meane condition: So weighty is the circumſtance of the *Perſon*. *Conſider* then, how great the *Perſon* was; And I reſt fully aſſured, here we boldly challenge, and ſay, *Si fuerit ſicut*.

1 Iohn. 19.5.

Ecce homo, ſaith *Pilate* firſt, A man he is, as we are: And were he but a man; nay, were he not a man, but ſome poore dumbe creature, it were great ruth to ſee him ſo handled, as he was.

2 Mat. 17.19.

A man, ſaith *Pilate*; and *a Iuſt man*, ſaith *Pilates* wife. *Have thou nothing to doe with that Iuſt man.* And that is one degree further. For, though we pity the puniſhment even of *Malefactors* themſelves: yet ever, moſt compaſsion we have of them that ſuffer and be *innocent*. And he was innocent: *Pilate* and *Herod*, and the Prince of this world (his very enemies) being his Iudges.

Luk. 23.14. & 15. Iohn. 14.30.

3

Now among the innocent, the more Noble the Perſon, the more heavy the ſpectacle. And never doe our bowels yerne ſo much as over

ſuch

ſuch. *Alas, Alas for that noble Prince,* ſaith this *Prophet* (the ſtile of mourning for the death of a great Perſonage.) And, He that ſuffered here, is ſuch; even, a principall Perſon among the ſonnes of men, of the race royall deſcended from *Kings*: *Pilate* ſtiled Him ſo, in his Title, and he would not alter it. Ier. 22.18. Iohn. 19.22.

Three de grees. But, yet we are not at our true *Quantus*. For He is yet more: More than the higheſt of the ſonnes of men: for He is THE SONNE OF THE MOST HIGH GOD. *Pilate* ſaw no further, but *Ecce homo*; The *Centurion* did, *Vere, Filius Dei erat hic*, Now truly, this was the *Sonne of* GOD. And here, all words forſake us, and every tongue becommeth ſpeechleſſe. 4 Iohn. 19.5, Mar. 15.39.

We have no way to expreſſe it, but *a minore ad majus*; (Thus.) Of this booke, the booke of *Lamentations*, one ſpeciall occaſion was, the death of King *Ioſias*: But behold a greater than *Ioſias* is here.

Of King *Ioſias* (as a ſpeciall reaſon of mourning,) the Prophet ſaith, *Spiritus oris noſtri, Chriſtus Domini*, The very breath of our noſtrils, The LORDS *Annointed* (for ſo are all good Kings, in their Subjects accounts) he is gone. But behold, here is not *Chriſtus Domini*, but *Chriſtus Dominus*, the Lord's CHRIST, but the LORD CHRIST Himſelfe: And that not comming to an honourable death in battell, as *Ioſias* did; but to a moſt vile reproachfull death, the death of Malefactors in the higheſt degree. And not ſlaine outright as *Ioſias* was: but mangled and maſſacred in moſt pitifull ſtrange manner; wounded in body, wounded in Spirit, left utterly deſolate. O *conſider* this well, and confeſſe, the Caſe is truly put, *Si fuerit dolor ſicut Dolor meus*. Never, never the like *Perſon*: And if, as the *Perſon* is, the *Paſsion* bee; never the like *Paſsion* to His. Chap. 4.10.

It is truly affirmed, that any one, even the leaſt drop of bloud, even the leaſt paine, yea, of the body onely, of this ſo great a *Perſon*, any *Dolor* with this *Meus*, had beene enough to make a *Non ſicut* of it. That is enough; but that is not all: for adde now the three other degrees; adde to this *Perſon*, thoſe *Wounds*, that *Sweat*, and that *Crie*, and put all together: And, I make no manner queſtion, the like was not, ſhall not, cannot ever be. It is far above all that ever was, or can be, *Abyſſus eſt*: men may drowſily heare it, and coldly affect it: But Principalities & Powers ſtand abaſhed at it. And for the *Quality*, both of the *Paſsion* and of the *Perſon*, That *Never the like*; thus much.

Now to proceed to the *Cauſe*, and to *Conſider* it: for, without it, we ſhall have but halfe a regard, and ſcarce that. Indeed, ſet the *Cauſe* aſide, and the *Paſsion* (as rare as it is,) is yet but a dull and heavy ſight: we liſt not much looke upon ſpectacles of that kinde, though never ſo ſtrange: they fill us full of penſive thoughts, and make us *Melancholike*. And ſo doth this, till upon examination of the cauſe, we find it toucheth 2 Of the cauſe.

I us neere; and ſo neere, ſo many wayes, as we cannot chooſe, but have ſome *regard* of it.

1 GOD. Luk. 22.53. What was done to Him, we ſee. Let there now be a queſt of Inquiry to finde, who was doer of it. Who? who, but the *Power of darkeneſſe*, wicked *Pilate*, bloudy *Caiaphas*, the envious Prieſts, the barbarous Souldiers? None of theſe are returned here. We are too low, by a great deale, if we thinke to finde it among men. *Quæ fecit mihi Deus*, It was GOD that did it. An houre of that day was the houre of the *power of darkeneſſe*: but, the whole day it ſelfe, is ſaid here plainely, was the *day* of the *wrath* of GOD. GOD was a doer in it; *wherewith* GOD *hath afflicted me*.

GOD's Wrath. GOD afflicteth ſome in *Mercie*: and others in *Wrath*. This was in *His wrath*. In *His wrath* GOD is not alike to all; ſome Hee afflicteth in His more *gentle* and milde; others, in his *fierce wrath*. This was in the very fierceneſſe of *His wrath*. His *Sufferings*, His *Sweat* and *Crie*, ſhew as much: They could not come, but from a wrath, *Si fuerit ſicut*: (For, we are not paſt *Non ſicut*, no not here in this part it followeth us ſtill, and will not leave us in any point, not to the end.)

2 *Sinne.* Not *His*. Ioh. 18.22. Gen. 18.25. The *Cauſe* then in GOD, was *wrath*. What cauſed this wrath? GOD is not wroth, but with ſinne; Nor grievouſly wroth, but with *grievous ſinne*. And in CHRIST there was no grievous ſinne: Nay, no ſin at all. GOD did it, (the Text is plaine.) And in *His fierce wrath*, he did it. For what cauſe? For, GOD forbid, GOD ſhould doe, as did *Annas* the high Prieſt, cauſe Him to be *ſmitten without* cauſe. GOD forbid (ſaith *Abraham*) the Iudge of the World ſhould doe wrong to any. To any, but ſpecially, to his owne Sonne: That his Sonne, of whom, with thundring voice from Heaven, hee teſtifieth, all his joy and delight were in *Him, in Him onely, He was well pleaſed*. And how then could his *wrath* wax hot, to doe all this unto him?

There is no way to preſerve GODS Iuſtice, and *Chriſts* Innocencie both, but to ſay as the *Angell* ſaid of him to the *Prophet Daniel, The Meſſias ſhall be ſlaine*, וְאֵינוֹ ve-en-lo, *ſhall be ſlaine, but not for Himſelfe*. Not for himſelfe? for whom then? For ſome others. He tooke upon him the perſon of others; and ſo doing, Iuſtice may have her courſe and proceed.

Dan. 9.26. But *other mens*. Pitie it is, to ſee a man pay that, he never tooke: but if he will become a *Surety*, if he will take on him the perſon of the *Debtor*, ſo he muſt. Pitie to ſee a ſilly poore *Lambe* lie bleeding to death; but, if it muſt be a *ſacrifice* (ſuch is the nature of a ſacrifice) ſo it muſt. And ſo CHRIST, though without ſin in himſelfe; yet as a *Surety*, as a *Sacrifice*, may juſtly ſuffer for others, if he will take upon him their perſons; and ſo, GOD may juſtly give way to his *wrath* againſt him.

Ours. Eſay. 53.4. 5,6. And who be thoſe others? The Prophet *Eſay* telleth us, and telleth it us ſeven times over for failing, *He tooke upon Him our infirmities, and bare our maladies: He was wounded for our iniquities, and broken for our tranſgreſſi-*

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ons. The chaſtiſement of our peace was upon Him, and with His ſtripes were we healed. All we as ſheepe were gone aſtray, and turned every man to his owne way: and the Lord hath layd upon Him, the iniquity of us all. All, all: even thoſe *that paſſe to and fro*, and for all this, *regard* neither Him nor His *Paſsion*.

The ſhort is: It was we, that for our ſinnes, our many great and grievous ſinnes, (*Si fuerit ſicut*, the like whereof never were) ſhould have ſwet this *Sweat*, and have cried this *Cry*; ſhould have beene ſmitten with theſe ſorrowes by the fierce *wrath* of GOD, had he not ſtept between the blow and us, and latched it in His own body and ſoule, even the dint of the fierceneſſe of the *wrath* of GOD. O the *Non ſicut* of our ſinnes, that could not otherwiſe be anſwered!

To return then a true verdict. It is we, (we, wretched ſinners that we are) that are to be found the principals in this act; and thoſe, on whom we ſeeke to ſhift it, to derive it from our ſelves, *Pilate* and *Caiaphas* and the reſt, but inſtrumentall cauſes only. And it is not the executioner that killeth the man properly, (that is, They:) No, nor the Iudge, (which is GOD, in this caſe:) Only ſin, *Solum peccatum homicida eſt*, Sin only is the murtherer, to ſay the truth; and our ſinnes, the murthoters of the SONNE of GOD: and the *Non ſicut* of them, the true cauſe, of the *Non ſicut* both of GODS *wrath*, and of His ſorrowfull ſufferings.

Which bringeth home this our Text to us, even into our owne boſomes; and applieth it moſt effectually, to me that ſpeake, and to you that heare, to every one of us: and that with the Prophet *Nathan's* application; *Tu es homo*; Thou art the Man, even thou, for whom GOD in *His fierce wrath* thus afflicted Him. Sinne (then) was the cauſe on our part, Why we, or ſome other for us. 2 Sam. 12. 7.

3 Love of us.

But yet, what was the cauſe, why he, on his part: what was that, that moved him thus to become our *Surety*, and to take upon Him our debt and danger? that moved Him thus to lay upon his Soule, a ſacrifice for our ſinne? Sure, *Oblatus eſt quia voluit* (ſaith *Eſay* againe;) *Offered He was* for no other cauſe, but *becauſe He would*. For, unleſſe he *would*, hee needed not. Needed not, for any neceſsity of *Iuſtice*. For, no Lambe was ever more innocent: Nor for any neceſsity of *Conſtraint*; For, *twelve Legions of Angels* were ready at his command: But, *becauſe He would*. Eſay. 53. 7.

And why would he? No reaſon can be given, but becauſe he *regarded* us? (Marke that reaſon) And what were wee? Verily, utterly unworthy even his leaſt regard; not worth the taking up, not worth the looking after. *Cum inimici eſſemus* (ſaith the Apoſtle) we were *His enemies*, when he did it; without all deſert before, & without all regard, after he had done and ſuffered all this for us: and yet he would *regard* us, that ſo little regard him. For when he ſaw us (a ſort of forlorne ſinners) *Non priùs natos, quàm damnatos*, Damned as faſt as borne; as being *by nature children of wrath*, and yet ſtill *heaping up wrath againſt the day of wrath*, by the errors of our life, till the time of our paſsing hence; and then the Rom. 5. 8. Epheſ. 2. 3. Rom. 2. 5.

fierce wrath of God, ready to overwhelme us; and to make us endure the terror and torments of a ever-dying death, (another *Non ſicut* yet:) When (I ſay) He was in this caſe, He was moved with compaſsion over us, and undertooke all this for us. Even then, in His love, He regarded us, and ſo regarded us, that He regarded not Himſelfe, to regard us.

Bernard ſaith moſt truly, *Dilexiſti me Domine magis quàm te, quando mori voluiſti pro me*: In ſuffering all this for us, thou ſhewest (LORD) that we were more deer to thee, that thou *regardeſt* us more, than thine own ſelfe: and ſhall this *Regard* finde no *regard* at our hands?

It was ſinne then, and the hainouſneſſe of ſinne in us, that provoked wrath, and the fierceneſſe of His wrath in *God*: It was love, and the greatneſſe of His love, in CHRIST, that cauſed Him to ſuffer the *Sorrowes*, and the greivouſneſſe of theſe ſorrowes, and all for our ſakes.

And indeed, but only to teſtifie the *Non ſicut* of this His Love, all this needed not, that was done to Him. One, any one, even the very leaſt of all the paines He endured, had beene enough; enough, in reſpect of the *Meus*; enough, in reſpect of the *Non ſicut* of His *Perſon*. For, that which ſetteth the high price on this ſacrifice, is this; That He, which offereth it unto GOD, is GOD. But, if little had beene ſuffered, little would the *love* have beene thought, that ſuffered ſo little; and as little *Regard* would have beene had of it. To awake our *regard* then, or to leave us excuſeleſſe, if we continue regardles, all this He bare for us: that He might as truly make a Caſe of *Si fuerit amor, ſicut amor meus*, as He did before, of *Si fuerit dolor, ſicut dolor meus*. We ſay, we will *regard Love*; if we will, here it is to *regard*.

So have we the *Cauſes* all three: 1 *Wrath* in GOD: 2 *Sinne* in our ſelves: 3 *Love* in Him.

Our *Benefit* by it *Pertaines it not to us?*

Yet have we not all we ſhould. For, what of all this? What good? *Cui bono?* That, that is it (indeed) that we will *regard*, if any thing: as being matter of *Benefit*, the onely thing (in a manner) the world regardeth: which bringeth us about to the very firſt words againe. For, the very firſt words which we read, *Have yee no regard?* are in the Originall, לֹא אֲלֵיכֶם *lo alechem*, which the Seventy turne (word for word) οὐχὶ ὑμῖν; and the Latine likewiſe, *Nonne ad vos pertinet?* Pertaines it not to you, that you *regard* it no better? For theſe two, (*Pertaining*, and *Regarding*) are folded one in another, and goe together ſo commonly, as one is taken often for the other. Then to bee ſure to bring us to *Regard*, Hee urgeth this: *Pertaines not all this to you?* Is it not for *your good*? Is not the benefit yours? Matters of benefit they pertaine to you, and without them, LOVE, and all the reſt may pertaine to whom they will.

Conſider then, the ineſtimable benefit that groweth unto you from

from this incomparable *Love*. It is not impertinent this; Even this; That to us hereby, all is turned about cleane contrary : That *by His ſtripes we are healed* : by His *ſweat*, we *refreſhed* : By his *forſaking*, *wee received to Grace*. That, this day (to Him, the *day of the fiercenesſe of* GODS *wrath*) is to us the day of the fullneſſe of GODS *favour*, (as the *Apoſtle* called it) *A day of ſalvation* In reſpect of that he ſuffered, (I deny not) an *evill day*; a day of heavineſſe : But, in reſpect of that, which he, by it hath obtained for us, It is, (as we truly call it,) A *good day*, a day of joy and *Iubilee*. For it doth not onely rid us of that wrath, which pertaineth to us for our ſinnes: but further, it maketh that pertaine to us, whereto wee had no manner of right at all. 2 Cor. 6. 2.

For, not onely by his death, as by the death of our ſacrifice, by the bloud of his Croſſe, as by the bloud of the Paſchall Lambe, the *Deſtroyer* paſſeth over us, and we ſhall not periſh : But alſo by his death, as by the death of our *High Prieſt* (for he is *Prieſt* and *Sacrifice* both) wee are reſtored from our exile, even to our former forfeited eſtate in the Land of Promiſe, Or rather (as the Apoſtle ſaith) *Non ſicut delictum ſic donum* : Not to the ſame eſtate, but to one nothing like it : (that, is) one farre better, than the eſtate, our ſinnes bereft us. For they deprived us of *Paradiſe*, a place on earth : but by the purchace of his bloud, we are intitled to a farre higher, even the *Kingdome of heaven* : And his bloud; not onely the bloud of *Remiſsion*, to acquit us of our ſinnes; but the bloud of the *Teſtament* too, to bequeath us and give us eſtate, in that *Heavenly inheritance*, Exo 12. 13. Num. 15. 28. Rom. 8. 15. Mat. 26. 28.

Now whatſoever elſe, this (I am ſure) is a *Non ſicut* : as that, which the eye, by all it can ſee; the *eare*, by all it can heare; the heart, by all it can conceive, cannot patterne it; or ſet the like by it. *Pertaines not* this *unto us* neither? Is not this worth the *Regard*? Sure, if any thing bee worthy the *Regard*, this is moſt worthy of our very worthieſt and beſt *Regard*.

The recapitulation of all.

Thus have we conſidered and ſeene, not ſo much as in this ſight we might or ſhould, but as much as the time will give us leave. And now, lay all theſe before you, (every one of them a *Non ſicut* of it ſelfe) the *paines* of his *body*, eſteemed by *Pilate's Ecce*; the ſorrowes of His *Soule*, by his *ſweat* in the *Garden*; the comfortleſſe eſtate of his *Sorrowes*, by his *crie* on the Croſſe : And with theſe, his *Perſon*, as being the SONNE of the great and ETERNALL GOD. Then joyne to theſe, the *cauſe* : In GOD: his *fierce wrath* : In us, our heinous *ſinnes* deſerving it: In Him, His exceeding great *Love*, both ſuffering that for us, which wee had deſerved; and procuring for us, that we could never deſerve : Making that to appertaine to himſelfe, which of right pertained to us; and making that pertaine to us, which pertained to him onely, and not to us at all, but by his meanes alone. And after their view in ſeverall, lay them all together,

together, ſo many *Non ſicut's* into one, and tell me, if His *Complaint* be not juſt, and His requeſt moſt reaſonable.

The *Complaint*. The *matter juſt*.

Yes ſure, His *Complaint* is juſt, *Have yee no regard?* None? and yet *never the like?* None, and it *pertaines unto you? Noe regard?* As if it were ſome common ordinary matter, and the like never was? *No regard?* As if it concern'd you not a whit, and it toucheth you ſo neere? As if He ſhould ſay: *Rare things you regard*, yea, though they no wayes pertaine to you: this is exceeding rare, and will you not regard it? Againe, things, that *neerely touch* you, you *regard*, though they be not rare at all; this toucheth you exceeding neere, even as neere as your ſoule toucheth you, and will you not *regard* it? Will neither of theſe by it ſelfe move you? Will not both theſe together move you? What will move you? Will Pity? Here is *Diſtreſſe*, never the like? Will Dutie? Here is a *Perſon*, never the like: Will Feare? Here is *Wrath*, never the like: Will Remorſe? Here are *ſinnes*, never the like: Will Kindneſſe? Here is *Love*, never the like: Will Bounty? Here are *Benefits*, never the like: Will all theſe? Here they be all, all above any *Sicut*, all in the higheſt degree.

The *manner earneſt*.

Truely the complaint is juſt, it may move us: it wanteth no reaſon, it may move: and it wanteth no affection in the delivery of it to us, on His part to move us. Sure it moved Him exceeding much: For among all the deadly ſorrowes of His moſt bitter Paſsion; this, even this ſeemeth to be His greateſt of all, and that which did moſt affect Him, even the grief of the ſlender reckoning moſt men have it in, as little reſpecting Him, as if he had done, or ſuffered nothing at all for them. For lo, of all the ſharpe paines he endureth, he complaineth not, but of this he complaineth, of *No regard*: That which grieveth him moſt, that which moſt he moaneth is this. It is ſtrange, hee ſhould bee in paines, ſuch paines as never any was, and not complaine himſelfe of them; But of want of *regard* onely. Strange, he ſhould not make requeſt, *O deliver me*, or *relieve me*: But only, *O conſider and regard me*. In effect, as if hee ſaid; None, no *deliverance*, no *reliefe* doe I ſeeke: *Regard* I ſeeke. And all that I ſuffer, I am content with it: I regard it not: I ſuffer moſt willingly, if this I may finde at your hands, *Regard*.

The regard of the *Creatures* of it.

Truly, This ſo paſsionate a *Complaint* may move us; it moved all but us: For moſt ſtrange of all it is, that all the *Creatures* in Heaven and Earth, ſeemed to heare this his mournfull *Complaint*, and in their kind, to ſhew their *regard* of it: The *Sunne* in heaven ſhrinking in his light; the earth *trembling* under it; the very ſtones cleaving in ſunder, as if they had ſenſe and Sympathy of it: and ſinfull men only, not moved with it. And yet, it was not for the *Creatures*, this was done to him; to them it pertaineth not: But for us, it was, and to us it doth; and ſhall we not yet *regard* it? Shall the *Creature*, and not we? Shall we not?

If

If we doe not, it may appertaine to us, but we pertaine not to it: It pertaines to all, but all pertaine not to it. None pertaine to it, but they that take Benefit by it; and none take benefit by it, no more than by the *brazen Serpent*, but they that fix their eye on it. *Behold*, *Conſider*, and *Regard* it: the profit, the benefit is loſt without *Regard*. The *benefit* if it.

If we doe not, as this was a day of GODS *fierce Wrath* againſt Him, onely for regarding us; ſo there is another day comming, and it will quickly be here, a day of like *fierce wrath* againſt us, for not *regarding* him. *And who regardeth the power of his Wrath?* He that doth, will ſurely *Regard* this. The *perill* if not. *Pſal.* 90 11.

In that day, there is not the moſt careleſſe of us all, but ſhall cry as they did in the Goſpel; *Domine*, *non ad Te pertinet, ſi perimus?* Pertaines it not to Thee, *Careſt thou not that we periſh?* Then would we be glad to pertaine to him, and his *Paſſion*. Pertaines it to us then, and pertaines it not now? Sure, now it muſt, if then it ſhall. *Mar.* 4. 38.

Then, to give end to this Complaint, let us grant him his *requeſt*, and *Regard* his *Paſſion*. Let the *Rareneſſe* of it: The *Neereneſſe* to us: Let *Pitie*, or *Dutie*: *Feare*, or *Remorſe*: *Love*, or *Bounty*: Any of them, or all of them: Let the juſtneſſe of his *Complaint*: Let his affectionate *manner* of Complaining of this, and onely this: Let the ſhame of the *Creatures regard*: Let our *Profit*, or our *Perill*: Let ſomething prevaile with us, to have it in ſome *regard*. The *Requeſt*. *Have ſome regard.*

1 Our beſt *Regard.*

Some *regard!* Verily, as his *ſufferings*, his *Love*, our *good* by them are; ſo ſhould our *regard* be, a *Non ſicut* too: That is, a *regard* of theſe, and of nothing in compariſon of theſe. It ſhould be ſo: For, with the *benefit*, ever the *regard* ſhould ariſe.

But GOD helpe us poore ſinners, and be mercifull unto us. Our *regard* is a *Non ſicut*, indeed: but it is backward, and in a contrary ſenſe: That is, no where ſo ſhallow, ſo ſhort, or ſo ſoone done. It ſhould be otherwiſe, it ſhould have our deepeſt conſideration, this; and our higheſt *regard*.

2 At leaſt *ſome Regard.*

But if that cannot be had, (our nature is ſo heavy, and fleſh and bloud ſo dull of apprehenſion in Spirituall things) yet at leaſt wiſe, *ſome regard*. *Some*, I ſay: The more the better; But in any wiſe, ſome. And not as here, *No regard*, None at all. Some waies to ſhew, We make accompt of it, to with-draw our ſelves, to void our minds of other matters, to ſet this before us, to thinke upon it, to thanke him for it, to *regard* him, and ſtay and ſee, whether he will *regard* us or no. Sure he will, and we ſhall feele our *hearts pricked* with ſorrow, by conſideration of the *cauſe in us*, our *Sinne*: And againe, *warme* within us, by conſideration of the *cauſe in him*, his *Love*; till by ſome motion of Grace He anſwer us, and ſhew that our *regard* is accepted of Him. *Act.* 2. 37. *Luc.* 24. 32.

3 This day ſpecially.

And this, as at all other times, (for, no day is amiſſe, but at all times, ſome time to be taken for this duty) ſo ſpecially on this Day; this

this Day, vvhich we hold holy to the memorie of His *Paſsion*, this Day to doe it: to make this Day, the Day of GOD'S *wrath* and CHRIST'S *ſuffering*, a Day to us of ſerious *conſideration* and *regard* of them both.

It is kindly to conſider *Opus diei in die ſuo*, The worke of the Day, in the Day it was wrought: and this Day it was wrought. This Day therfore, vvhatſoever buſineſſe be, to lay them aſide alittle; whatſoever our haſte, yet to ſtay a little, and to ſpend a few thoughts in calling to minde and taking to *regard*, what this Day the SONNE *of* GOD did and ſuffered for us: and all for this end, that what He was then, we might not be; and what He is now, we might be for ever.

Which Almightie GOD grant we may doe, more or leſſe,
even every one of us, according to the ſeverall
meaſures of His Grace in us.

(***)

A SER-

A SERMON PREACHED BEFORE THE KINGS MAjeſtie, at *Greenwich* on the XXIX. of *March*, *A.D.* MDCV.

being GOOD-FRYDAY.

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HEBR. Chap. XII. Ver. II.

Aſpicientes in Authorem fidei, & Conſummatorem *Jeſum*; qui propoſito Sibi gaudio, ſuſtinuit Crucem, confuſione contempta: atque in dextera Sedis *Dei* ſedet.

Looking unto Iesus *the Author and finiſher of our Faith; who for the joy that was ſet before Him, endured the Croſſe, and deſpiſed the ſhame; and is ſet at the right hand of the Throne of* GOD.

SAINT *Luke*, though hee recount at large our SAVIOUR CHRIST'S whole ſtorie, yet in plaine and expreſſe termes hee calleth the *Paſsion* θεωρίαν, a *Theorie* or *Sight*, which *Sight* is it, the *Apoſtle* here calleth us to *looke unto*. *Luc.* 23.48.

Of our bleſſed SAVIOUR'S whole life or death, there is no part but is a *Theorie* of it ſelfe, well worthie our *looking on*; for from each part thereof, there goeth vertue to do us good. From each part: but of all, from the laſt part, or *act* of His *Paſſion*. Therefore hath the HOLY GHOST honoured this laſt part only, with this name; and none but this. This, is the *Theorie* ever moſt commended to our view. To be *looked on* He is, at all *times*, and in all *acts*: But, then, and in that act, ſpecially, *When for the joy ſet before Him,*

He endured the Crosse, and despised the shame. Then, saith the *Apostle*, *looke unto Him.* Saint *Paul* being elsewhere carefull to shew the *Corinthians* (and with them, us) CHRIST; and as to shew them CHRIST, So to shew them, in CHRIST, what that is, that specially concerneth them to know, or *looke unto*, thus he saith: That, though he knew many, very
1 Cor. 2. 2. many things besides; yet he *esteemed not to know any thing, but* IESUS CHRIST, *& Hunc crucifixum, Him*, and *Him crucified.* Meaning *respectivè* (as they terme it) that the *perfection of our knowledge*, is CHRIST: and *the perfection of our knowledge*, in, or touching CHRIST, is the knowledge of His *Crosse*, and *Passion.* That, the chiefe *Theorie*: Nay in this, all; so that, *see this*, and *see all.*

The view whereof, though it bee not restrained to any one time; but, all the yeare long, yea, all our life long, ought to be frequent with us; (and blessed are the houres, that are so spent:) yet, if at any time more than other, certainely, this time, this *day* may most justly challenge it. For, this *day* was *this Scripture fulfilled*, and this day, are our eares filled full with Scriptures about it. So that, though, on other daies, we imploy our eyes otherwise; yet, that this day at least, we would (as exceeding fitly the *Apostle* wisheth us) ἀφορᾶν cast our eyes from other *sights*, and fix
Ioh. 12. 32. them on this object, it being the *day dedicate* to *the lifting up of the* SONNE *of* MAN on high, that He *may draw every eye unto Him.*

The *Occasion* of the *speaking*, is (ever) the best *key* to every *speech.* The *Occasion* then, of this speech was this. The *Apostle* was to encourage the *Hebrewes* (and, in them, us all) *to hold on the well begun profession of* CHRIST and *His faith.* This our profession he expresseth, in the former verse, in the termes of a *Race*, or *Game*; borrowing his similitude from the Games of *Olympus.* For, from those Games (famous then, over all the world) and by termes from them taken, it was common to all Writers of that Age, both *Holy* and *Humane*, to set forth, as, in the *running*, *the laborious course*; so, in the *price* of it, the *glorious reward of a vertuous life.*

Which *race*, truely *Olympique* (becausе they and we (the most of us) either stand still, or if we move, doe it but slowly, and are ready to faint upon every occasion) that we may run the sooner, and attaine the better, *two sights* he sets before us, to comfort us and keepe us from *fainting.* One, a *Cloud of Witnesses*, in the first *Verse*, that is, the *Saints in Heaven*: *Witnesses*, as able to depose, this *race* may be runne, and this *prize* may be wonne, for they have *runne* the one, and *wonne* the other long agoe. These looke on us now, how well we carrie our selves; and we to looke to them, that we may carrie our selves well in the course we have undertaken.

On which *Cloud* when we have staid our eyes a while, and made them fit for a cleerer Object, he scattereth the cloud quite, and sets us up a second, even our *blessed* SAVIOUR His owne selfe. And here he willeth us ἀφορᾶν to turne our eyes from them, and to turne them hither and to fasten them here, on IESUS CHRIST, *the Author and finisher of our faith.*

As

be the better, every time we ſaw him. O that it might be ſo here! O that we would meet this *Love* with the like meaſure! Certainly, in his *Paſſion*, the *Love* of us *triumphed*, over the *love of his life*, and *honour* both.

One view more of both theſe under one, and we ſhall by theſe two diſcover two other things in our ſelves, for which, very agreable it was he ſhould ſuffer theſe two, that by theſe two of His, for thoſe two of ours, he might make full ſatisfaction. It will ſhew a good congruity betweene our *ſickneſſe* and his *ſalve*, betweene our *debt* and his *diſcharge*.

The *Mother-ſinne* then, the *ſinne* of *Adam* and *Eve*, and their motives to it, are the lively image of all the *after-births* of ſinne, and the baits of ſinne for ever. Now, that which moved them to diſobey, was partly *pleaſure*, and partly *pride*. *Pleaſure*; O the *fruit* was *delightfull to ſee* and to *take*. *Pride*: *Eritis ſicut Dii*, it promiſed an eſtate *equall to the Higheſt*. Behold then (in His *Paſſion*) for our *pleaſure*, His *paine*; and for our *pride*, His *ſhame*, and *reproach*. Behold Him in His *patience*, enduring *paine*, for our wicked *luſt*; in His *humanity*, having *ſhame* powred on Him, for our wretched *pride*. [a] *The* LORD *of Life* ſuffering *death*; [b] *The* LORD *of glory*, vile and ignominious *diſgrace*. [c] *Tanquam Agnus*, (ſaith the Prophet of Him) *as a Lambe*, pitifully *ſlaughtered*: [d] *Tanquam vermis* (ſaith He of Himſelfe) as a *worme*, ſpitefully *trod upon*. So, by His *enduring paines* and painfull *death*, expiating our *unlawfull pleaſure*: and, by His *ſuſtaining ſhame*, ſatisfying for our *ſhamefull pride*. Thus may we, under one, behold our ſelves, and our wretched demerits, in the *mirrour* of His *Paſſion*. *Gregory* ſaith well: *Dicendum erat, quantum nos dilexit, ne diffidere; Dicendum erat & quales, ne ſuperbire & ingrati eſſe*: How greatly He *loved* us, muſt be told us, to keepe us from *diſtruſt*: And what we were when He ſo *loved* us, muſt be told us, to hold us in *humility*, to make us *everlaſtingly thankfull*. Thus farre both under one view.

Gen. 3.6.5.

a Act. 3.15
b 1 Cor. 2.8.
c Ier. 11.19.
d Pſal. 22.6.

Now are we to part them, to ſee them apart. We ſhall have much adoe to do it, they are ſo folded and twiſted together. In the *Croſſe*, there is *ſhame*; and in *ſhame*, there is a *Croſſe*, and that a heavy one.

2 The *Croſſe* and *ſhame* ſeverally.

The *Croſſe*, the Heathen termed, *Cruciabile lignum*, *a tree of torture*: but they called it alſo, *arborem infælicem, & ſtipitem infamem*, a *wretched infamous tree* withall. So it was in His *Crowne*, the *thorns* pricked Him; there was *paine*: the *Crowne* it ſelfe was a meere *mockery*, and matter of *ſcorne*. So, in His *Robe*; His *purple body* underneath in great paine certainely: His *purple Robe* over it, a garment of *ſhame* and *diſgrace*. All along the *Paſſion*, thus they meet ſtill together. In a word: the prints of *His Paſſion*, the *Apoſtle* well calleth *Stigmata* CHRISTI: Both, are in that word: not onely *wounds* and ſo *greivous*; but baſe and *ſervile markes*, and ſo *ſhameſull*; for, ſo are *ſtigmata*. Thus, *ſhame* and *Croſſe*, and *Croſſe* and *ſhame* runne interchangeably.

Gal. 6.17.

Yet, ſince the HOLY GHOST doth ſhew us them ſeverally, ſo to ſee them

them, as He ſhewes them. *Enduring* is the act of *patience*; and patience hath *paine* for her object. *Deſpiſing ſhame* is the property of *humility*, even
The Croſſe. of the higheſt *humility*; Not onely *ſpernere ſe*, but *ſpernere ſe ſperni*. Firſt then wee muſt ſee the *paine*, His *patience* endured; that is meant by the *Croſſe*: and then ſee the *deſpiſing*, His *humility deſpiſed*; that is meant by the *ſhame*. Firſt then of His *Croſſe*.

It is vvell knovvne, that CHRIST and His *Croſſe* vvere never parted; but that, all His life long was a continuall *croſſe*. At the very *Cratch*; His *Croſſe* firſt began. There, *Herod* ſought to doe that which *Pilate* did, even to end His life before it began. All His life after (ſaith the *Apoſtle* in
Verſe 3. the next Verſe) was nothing but a *perpetuall gain-ſaying of ſinners*: which we call *croſsing*; and profeſſe, we cannot abide, in any of our ſpeeches or purpoſes to be *croſſed*, He was. In the *Pſalme* of the *Paſſion* (the *XXII.*) in the very front or inſcription of it, Hee is ſet forth unto us under the terme of a *Hart*, *Cervus matutinus*, a morning *Hart* (that is) a *Hart roußed early* in the morning: As, from His *birth* He was by *Herod*, and hunted and chaſed all His life long; and this day brought to His end, and as a poore *Deere*, ſtricken and wounded to the *heart*. This was His laſt; laſt and worſt. And, this we properly call his *Croſſe*, even this *dayes ſuffering*. To keep us then to our *day*, and the *Croſſe* of the day. *He endured the Croſſe.*

He *endured*. Very *enduring* it ſelfe, is *durum*: *Durum pati*. Eſpecially, for Perſons of high *power* or *place*, as the SONNE *of* GOD was. For *great Perſons* to *doe great things*, is no great wonder: Their very *Genius* naturally inclineth to it. But, to *ſuffer* any *ſmall thing*, for them, is more than to doe many *great*. Therefore, the *Prophet* placeth his morall *fortitude*, and the *Divine*, his *Chriſtian obedience*, rather in *ſuffering*, than in *doing*. *Suffering* is (ſure) the more *hard* of the *twaine*. *He endured.*

If it be hard to *endure*, it muſt be more hard to *endure hard things*: And of all things hard to be *endured*, the hardeſt is *death*. Of the Philoſophers πάντα φοβερά *five fearefull things*, it is the *moſt fearefull*: And what will not a man? Nay, what will not a *woman* weake and tender, in *Phyſicke*, in *Chirurgerie* endure, not to *endure Death*? *He endured death.*

And, that, if He *endured*, and no more but that, it might ſuffice; it is worth all we have; for, all we have, we will give for our *life*. But not
Phil. 2. 8. *death* onely, but the kind of *death* is it. *Mortem, mortem autem Crucis* (ſaith the *Apoſtle*, doubling the point:) *Death He endured*, even the *death of the Croſſe.*

The *Croſſe* is but a little word; but of great contents: but few letters; but in thoſe few letters, are contained, *multa dictu gravia, perpeſſu aſpera, heavy to be named, more heavy to be endured.* I take but the foure things aſcribed by the HOLY GHOST to the *Croſſe*, anſwerable to the foure ends or quarters of it. [1] *Sanguis Crucis* (Coloſſ. 1.20.) [2] *Dolores Crucis* (Acts 1.2.) [3] *Scandalum Crucis* (Gal. 5.11.) [4] *Maledictum Crucis* (Gal. 3. 13.)

them

that is, The *death* of the *Croſſe* is all theſe foure, a[1] *bloudy*, [2] *doleſull*, [3] *ſcandalous*, [4] *accurſed death*.

1. Though it be but a *cold comfort*, yet a kind of *comfort* it is (if *dye* we muſt) that our *death* is *mors ſicca*, a drie; not *ſanguis Crucis*, not a *bloudie death*. 2. We would dye, when we dye, an *eaſie*, (not αἱματηρὸν) not a *tormenting death*. 3. Wee deſire to dye, with *credit*, if it might be; if not, without *ſcandall*, (*ſcandalum Crucis*.) 4. At leaſt wiſe to goe to our *graves*, and to dye by an *honeſt, ordinary*, and by no meanes, by an *accurſed death*, (*maledictum Crucis*.) In the *Croſſe*, are all theſe; all foure. The two firſt are in the *Croſſe*: The two latter, in the *ſhame*. For, the *Croſſe* and the *ſhame* are (in very deed) two *Croſſes*: the *ſhame*, a ſecond *Croſſe* of it ſelfe.

To ſee then, as in a ſhort time, ſhortly. That of the Poet (*nec ſiccâ morte Tyranni*) ſheweth plainly, it is no poore priviledge, to dye without *effuſion of bloud*. And ſo it is. 1. For, a bleſsing it is, and our wiſh it is, we may live out our time, and not dye an *untimely death*. Where there is *effuſion of bloud*, there is ever an *untimely death*. 1

2. Yet every *untimely death* is not *violent*: but a *bloudy death* is *violent* and againſt nature; and wee deſire to pay *Nature* her *debt* by the *way* of *Nature*. 2

3 A *violent* death one may come to, as in *warre* (*ſanguis belli*, beſt ſhewveth it) yet by *valour*, not by way of *puniſhment*. This *death* is *penall*: not (as all *death*) *ſtipendium peccati*; but (as evil mens death) *vindicta ſceleris*; an *execution* for ſome *Capitall offence*. 3

4. And not every crime neither: *Fundetur ſanguis* is the *puniſhment* of *Treaſon* and other more *heynous crimes*, to *dye embrued* in their *owne bloud*. And even they that dye ſo, dye not yet ſo evill a *death*, as doe they that *dye* on the *Croſſe*. It is another caſe, where it is *ſanguis mortis*, the *bloud* and *life* goe away together at once; another, when it is *ſanguis Crucis*, when the bloud is ſhed, and the party ſtill in full life and ſenſe, as on the *Croſſe* it was: the *blood* firſt and the *life* a good while after. This is *Sanguis Crucis*, an [1] *untimely*, [2] *violent*, [3] *penall*, [4] *penall in the higheſt degree*: there, *bleeding* out His *bloud* before He *dye*, and then *dye*.

When *blood* is ſhed, it would be no more than needs: *ſhed* it would be, not *powred out*. Or if ſo, at one part (the *neck* or *throat*:) not at all parts at once. But, here was *fundetur*, havock made at *all parts*, His *paſſion* (as He termeth it) a *ſecond Baptiſme*, a *River of bloud*; and He even able to have bin *baptized* in it, as He was in *Iordan*. And where it would be *Summa parcimonia etiam viliſſimi ſanguinis*, no waſte, no not of the baſeſt *bloud* that is; *waſte* was made here. And of what *bloud*? *Sanguis* IESV, the *bloud* of IESUS: and who was He? Sure, by vertue of the *union Perſonall*, GOD; and ſo, this *bloud*, *bloud* of GODS *owne bleeding*; every *dropp* whereof was *precious*, more *precious* than (that, whereof it was the *price*) the world it ſelfe: Nay, more *worth* than *many Worlds*; yea, if *Mar.* 10. 38.

they

they vvere *ten thouſand.* Yet vvas this *blood* *vaſtfully ſpilt, as water upon the ground.* The *fundetur* and the *qui* here, vvill come into conſideration, both. This is *ſanguis Crucis*: and yet, this is not all neither; there is more yet.

For, the *blood of the Croſſe*, vvas not onely the *blood* of *Golgotha*, but the *blood* of *Gabbatha* too. For, of all *deaths*, this vvas peculiar to this *death*, the *Death of the Croſſe*; that they that vvere to be *crucified*, vvere not to be *crucified* alone (which is the *bloud* of *Golgotha*:) but they muſt bee *whipped* too, before they were *crucified*, which is the *bloud* of *Gabbatha*; a *ſecond death*, yea worſe than *death* it ſelfe. And in both theſe places Hee *bled*, and in either place *twice*. They *rent* His *body* with the [1] *whips*, they *goard* His *head* with the [2] *thornes*: both theſe in *Gabbatha*. And againe, twice in *Golgotha*; when they [1] *nailed His hands & His feet*; when He was [2] *thruſt to the heart* with the *ſpeare*. This is *ſanguis Crucis*. It was to bee ſtood on a little: we might not paſſe it: It is that, whereon our *faith* depends, *Per fidem in ſanguinem Ipſius*: by it, he is *Author of our faith*. *Faith* Rom.3.25. *in* GOD, and *Peace* with GOD, both: *Pacificans in ſanguine Crucis, Paciſying all with the bloud of the Croſſe.* Col.1.20.

Novv this *bloudy whipping* and *nayling* of His, is it vvhich bringeth in the ſecond point of *paine*: that it vvas not *bloud* alone vvithout *paine*, as in the opening of a *veine*; but it was *bloud* and *paine* both. The *tearing* and *mangling* of his *fleſh*, with the *whippes*, *thornes* and *nailes*, could not chooſe but be exceeding *painfull* to Him. *Paines* (we know) are increaſed much by *cruell*, and made more eaſie by *gentle* handling, and even the worſt that ſuffer, we wiſh their *execution* as gentle, and with as little rigour as may be. All *rigour*, all *cruelty* was ſhewed to *Him*; to make His *paines* the more *painefull*. In *Gabbatha*, they did not *whip* Him (ſaith the *Pſalmiſt*) *they ploughed His back, and made* (not *ſtripes*, but) *long furrowes upon it.* They did not *put on His wreath of thornes*, and preſſe it downe with their hands, Pſal.129.3. but *beat it on* with *batts*, to make it enter through *skinne*, *fleſh*, *skull*, and *all*. They did not (in *Golgotha*) pierce his *hands* and *feet*, but made *wide holes* (like that of a *ſpade*) as if they had beene *digging* in ſome ditch. Pſal.22.16.

Theſe were *paines*, and *cruell paines*: But yet theſe, are not ὠδῖνες (the *Holy Ghoſts word* in the *Text*) Thoſe are properly *ſtraining paines*, *paines of torture*. The *Rack* is deviſed as a moſt exquiſite paine, even for *terror*. And the *Croſſe* is a *rack*, whereon He was ſtreched, til (ſaith the *Pſalme*) *all* Pſal.22.14. *his bones were out of joynt*. But even to *ſtand* (as He *hung*) three long houres together, holding up but the armes at length, I have heard it avowed of ſome that have felt it to be a *paine* ſcarce credible. But, the hands and the feet being ſo *cruelly nailed* (parts, of all other, moſt ſenſible, by reaſon of the texture of ſinewes, there, in them moſt) it could not but make His *paine* out of meaſure *painefull*. It was not for nothing, that *dolores acerrimi dicuntur cruciatus* (ſaith the *Heathen* man) that the moſt ſharpe and bitter paines of all other, have their name from hence, and are called *Cruciatus*,

paines

paines like thoſe of the *Croſſe*. It had a meaning, that *they gave Him*, that He had (for his *welcome* to the *Croſſe*) a *cup mixt with gall or myrrhe*; and (for His *farewell*) a *ſpoonge of vinegar*: to ſhew by the *one*, the *bitterneſſe*; by the other, the *ſharpneſſe* of the *paines* of this *painfull death*.

Now, in *paine* (we know) the only comfort of *gravis*, is *brevis*; if we be in it, to be quickly out of it. This, the *Croſſe* hath not; but is *mors prolixa*, a *death* of *dimenſions*, a *death long in dying*. And it was therefore purpoſely choſen by them. *Blaſphemie* they condemned *Him* of; then was He to be *ſtoned*: That *death* would have diſpatched him too ſoone. They indited him a new of *Sedition*; not, as of worſe fault, but only becauſe *crucifying* belonged to it: For, then He muſt be *whipped* firſt, and that liked them well: and then, he muſt *dye* by *inch-meale*; not *ſwallow his death* at once, but *taſte* it (as Chap. 2. 9.) and take it downe by little and little. And then he muſt have his *legges* and *armes broken*; and ſo was their meaning, he ſhould have beene: Els (I would gladly know) to what purpoſe provided they to have a *Veſſel of vinegar* ready in the place (*Ioh.* 19. 29.) but onely, that he might not faint with *loſſe* of *blood*, but be kept alive till they might heare his *bones craſh* under the breaking, and ſo feed their eyes with that ſpectacle alſo. The providence of GOD (indeede) prevented this laſt act of *cruelty*: Their *will* was good though. All theſe paines are in the *Croſſe*: but, to this laſt ſpecially, the word in the Text hath reference ὑπίμενε, which is, He muſt μένειν ὑπὸ, *tarrie*, ſtay, *abide* under it: So *dye*, that he might feele *himſelfe dye*, and *endure* the paines of an *enduring death*. Chap. 2. 9.

And yet, all this is but halfe, and the leſſer halfe by farre, of *Cruciatus crucis*. All this, His *body endured*: was his *ſoule* free the while? No; but ſuffered as much: As much? nay more, *infinitely* much more, on the *ſpirituall*; then his *body* did, on the *materiall Croſſe*. For, a *ſpirituall Croſſe* there was too: all grant a *Croſſe*, beſides that which *Simeon* of *Cyren* did helpe him to beare. Great were thoſe paines, and this time too little to ſhew, how great; but, ſo great, that in all the former, he never ſhrunk, nor once complained, but was, as if he ſcarce felt them. But when theſe came they made him complaine and crie *aloud*, κραυγὴ ἰσχυρὰ, a *ſtrong crying*. In all thoſe, no *blood* came, but where paſſages were made for it to come out by: but in this, it ſtrained out all over, even at all places at once. This was the *paine* of the *Preſſe* (ſo the *Prophet* calleth it, *Torcular*:) wherewith, as if he had been in the *wine-preſſe*, all his *garments* were *ſtained* and *goared* with *blood*. Certainly, the *blood* of *Gethſemane* was another manner of *blood* than that of *Gabbatha*; or that of *Golgotha* either; and that was the *blood* of his *internall Croſſe*. Of the three *Paſsions*, that was the *hardeſt* to endure: yet that did he *endure* too. It is that, which *beleife* it ſelfe doth wonder, how it doth *beleeve*; ſave that it knoweth; as well the *Love* as the *Power* af GOD to be without *bounds*; and his *wiſedome* as able to find, Heb 5. 7. Eſay 33. 2. 1.

how through *Love* it might be *humbled*, as *exalted* through *power*, beyond the uttermoſt that mans witt can comprehend.

6 The *Shame* And this is the *Croſſe* He *endured*. And if all this might have been *endured*, *ſalvo honore*, without *ſhame* or *diſgrace*, it had been ſo much the leſſe. But now, there is a further matter yet to be added, and that is *ſhame*. It is hard to ſay, of theſe two, which is the harder to beare; which is the greater *Croſſe*, the *croſſe* or *ſhame*. Or rather, it is not hard. There is no meane party in miſerie, but, if he be inſulted on, his being inſulted on more greives him, then doth the miſery it ſelfe: But, to the noble *generous nature*, to whom *Intereſſe honoris eſt majus omni alio intereſſe*, the *value* of his *honour* is above all *value*; to him, the *Croſſe* is not the *Croſſe*: *ſhame*, is the *Croſſe*. And any high and *heroical Spirit* beareth any griefe more eaſily, then the *griefe* of *contemptuous* and *contumelious uſage*. *King Saul* ſhewed it plainely, who choſe rather, to *runne upon his owne ſword*, then to *fall into the hands of the Philiſtines*, who (he knew) would uſe him with skorne, as they had done *Sampſon* before him. And even he (*Sampſon* too) rather then ſit down between the *Pillars* & endure this, *pulled* down *houſe* and *all*, as well upon his owne *head*, as theirs that ſo abuſed him. *Shame* then, is certainely the worſe of the twaine. Now in his *death*, it is not eaſie to define, whether *paine* or *ſhame* had the upper hand: whether greater, *Cruciatus* or *ſcandalum Crucis*.

1.Sam.31.4.

Iud.16.25. 30.

1 Was it not a foule *diſgrace* and *ſcandall* to offer him the *ſhame* of that ſervile baſe puniſhment of the *whip*; not to be offered to any but to *ſlaves* and *bond-men*? *Loris? liber ſum* (ſaith he in the *Comædie*, in great *diſdeigne*: as if being *free-borne*, he held it great *skorne* to have that once naimed to him.) Yet, *ſhame* of being put out of the number of *free-borne* men, he *deſpiſed*, even the ſhame of being *in formâ ſervi*.

Phil.2.7.

2 That, that is *ſervile*, may yet be *honeſt*: Then, was it not yet a more *foule diſgrace* and *ſcandall* indeed, to appoint him, for his *death*, that *diſhoneſt*, that *foule death*, the *death* of *Malefactors*, and of the worſt ſort of them? *Morte turpiſsimâ* (as themſelves termed it) the moſt *ſhamefull opprobrious death* of all other, that the *perſons* are *ſcandalous* that ſuffer it? To *take Him as a theiſe*, *to hang Him betweene two thieves*: nay, to count him worſe then the worſt *thiefe* in the Gaole; to ſay and to crie, *Vivat Barabbas*, *pereat* CHRISTUS, Save *Barabbas* and hang CHRIST? Yet this *ſhame He deſpiſed* too, of being *in formâ malefici*.

3 If *baſe*, if *diſhoneſt*, let theſe two ſerve: uſe him not *diſgracefully*, make him not a *ridiculum caput*, poure not *contempt* upon him. That did they too: and a *ſhame* it is to ſee the *ſhamefull cariage* of themſelvs all along the whole *Tragædy* of His *Paſsion*. Was it a *Tragædy*, or a *Paſsion* trow? A *Paſsion* it was: yet by their behaviour it might ſeeme a *may-game*. Their *ſhouting* and *out cries*; their *harrying* of him about, from *Annas* to *Caiaphas*; from him to *Pilate*; from *Pilate* to *Herod*; and from him to *Pilate* again:

One

One while in *purple*, *Pilate's* ſuit; another-while in *white*; *Herod's* livery: *Nipping* him by the *cheekes*, and *pulling* off his *haire*; *blindfolding Him* and *buffeting Him*; *bowing to Him in deriſion*, and then *ſpitting in his face*, was, as if they had not the LORD *of glorie*, but ſome *idiot* or *dizard* in hand. *Died* Abner, *as a foole dieth?* (ſaith *David* of *Abner* in great *regrett*) ô no. Sure, our *bleſſed* SAVIOUR ſo died; and, that he ſo died, doth *æquall*, nay *ſurpaſſe* even the worſt of his torments. Yet this *ſhame* alſo *He deſpiſed*, of being *in formâ ludibrij*. 2. Sam. 3 33.

Is there any worſe yet? There is. For, though *contempt* be bad, yet *deſpight* is beyond it, as farre as *earneſt* is beyond *ſport*: that, was *ſport*; this, was *malice*. *Deſpight*, I call it, when in the middſt of his *miſery*, in the very depth of all his *diſtreſſe*, they vouchſafed him not the leaſt *compaſſion*: but, as if he had been the moſt *odious wretched Caitive* and *abject* of men, the very *out-caſt of Heaven and Earth*; ſtood *ſtaring* and *gaping* upon him, *wagging* their *heads*, *writhing* their *mouthes*, yea *blearing* out their *tongues*; *rayling* on him, and *reviling* him, *ſcoffing* at him and *ſcorning* him: yea, in the very time of his *Prayers deriding* Him, even in his moſt *mournfull Complaint* and crie, for the verie *Anguiſh* of His *Spirit*. Theſe vile *indignities*, theſe ſhamefull *villanies*, ſo void of all *humanitie*, ſo full of all *deſpight*; (*I make no queſtion*) entred into his *ſoule* deeper, than either *naile* or *ſpeare* did into His *Body*. Yet all this He *deſpiſed*: to be in *formâ reprobi*. *Men* hid *their faces* at this; nay, to ſee this ſight, the *Sunne* was *darkened*, drew back his *light*: the *earth trembled*, ran one part from the other; the *powers of Heaven were moved*.

Is this all? No, all this is but *Scandalum*: there is a greater yet remaining, then *ſcandalum*; and that is *maledictum Crucis*: That the *death* he died, was not only *ſervile*, *ſcandalous*, *opprobrious*, *odious*, but even *execrable* and *accurſed*. For *men* held ſo. For, as if he had been a very *reprobate*, in his *extreame drought*, they denied him a *drop of water* (never denied to any but to the *damned in hell*) and inſtead of it, offered him *vinegar* in a *ſponge*: and that in the very *pangs* of *death*, as one for whom nothing was *evill enough*.

All this is but *man*, and *man* is but *man*; his *glory* is *ſhame* oftentimes, and his *ſhame glory*: But, what GOD *curſeth*, that is *curſed* indeed. And this *death* was *curſed* by GOD Himſelfe, His owne mouth, as the *Apoſtle* deduceth, *Galath.* 3. 13. When all is ſayd we can ſay, this, this, is the hardeſt point of his *ſhame*, and the higheſt point of his *love* in bearing it. CHRISTUS *factus eſt maledictum*. The *ſhame* of a *curſed death*, *curſed by* GOD, is a *ſhame* beyond all *ſhames*; and he that can *deſpiſe* it, may well ſay *conſummatum eſt*: there is no greater left for him to *deſpiſe*. O what *contempt* was powred upon him, O how was he in all theſe *deſpiſed*! Yet he *deſpiſed* them all, and *deſpiſed* to be *deſpiſed* in them all. The *higheſt humility*, *Spernere Se ſperni*: theſe ſo many wayes, *ſpernere Se ſperni*.

So have we now the *Croſſe* ξύλον δίδυμον, the two maine *barres* of it: [1] *Paine* and [2] *Shame*: and either of theſe againe, a *Croſſe* of it ſelfe; and that double, [1] *outward*, and [2] *inward*. *Paine*; *bloudy*, *cruell*, *dolorous* and *enduring*: *Paine* Hee *endured*. *ſhame*; *ſervile*, *ſcandalous*, *opprobrious*, *odious*: *Shame* He *deſpiſed*. And beſide theſe, an *internall Croſſe*: the *Paſsion* of *Gethſemane*, and an *internall ſhame*; the *Curſe it ſelfe of the Croſſe*: *Maledictum Crucis*. Of theſe, He *endured* the one; the other He *deſpiſed*.

3. *Quo animo.*

Theſe, all theſe: and yet there remaineth a greater than all theſe, even *quo animo*, with what mind, what having in His mind, or ſetting before His eyes, He *did* and *ſuffered* all this. That he did it not, *utcunq*; but *propoſito ſibi*, with an eye to ſomewhat He aymed at.

We handle this point laſt, it ſtandeth firſt in the Verſe. And ſure, if this, as a *figure*, ſtand not firſt, the other two are but *Ciphers*: with it, of *value*; *nothing* without it.

To *endure* all this is very much, howſoever it were. So, to *endure* it, as to make no reckoning of it, to *deſpiſe* it, is more ſtrange than all the reſt. *Sure*, the *ſhame* was great, how could Hee make ſo ſmall account of it? and the *Croſſe* heavie; how could He ſet it ſo *light*? They could not chooſe but *pinch* Him, and that extremely: and how then could Hee *indure*, and ſo *indure*, that Hee *deſpiſed them*? It is the *third* point; and in it, is *adeps arietis*, *the fat of Rammes*, *the marrow of the Sacrifice*; even the *good heart*, the *free forward minde*, the *chearefull affection*, wherewith Hee did all this.

There bee but two ſenſes, to take this ἀντὶ in: Neither amiſſe; both very good, take whether you will. *Love* is in both, and *Love* is a *high meaſure*. Ἀντὶ even either *Pro* or *Præ*: *Pro*, in ſtead; or *Præ*, in compariſon.

Ἀντὶ *Pro*, in ſtead of the *joy ſet before Him*. What *joy* was that? Ἐξὸν γὰρ αὐτὸς ἐν ἐκείνοις (ſaith St. *Chryſoſtome*) for He was in the *joyes of Heaven*: *there Hee was*, and *there* He might have *held Him*. Nothing did or could force Him to come thence, and to come hither thus to be intreated. Nothing but *Sic dilexit*, or *Propter nimiam charitatem quâ dilexit nos*; but for it. Yet was He content, being in the *forme of* GOD, ἀντὶ in ſtead of it, thus to *transforme*, yea, to *deforme* Himſelfe into the ſhape of a *ſervant*, a *felon*, a *foole*; nay, of a *Caitive accurſed*: Content to lay downe His *crowne* of *glory*, ἀντὶ in ſtead of it, to weare a *crowne of thornes*: Content, what we *ſhun* by all meanes, that to *endure* (*loſſe* of *life*;) and what we make ſo great a matter of, that to *deſpiſe* (*loſſe* of *honour*.) All this, with the loſſe of that *joy* and that *honour*, Hee *enjoyed in Heaven* (another manner *joy*, and *Honour*, than any we have here) ἀντὶ for this, or *in ſtead of this*.

Eph. 2. 4.

Phil. 2. 6.

But, the other ſenſe is more *praiſed*, ἀντὶ *Præ*, in *compariſon*. For indeed, the *joy* He left in *Heaven*, was rather προκειμένην than ἀπεκειμένην, *joy* wher-

in

in Hee did *already ſit*, than *joy ſet before Him*. Vpon which ground, ἀντί, they turne *Præ*; and that better; as they ſuppoſe. For, that is, in *Compariſon* of a *certaine Ioy*: which he comparing with the *Croſſe* and *ſhame* and all, chooſe rather to goe through them all, than to goe without it. And can there bee any *Ioy* compared, with thoſe He did *forgoe*? or, can any *joy* countervaile thoſe *barbarous uſages*, Hee *willingly* went through? It ſeemeth, there can. What *joy* might that bee? Sure none other, but the *Ioy* He had to *ſave* us, the *joy of our ſalvation*. For, what was His *glory*, or *joy*, or *crown of rejoycing*, was it not *we*? Yes truly, we were His *crown* and His *Ioy*. In compariſon of this *joy* he exchanged thoſe *joyes*, and *endured* theſe *paines*: this was the *honey* that ſweetned His *gall*: And, no *joy* at all in it, but this, to be IESUS, the SAVIOUR of a ſort of *poore ſinners*. None but this: and therefore pitie He ſhould loſe it.

And it is to bee marked, that though to be IESUS, a SAVIOUR; in *proprietie* of ſpeech, be rather a *title*, an outward *honour*, than an *inward joy*, and ſo ſhould have beene *præ honore*, rather than *præ gaudio*; yet Hee expreſſeth it in the terme of *joy*, rather than that of *honour*, to ſhew, it *ioyed* Him at the *heart* to *ſave us*; and ſo, as a ſpeciall *joy*, he accounted it.

Sure, ſome ſuch thing there was, that made him ſo cheerefully ſay to His *Father* in the *Pſalme*, *Ecce venio*, *Loe I come*: And to his *Diſciples* in earth, This, this is the *Paſſeover*, that[b] *deſiderio deſideravi*, *I have ſo longed for* (as it were *imbracing* and even *wellcomming* His *death*:) And which is more, [c] *quomodo coarctor*! how am *I pinched*, or *ſtreightned*, till I be at it! as if he were in paine, till he were in *paine* to deliver us. Which *ioy* if ever He ſhewed, in this hee did, that He went to His *Paſſion* with *Palmes* and with ſuch *triumph* and *ſolemnity*, as Hee never *admitted* all his life before. And that this His loweſt eſtate (one would thinke it) he calleth his *Exaltation*, *Cum exaltatus fuero*. And, when any would thinke, he was moſt imperfect, he eſteemeth (and ſo termeth) it his higheſt perfection, *Tertio die perficior*. *In hoc eſt charitas*, here is *love*: if not here, where? But here it is and that in the higheſt elevation. That the *ioyes of Heaven* ſet on the one ſide; and this *poore ioy* of *ſaving* us on the other; He *quit* them, to *chooſe* this That thoſe *paines* and *ſhames* ſet before him, and with them this *ioy*, He *choſe* them rather than *forgoe* this.

a Pſal. 40. 7.

b Luk. 22. 15.

c Luk. 12. 50.

Ioh. 12. 32.

Luk. 13. 32.

1 Ioh. 4. 10.

Thoſe *joyes* He forſooke, and this He tooke up; and to take it, tooke upon Him ſo many, ſo ſtrange indignities of both ſorts; tooke them and bare them with ſuch a mind, as He not only *endured*, but *deſpiſed*; Nor that neither, but even *ioyed* in the *bearing* of them, and all to doe us good. So to alter the nature of things, as to finde *ioy* in *death*, whereat all doe *mourne*; and *ioy* in *ſhame*, which all doe *abhorre*, is a wonder like that of the *buſh*.

Exod. 3.

This is the very life and *ſoule* of the *Paſſion*; and all beſides, but the περίτρωμα only, the anatomie, the carkaſſe without it.

II. The Act, or *Duty*.

So have we now the whole *Object*; both *what*; and with *what minde*. And, what is now to be done? Shall we not pause a while, and stay, and looke upon this *Theorie* yer we goe any further? Yes, let us. Proper to this *day* is this sight of the *Crosse*. The other (of the *throne*) may stay yet His *time* a day or two hence.

We are injoyned to *looke* upon Him. *How* can we, seeing He is now higher than the *Heavens*, farre out of our sight, or from the kenning of any mortall eye? Yes, we may for all that. As (in the 27. of the Chapter next before) *Moses* is said to have *seene Him that is invisible*: Not with the *eyes* of *flesh*; so, neither he did, or we can: But (as there it is) by *faith*. So, he did, and we may. And, what is more kindly to behold the *Author* of *faith*, than *faith*? or more kindly for *faith* to *behold*, than her *Author* here at *first*; and her *Finisher* there at *last*? Him to behold *first* and *last*; and never to be satisfied with *looking* on Him, who was content to buy us and our eye at so deare a rate.

Our *eye* then is the *eye of our minde*, which is *faith*: And our *aspicientes* in this, and the *recogitantes* (in the next Verse) all one; our *looking* to *Him* here, is our *thinking on Him* there: *On Him* and His *Passion* over and over againe, *Donec totus fixus in corde, qui totus fixus in Cruce*, till He be as fast *fixed* in our *hearts*, as ever He was to His *Crosse*; and some *impression* made in us of *Him*, as there was in *Him* for us.

In this our *looking* then, *two acts* be *rising* from the two *prepositions*: One before, ἀπὸ in ἀφορῶντες, *looking* from: the other after, εἰς *looking upon*, or *into*.

1 *Looking from* Acts.

There is ἀπὸ, from, *abstracting* our *eye from other Objects*, to looke hither some time. The *Preposition* is not idle, nor the note, but very needfull: For, naturally we put this *spectacle* farre from us, and indure not either oft or long to behold it. Other things there be, please our *eyes* better, and which we *looke on* with greater delight. And we must ἀφορᾶν *looke* off them, or we shall never βλέπειν *looke* upon this aright. Wee must (in a sort) worke force to our nature, and *per actum felicitum* (as they terme it in *Schooles*) *inhibite* our *eyes*, and ever *weine* them from other more pleasing *spectacles* that bettet like them, or we shall doe no good here; never make a true *theorie* of it. I meane, though our *prospect* into the world bee *good*, and we have both *occasion* and *inclination* to looke *thither* oft; yet ever and anon to have an *eye* this way; to looke from them to Him, who, when all these shall come to an end, must be He that shall *finish* and *consummate our faith* and *us*, and make perfect both. Yea, though the *Saints* be *faire marks* (as at first I said) yet even to *looke* off from *them* hither, and turne our *eye* to *Him*, from all; even from *Saints* and all. But chiefly, from the *baits of Sinne*; the *concupiscence of our eyes*, the shadowes and shewes of vanity round about, by which *death* entreth at our *windowes*: which unlesse wee can be got to *looke* from, this *sight* will doe us no good; wee cannot *looke* on *both* together.

Now

Now our *theorie*, as it beginneth with εἰς, ſo it endeth with, εἰς. Therefore *looke from it*: that *looke to Him*: or (as the word giveth it rather) *into Him*, than to *Him*, εἰς is *into*, rather than *to*. Which proveth plainely, that the *Paſſion* is a peece of *Perſpective*, and, that we muſt ſet our ſelves to ſee it, if we will ſee it well, and not looke *ſuperficially* on it; Not on the *outſide* alone, but διὰ εἰς, *pierce into it*, and enter even into the inward *workemanſhip* of it; even of His *internall Croſſe* which he ſuffered, and of His intire *affection* wherewith *He ſuffered* it. 2 *Looking unto: Eis into.*

And we may well *looke into Him*; *Cancellis planum eſt corpus*; His *body* is full of *ſtripes*, and they are as *lattices*: *Patent viſcera, per vulnera*, His *wounds* they are as *windowes*, through which we may well ſee all that is within *Him*. *Clavus penetrans factus eſt mihi clavis reſerans* (ſaith St. *Bernard*:) The *nailes* and *ſpeare-head* ſerve as *keyes* to let us in. We may *looke into the Palmes* of *His hands*, wherein (ſaith the *Prophet*) He hath *graven us*, that He might never forget us. We may look into his ſide (S. *Iohn* uſeth the word) *opened*. *Vigilanti verbo* (ſaith *Auguſtine*) a *word* well choſen, upon good advice; we may through the *opening*, look into *His very bowels*, the *bowels* of *kindneſſe* and *compaſſion*, that would endure to be ſo entreated. Yea, that very *heart* of his, wherein we may behold, the *love* of our *ſalvation* to be the very *hearts joy* of our SAVIOUR. Eſa. 49.16. Ioh. 19.34.

Thus *looking from, from all els*, to look into *Him*, what then? then followeth the participle, *We ſhall ſee*. *What ſhall we ſee?* Nay, what ſhall *we not ſee?* What *theorie* is there worth the ſeeing, but is there to be *ſeene?* To recount all, were too long: Two there are in eſpeciall. 2 To ſee: ἐσόμεθα ἰδεῖν.

There is a *theorie medicinall*, like that of the *brazen Serpent*; and it ſerveth for comfort to the conſcience; *ſtung* and *wounded* with the remorſe of ſinne. For, what *ſinne* is there or can there be ſo *execrable* or *accurſed*, but the *curſe of the Croſſe*; what ſo ignominious or full of confuſion, but the *ſhame* of it; what ſo *corroſive* to the *conſcience*, but the *pains* of it; what of ſo deepe or of ſo *crimſin* a *dye*, but the *bloud* of it, the *bloud* of the *Croſſe* will doe it away? What *ſting* ſo *deadly*, but the ſight of this *Serpent* will cure it? This a principle *theorie*; and elſewhere to be ſtood on, but not here. For this ſerveth to quiet the mind; and the *Apoſtle* (here) ſeeketh to move it, and make it ſtirre.

There is then another *theorie* beſides, and that is *exemplarie* for *imitation*. There Hee *died* (ſaith Saint *Paul*) *to lay downe for us* ἀντίλυτρον, our *ranſome*: that is the former. There He died (ſaith St. *Peter*) to leave unto us ὑπογραμμὸν, *reliquens nobis exemplum*, a *paterne* an *example* to follow, and this is it; to this *hee* calleth us; to have a directory uſe of it, to make it our *patterne*; to view it as our *idea*. And ſure, as the *Church* under the *Law* needed not; ſo neither doth the *Church* under the *Goſpell* neede any other *precept* than this one, *Inſpice & fac*, *See and doe* according to the *theorie* 1 Tim. 2.6. 1 Pet. 2.21. Exo. 25.4.

ſhewed thee in the Mount: To them in *Mount Sinai*; to us in *Mount Calvarie*.

Were all *Philoſophie* loſt, the *theorie* of it might be found there. *Were* all *chaires* burnt (*Moſes chaire* and all) the *chaire* of the *Croſſe* is abſolutely able to teach all *vertue* new againe. All *vertues* are there *viſible*: All, if time would ſerve: Now, I name only thoſe five, which are directly in the Text.

1 *Faith* is named there: It is, it was moſt conſpicuous there to bee ſeene: when being forſaken of GOD, yet Hee claſpeth (as it were) His armes, faſt about Him, with *Eli, Eli, My* GOD, *My* GOD, for all that. Mat. 27.46. [2] *Patience*, in *induring the Croſſe*. [3] *Humility*, in *deſpiſing the ſhame*. [4] *Perſeverance* in that it was nothing for Him to be *Author*, unleſſe He were *Finiſher* too. Theſe foure. But above theſe and all, that which is the [5] *ratio idealis* of all, the band and perfection of al, *Love*, in the *ſignature* of *love*, in the *joy*, which he found in all this, *Love*, *Majorem quâ nemo*, to lay down His life: nay, *parem cui nemo*, in ſuch ſort to lay it down. *Majorem quâ nemo*, Ioh. 15.13. to do this for his *friends*: *Parem cui nemo*, to do it for his *enemies*. Notwithſtanding their *unworthineſſe antecedent*, to do it; & notwithſtanding their *unkindneſſe conſequent*, yet to doe it. This is the chiefe *theorie* of all, but of *Love* (chiefly) the moſt perfect of all. For ſure, if ever ought were truly ſaid of our SAVIOUR, this was; that being ſpread and laid wide open on the *Croſſe*, He is [a] *Liber charitatis*: Wherein, he that runneth by may read [b] *Sic dilexit*, and [c] *Propter nimiam charitatem*, [d] and *Ecce quantam charitatem*! *Love* all over, from one end to the other. Every *ſtripe* as a *letter*, every *naile* as a *Capitall letter*. His [e] *livories*, as *blacke letters*. His *bleeding wounds*, as ſo many *rubrikes*, to ſhew upon *record His Love* towards us.

[a] Hab. 2.2. [b] Ioh. 3.16. [c] Eph. 2.4. [d] 1 Ioh 3.1. [e] Eſay 53.5.

Of which *Love* the *Apoſtle* when he ſpeaketh, he ſetteth it out with *height* and *depth*, *length* and *bredth* (the *foure dimenſions* of the *Croſſe*) to Eph. 3.18. put us in minde (ſay the *ancient VVriters*) that, upon the extent of the *tree*, was the moſt exact *Love*, with all the *dimenſions* in this kind, repreſented that ever was.

2

2 That we may *runne*.

Having ſeene all theſe, what is the end and uſe of this *Sight*? Having had the *theorie*, what is the *Praxis* of this *theorie*? what the *concluſion* of our *contemplation*? *Looking into*, is a *participle*; *it maketh no ſentence*, but *ſuſpendeth* it only, till we come to a verbe, to which it relateth. That *verbe* muſt be either the verbe in the verſe before, *Vt curramus*; or the *verbe* in the verſe following, *Vt ne fatigemur*: that, thus *looking*, we *runne*; or that thus *looking*, we tire not. This is the practice of our *theorie*.

We ſaid, the uſe was (and ſo, we ſee, it is) to move us, or to make us move: to work in our feet, to work in them a motion: not any ſlow but a ſwift motion, the motion of *running*; to *runne the race* that is ſet before us. The operation it hath (this *ſight*) is in our *facultie motive*; if we ſtand ſtill, to cauſe us ſtirre; if we move but ſlowly, to make us *run* apace: if we

runne

runne already, never to *tire*, or give over, till we do *attaine*. And by this we may know, whether our *theorie* be a true one: if this *praxis* follow of it, it is: if not, a *gaze* it may be; a true *Christian theorie*, it is not.

And here first our ἀποβλέπειν (that is) our *looking from*, is to worke a *turning from ſinne*. Sure, this ſpectacle, if it be well *looked into*, will make *ſinne* ſhall not looke ſo well *favoured* in our *eyes*, as it did, it will make us, while we live, have a leſſe liking to looke toward it, as being the onely *procurer* and *cauſe* of this *Croſſe* and this *ſhame*, Nay, not onely, ἀποστρέφειν to turne our *eye* from it, but ἐκκλίνειν to *turne* our *feet* from it too; and to *runne* from, yea to *flie* from it, *quaſi à facie Colubri*, as from the *face of a Serpent*.

At leaſt-wiſe, if not to *runne from* it, not to *runne* to it, as we have: to *naile* downe our *feet* from *running* to ſinne, and our *hands* from committing *ſinne*, and (in a word) have Saint *Peters* practice of the *Paſſion*, to *Ceaſe from ſinn*. This *abſtractive force* we ſhall find and feele: it will draw us from the delights of ſinne. And nor only draw us from that, but draw from us too, ſomething; make ſome *teares* to runne from us, or (if we be *dry-eyed*, that not them, yet) make ſome *ſighs of devotion*, ſome *thoughts* of *grace*, ſome *kind* of *thankfull acknowledgments* to iſſue from our ſoules. Either by way of *compaſsion*, as *feeling* that, He then *felt*; or by way of *compunction*, as *finding* our ſelves in the number of the *parties*, for whom He felt them. It is a proper effect of our view of the *Paſsion*, this (as S. *Luke* ſets it downe, at the very place where he termes it θεωρίαν) that they returned from it *ſmiting their breaſts* as having ſeene a *doleſull Spectacle*, *themſelves the cauſe of it*. 1 Pet. 4. 1. Luk. 23. 48.

Now, as the *looking from*, worketh a *moving from*; ſo doth the *looking to*, a *mooving to*.

For, firſt, who is there that can looke unto thoſe *hands* and *feet*, that *head* and that *heart* of His, that endured all this, but muſt *primâ facie* at the firſt ſight ſee and ſay, *Ecce quomodò dilexit nos*? If the *Iewes* (that ſtood by) ſayd truly of Him at *Lazarus grave*, *Ecce quomodo dilexit eum*! when He *ſhed* but a few *tears* out of His *eyes*; how much more truly may it be ſaid of us, *Ecce quomodò dilexit eos*! for whom he hath *ſhed both water and bloud*; yea, even from His *heart*, and that in ſuch plenty? And He loving us ſo, if our *hearts* be not *iron*; yea, if they be *iron*, they cannot chuſe but feele the *magneticall force* of this *load ſtone*. For, to a *load-ſtone* doth Hee reſemble Himſelfe, when He ſaith of Himſelfe, *Were I once lift up, Omnia trahan ad me*. This *vertue attractive* is in this *ſight*, to draw our *love* to it. Ioh. 11. 36. Ioh. 12. 32.

With which (as it were the *needle*) our *faith* being but touched will ſtir ſtraight. We cannot but turne to *Him*, and truſt in *him*, that ſo many waies hath ſhewed Himſelfe ſo true unto us. *Quando amor confirmatur, fides inchoatur* (ſaith S. *Ambroſe*:) Prove to us, of any, that he *loves* us indeed, and we ſhall truſt him *ſtraight*, without any more adoe: wee ſhall *beleeve* any good affirm'd of him. And what is there (tell me) any where affirm'd of

CHRIST

CHRIST to-us-ward, but this *love* of his, being *believed*, will make it *credible*,

Iam. 2. 22. Now, our *faith* is made perfect by *workes*, or *well-doing* (ſaith S. *Iames*:) it will therefore ſet us in a courſe of them. Of which, every vertue is a *ſtadium*, and every *act*, a *ſtepp* toward the *end* of our *race*. *Beginning* at *humility*, Phil. 2. 5. the vertue of the firſt ſetting out. *Let the ſame mind be in you, that was in* CHRIST IESUS, *who humbled himſelfe*: and ſo proceeding from *vertue* to *vertue*, till we come to *patience* and *perſeverance*, that keepe the *gole end*. 1 Pet. 5. 10. So ſaith S. *Peter*, *Modicũ paſſos perficiet*, ſuffering ſomewhat more or leſſe, ſome *croſſing*, if not the *Croſſe*; ſome evill report, though not *ſhame*; So, and no otherwiſe we ſhall come to our *race end*; our *finall perfection*.

And, as the reſt move us, if we ſtand ſtill, to *runne*: So, if we *runne* already, theſe two (*Patience* and *Perſeverance*) *Patience* will make us, for all our encounters Ver. 3. μὴ κάμνειν (ſaith the *Apoſtle* in the next verſe) *not to be weary*; Not in our *minds*; though in our *bodies* we be: And *Perſeverance* will make us μὴ ἐκλύεσθαι, not to *faint* or *tire*, though the time ſeeme long and never ſo tedious: (Both theſe, in the Verſe following) But, hold on our courſe till we finiſh it, even till we come to Him, who was not onely *Author* but *Finiſher*, who held out, till he came to *Conſummatum eſt*. And Gal. 5. 7. ſo muſt we finiſh, not *ſtadium*, but *dolichum*: not like thoſe, of whom it was ſaid, *Currebatis benè*, ye did well for a ſtart; but like our *Apoſtle*, that 2. Tim. 4. 7. ſaid (and ſaid truely) of himſelfe, *Curſum conſummavi*, *I have finiſhed my courſe*, *I have held out to the very end*.

3 That we faint not.

And in this, in the *Praxis* of our firſt *theorie* or *ſight* of our *love*. But our *love* without *hope* is but faint: That then, with better heart we may thus doe, and beſtirre our ſelves, it will not be amiſſe, once more to lift up our *eyes*, and the *ſecond time* to *looke on Him*. We have not ſeene the *end*: the *Croſſe* is not the *end*: There is a *better end* then ſo, *And is ſet downe in the Throne*. As the *Prophet* ſaw him, we have ſeen him: in ſuch caſe, as we were ready to *hide our faces*, at *him*, and his *ſight*. Heer is a *new ſight*: as the *Evangeliſt* ſaw him, ſo we now may: even his *glory* as the [a] *glory of the onely begotten* SONNE *of* GOD. [b] *Ecce homo*, *Pilat's ſight* we have ſeene: [c] *Ecce Dominus & Deus meus*, S. *Thomas*'s ſight, we now ſhall. The former in his *hanging* on the *Croſſe*, the *beginning of our faith*. This latter, *ſitting on the throne*, the *conſummation of it*.

[a] Ioh. 1. 14. [b] Ioh. 16. 5. [c] Ioh. 20. 28.

Wherein, there is an ample manner of *hope*, as before of *love*; all being turned in and out. *He ſits* now at eaſe, that before *hung in paine*. Now, *on a throne*, that before *on the Croſſe*, Now, at GOD's *right hand*, that before at Zac. 3. 1. *Satan's left*. (So *Zachary* ſaw him: *Satan on his right hand*, & then muſt he be on *Satan's left*.) All changed: *His Croſſe*, into *eaſe*; his *ſhame*, into *glory*.

Glory and *reſt*, *reſt* and *glory*, are two things that meet not heere in our world. The *glorious* life hath not the *moſt quiet*; and the *quiet life* is (for the moſt part) *inglorious*. He that will have *glory* muſt make accompt

compt to be *deſpiſed* oft, and broken of his *reſt*: and he that loveth his eaſe better; muſt be content with a meane condition farre ſhort of *glory*. *Here* then, theſe meet not; *there* (our *hope* is) they ſhall: even both meet together, and *glorie* and *reſt kiſſe each the other*: So the Prophet calleth it a *glorious reſt*. Eſay. 11.10.

And the *right hand* addeth yet a *degree* further. For, *dextera eſt pars potior*. So that, if there be any *reſt* more *eaſie*, or any *glorie* more *glorious*, then other, there, it is, on that *hand*, on that *ſide*; and He placed in it, in the beſt, in the *chiefeſt*, the fulneſſe of them both. At GOD's *right hand* is not only *power*; *power*, while we be here to protect us with His *might outward*, and to ſupport us with His *grace inward*: but at *His right hand* alſo *is the fullneſſe of joy, for ever* (ſaith the *Pſalme*:) *Ioy*, and the *fullneſſe of joy*, and the *fullneſſe* of it *for evermore*. Pſal. 16.11.

This is meant *by his Seat at the right hand on the Throne*. And the ſame is our *bleſsed hope* alſo, that it is not His *place only* and none but His; but, even *ours* in *expectation* alſo. The *love* of His *Croſſe*, is to us a *pledge* of the *hope of His throne*, or whatſoever els, He hath or is worth. For if GOD have given us CHRIST, and CHRIST thus *given Himſelfe*, what hath GOD, or CHRIST, they will *denie us*? It is the *Apoſtle's* owne deduction. Rom. 8.32.

To put it out of all doubt: heare we His owne promiſe, that never brake his word. *To him that overcommeth*, *will I give to ſit with me in my Throne*. Where to ſit, is the fulneſſe of our deſire, the end of our race, *omnia in omnibus*: and further we cannot goe. Of a *joy* ſett *before Him*, we ſpoke yer-while: here is now a *joy ſett before us*; another manner *joy* then was before Him: The *worſe* was *ſet before Him*; the *better*, *before us*: and this we are to *runne* to. Apoc. 3.21.

Thus do theſe two *theories* (or *ſights*) th'one worke to *love*, th'other to *hope*; both to the well performing of our *courſe*, that in this *Theater*, between the *Saints* joyfully beholding us in our race, and CHRIST at our end ready to receive us, we may fulfill our *courſe with joy*, and be partakers of the *bleſsed reſt* of His moſt *glorious Throne*.

Let us now turne to *Him*, and beſeech *Him* by the *ſight of this day*, by *himſelfe* (firſt) and by his *Croſſe* and *Throne* both (both which He hath ſet before us, th'one to *awake* our *love*, the other to *quicken* our *hope*) that we may this day and ever, lift up your eyes and heads; that we may, this day and ever, carie them in our *eyes* and *hearts*, *look* up to them both: ſo *looke* that we may *love* the one, and *wait* and *hope* for the other: ſo *love* and ſo *hope*, that by them both we may *move*, and that *ſwiftly*, even *runne* to Him; and *running* not *faint*, but ſo conſtantly *runn*, that we faile not finally to *attaine* the happy fruition of *Himſelfe*, and of the *joy* and *glory* of His *bleſſed Throne*: that ſo we may find & feele Him as this day here, the *Author*; ſo, in that day, there, the *Finiſher of our Faith*, by the ſame our LORD, IESVS CHRIST. *Amen*.

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SERMONS
OF THE
RESURRECTION,
PREACHED
ON
Eaſter-Day.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT *WHITE-HALL*,

On the VI. of *Aprill*, A. D. MDCVI.
being *EASTER-DAY.*

ROM. Chap. VI. Verſ. IX, X, XI.

Scientes, quod CHRISTUS, &c.

Knowing that CHRIST, *being raiſed from the dead, dyeth no more; death hath no more dominion over him.*

For, in that He dyed, He dyed once to ſin: but in that He liveth, He liveth to GOD.

Likewiſe thinke (or account) yee alſo, that yee are dead to ſin, but are alive to GOD, *in* IESVS CHRIST *our* LORD.

THE Scripture is as the Feaſt is; both of them of the *Reſurrection:* And this we may ſafely ſay of it, it is thought by the *Church*, ſo pertinent to the *feaſt*; as it hath ever beene and is appointed to be the very entry of this dayes Service; to be ſounded forth and ſung, firſt of all, and before all, upon this day, as if there were ſome ſpecial correſpondence between the day and it.

Two principall points are ſet downe to us, out of the two principall words in it: One *Scientes* (in the firſt verſe) *Knowing*: the other, *Reputate* (in the laſt verſe) *Compt* your *ſelves*: *Knowing*, and *Compting*: *Knowledge*, and calling our ſelves to *accompt* for our *Knowledge.*

Two points very needfull to be ever joyntly called upon: and more than needfull

for our times, being, that much we *know*, and little we *compt*: oft we heare and when we have heard, small reckoning we make of it. What CHRIST did on *Easter-Day* we know well; what we are then to do, we give no great regard: our *Scientes* is without a *Reputantes*.

Now this Scripture, *ex totâ Substantia*, out of the whole frame of it teacheth us otherwise, that Christian *knowledge* is not a *knowledge* without all manner of *accompt*; but that we are *accomptants* for it: that we are to keepe an *Audite* of what we heare, and take *accompt* of our selves of what we have learned. Λογίζεσθε, is an *Auditors* terme: thence the HOLY GHOST hath taken it; and would have us to bee *Auditors* in both Senses.

And this to be generall, in whatsoever we *know*: But specially, in our *knowledge* touching this *Feast* of CHRISTS *Resurrection*; where there are speciall words for it in the *Text*, where in expresse termes an accompt is called for at our hands as an essentiall duty of the Day. The *benefit*, wee remember, is so great; the *Feast*, wee hold so high; as, though at other times we might be forborne, yet on this day, we may not.

Now the Summe of our *accompt* is set down in these words [*Similiter & vos:*] that we fashion our selves *like* to CHRIST, dying and rising: cast our selves in the same moulds; expresse Him, in both, as neere as we can. Verse. 11.

To *accompt of* the se, first: that is to *accompt* our selves bound, so to do.

To *accompt for* these, second: that is, to *accompt* with our selves, whether wee doe so.

First, to *accompt* our selves bound, thus to doe: resolving thus within our selves; that to heare a Sermon of the *Resurrection*, is nothing; to keepe a feast of the *Resurrection* is as much, except it end in *Similiter & vos*. *Nisi* (saith S. *Gregory*) *quod de more celebratur, etiam quoad mores exprimatur*, Vnlesse we expresse the *matter* of the *Feast* in the forme of our lives; Vnlesse, as He *from the grave*, So we *from sin*: and live to *godlinesse*, as He unto GOD.

Then to *accompt* with our selves, whether we doe thus: that is, to sit downe and reflect upon the Sermons wee heare, and the feasts we keepe; how, by knowing CHRISTS *death we die to sin*; how, by *knowing His Resurrection*, we *live to* GOD; how our estate in soule is bettered: how the fruit of the words we heare, and the feasts we keepe, do abound daily toward our *accompt* against the great *Audite*. And this to be our *accompt*, every *Easter*-day.

The Division Of these two points, the former is in the two first verses, what we must *know*: the latter, is in the last, what we must *accompt* for. And they bee joyned with *Similiter*: to shew us, they be and must be, of equall and like regard: and we, as *know*; So *accompt*.

But because, our *knowing* is the ground of our *accompt*, the Apostle beginneth with *knowledge*. And so must we.

I *Knowledge*, in all learning, is of two sorts: [1] *Rerum*, or [2] *Causarum*, ὅτι, or διότι, *That*, or, *in that*. The former is in the first Verse: *Knowing that* CHRIST, *&c.* The latter in the Second: *For in that, &c.* And because we cannot cast up a *Summe*, except we have a *particular*; the Apostle giveth us a Particular of either: A particu-
1 lar of our *Knowledge*, *Quoad res*; which consisteth of these three: 1. That *Christ is*
2 *risen from the dead*. 2. That now, *He dieth not*. 3. That *from hence-forth death hath no dominion over Him*. All, in the first Verse. Then a particular of our *Knowledge*, *Quoad causas*. The cause [1] of His *death*, sin, *He dyed to sin*: [2] Of His *life*, God, *He liveth to God*. [3] And both these, but *once* for all. All in the second Verse.

II Then followeth our *Accompt* (in the third Verse.) Wherein we consider first;
1 [1] The *Charge*; [2] And then the Discharge. 1. The charge first, *Similiter & vos*: That we be like to CHRIST. And then, wherein: [1] *Like*, in *dying to sin*; [2] *Like* in *living to* GOD. Which are the two moulds, wherin we are to be cast, that we may come forth
2 *like Him*. This is the *Charge*: 2. And last of all, the *meanes* we have to helpe us to *discharge* it, in the last words: *in* CHRIST JESU *our* LORD.

Before

BEfore we take view of the two *Particulars*, it will not bee amiſſe to make a little ſtay at *Scientes*, the firſt word: becauſe it is the ground of all the reſt. *Knowing that Chriſt is riſen.* This, the *Apoſtle* ſaith, the *Romans* did: *knowing*. Did know himſelfe (indeed) that *Chriſt was riſen*, for he ſaw Him. But how knew the *Romans*, or how know we? No other way than by *relation*, either they or we: but yet we, much better, than they: I ſay, by *relation*, in the nature of a *verdict*, of them that had *ſeene* Him, even *Cephas* and the *twelve*; which is a full Jurie, able to find any matter of fact, and to give up a *verdict* in it. And that CHRIST is *riſen* is matter of fact. But, if twelve will not ſerve in this matter of fact (which in all other matters with us, will) if a greater *Enqueſt* far, if *five hundred* will ſerve, you may have ſo many; for, of *more than five hundred at once*, was He ſeene; *many of them then living* ready to give up the ſame *verdict*, and to ſay the ſame upon their oathes. 1 Cor 15. 6.

I
Our *Knowing*: The *Meanes* of it.

But to ſettle a *knowledge*, the *number* moveth not ſo much, as the *qualitie* of the *Parties*. If they were perſons credulous, light of beliefe, they may well be challenged; if they took not the way to ground their *knowledge* aright. That is (ever) beſt knowne, that is moſt doubted of: And never was matter carried with more ſcruple, and ſlowneſſe of beliefe, with more doubts and difficulties, than was this of *Chriſts riſing*. *Mary Magdalen* ſaw it firſt, and reported it: They *believed her not*. The *two that went to Emaus*, they alſo reported it: They believed them not. Divers *women* together ſaw him, and came and told them: their words ſeemed to them ἀῤῥᾳ, an idle fained fond tale. They all ſaw Him; and even ſeeing Him, yet they *doubted*. When they were put out of doubt, and told it but to one that hapned to bee abſent (it was S. *Thomas*;) you know, how peremptorie he was: *Not bee, unleſſe he might not only ſee with his eyes, but feele with his fingers, and put in his hand into His ſide*. And all this he did. S. *Auguſtine* ſaith well, *Profectò valde dubitatum eſt ab illis, ne dubitaretur à nobis*: All this doubting was by them made, that we might be out of doubt, and *know*, that *Chriſt is riſen*. Mark. 16. 11. Luk. 24. 13. 16. 11. 36. Ioh. 20. 25. 27. 28.

Sure they tooke the right courſe to *know* it certainly: and certainly they did *know* it, as appeareth. For never was thing knowne in this world, ſo confidently, conſtantly, certainely teſtified, as was this, that CHRIST *is riſen*. By teſtifying it, they got nothing in the earth. Got nothing? Nay, they loſt by it: their living, their life, all they had to loſe. They might have ſaved all, and but ſaid nothing. So certaine they were; ſo certainly they did *accompt* of their *knowing*; they could not be got from it: but to their very laſt breath, to the very laſt drop of their blood, bare witneſſe to the truth of this Article: and choſe rather to lay downe their lives, and to take their death, than to deny; nay, than not to affirme His *riſing from death*. And thus did they know, and knowing, teſtifie; and by their teſtimonie came the *Romans* to their knowing: and ſo doe we. But (as I ſaid before) we, to a much ſurer *knowing* than they, For, when this was written, the whole world ſtopt their eares, at this report; would not endure, to heare them; ſtood out mainly againſt them. The *Reſurrection!* why, it was with the *Grecians* at *Athens*, χλεύασμα a very *skorne*. The *Reſurrection!* why, it was with *Feſtus* the great *Roman*, μανία, a ſickneſſe of the braine, a plaine phrenſie. That world that then was, and long after, in ſuch oppoſition, is ſince come in: and (upon better examination of the matter, ſo ſtrangely teſtified, with ſo many thouſand lives of men (to ſay the leaſt of them) ſad, and ſober) hath taken notice of it, and both *knowne* and acknowledged the truth of it. It was well fore-told by S. *Iohn*, *hæc eſt victoria, quæ vincit mundum, fides veſtra*. It is proved true ſince: That this *faith of Chriſts riſing* hath made a conqueſt of the whole world. So that after all the world hath taken *knowledg* of it, we come to know it. And ſo more full to us, than to them, is this *Scientes knowing*. Now to our *particulars*: what we know. Act. 17. 32. 26. 24. 1 Ioh. 5. 4.

2 The *Particulars Quoad nos.*
1 That *Christ is risen from the dead.*

Our first particular is: That CHRIST *is risen from the dead.* Properly, we are said to *rise* from a *fall*: and from *death*, rather to *revive*. Yet the *Apostle* rather useth the terme of *rising* than *reviving*, as serving better to set forth his purpose. That *death* is a *fall* wee doubt not: that it came with a *fall*, the *fall* of *Adam*. But, what manner of *fall*? for it hath beene holden a *fall*, from whence is no *rising*. But, by CHRISTS *rising* it falls out to be a fall, that wee may fall, and yet *get up* againe. For, if CHRIST be risen from it, then is there a *rising*; if a *rising* of one, then may there be of another: If He be *risen* in our *nature*, then is our *nature risen*; and if our nature be, our persons may be. Especially seeing (as the *Apostle*, in the fourth Verse before hath told us) He, and we, are σύμφυτοι, that is, so *grafted*, one into the other, that He is part of us, and we of Him: So that (as S. *Bernard* well observeth,) *Christus etsi solus resurrexit, tamen non totus*, That CHRIST, though he be risen *only*, yet he is not risen *wholly*, or all, till we be risen too. He is but risen in part: and that He may *rise* all, we must *rise from death also*.

This then we know first; That *death* is not a *fall* like that of *Pharaoh*, into the Sea, that *sunke downe* like a lumpe of leade into the *bottome*, and never came up more: but a fall like that of *Ionas*, into the *Sea*, who was received by a *Fish*, and after *cast up againe*. It is our Saviour CHRISTS own *Simile*. A fall, not like that of the *Angels* into the *bottomlesse pit*, there to stay for ever: but like to that of men into their *beds*, when they make accompt to *stand up* againe. A *fall*, not as of a *logg* or *stone*, to the *ground*, which where it falleth, there it lyeth still; but, as of a *Wheat corn*, *into the ground*, which is *quickned* and *springeth up againe*.

Exod 15 10.
Ion. 1. 17. 2.10.
Matth. 12. 40. 25.41.
Esay 26,19.
1 Cor. 15. 36.

The very word which the *Apostle* useth (ἐγερθεί,) implyeth the two latter; 1 either of a *fall* into a *bed* in our chamber; where though we lye (to see to) little better than dead for a time; yet in the morning we awake and *stand up* notwithstanding. 2 Or of a *fall* into a *bed in our garden*: where though the seed putrifie and come to nothing, yet we looke to see it shoot forth anew in the *Spring*. Which *Spring* is (as *Tertullian* well calleth it) the very *resurrection* of the yeare: and CHRISTS *resurrection* falleth well with it: And it is saith he no way consonant to reason, that man, for whom all things spring and rise againe, should not have his *spring* and *rising* too. But, he shall have them, we doubt not, by this daies worke. He that this day did *rise*, and *rising* was seene of *Mary Magdalen* in the likenesse of a *Gardiner*: this *Gardiner* will looke to it, that *man* shall have his *spring*. He will (saith the *Prophet*) *drop upon us a dew like the dew of herbs, and the earth shall yeeld forth her dead*: And so, as CHRIST *is risen from the dead*, even so shall we,

Joh. 20. 15.
Esay 26. 19.

1 That *Christ now dieth not.*

Our second Particular is: that as He is *risen*; so, *now He dyeth not*. Which is no idle addition, but hath his force and *Emphasis*. For, one thing it is, to *rise from the dead*; and another, *not to dye any more*. The *Widdowes sonne of Naim*; the *Rulers daughter of the Synagogue*; *Lazarus*; all these *rose againe from death*, yet they died afterward; But, CHRIST *rising from the dead, dieth no more*. These two are sensibly different, *Lazarus resurrection*, and CHRISTS: and this second is (sure) a higher degree than the former. If we rise, as they did, that wee returne to this same mortall life of ours, againe; this very mortalitie of ours, will be to us as the prisoners *chaine* he escapes away withall, by it we shall be pulled backe againe, though we should rise a thousand times. Wee must therefore so rise, as CHRIST, that our *resurrection* be not *reditus*, but *transitus*; not a returning backe to the same life, but a passing over to a new. *Transivit de morte ad vitam* (saith he.) The very *Feast* it selfe puts us in minde of as much: It is *Pascha* (that is) the *Passeover*, not a comming backe to the same Land of *Egypt*: but a passing *over* to a better, the *land of Promise*; whither CHRIST *our Passeover* is passed before us, and shall in His good time, give us passage after him. the *Apostle* expresseth it best, where he saith, that CHRIST by His *rising* hath *abolished death*, and *brought to light life and immortalitie*: not *life* alone, but *life* and *immortalitie*: which is this our second particular. *Risen*, and risen *to dye no more*, because risen to *life*, to *life immortall*.

Luke 7. 11. 14. 8. 54.
Ioh. 11. 43.
Ioh. 5. 24.
Deut. 17. 16.
1 Cor. 5. 7.
2 Tim. 1. 10.

But

But, the third is yet beyond both theſe: more worth the knowing, more worthy our accompt: *death hath no more dominion over Him.* Where, as we before ſaid, one thing it was to *riſe againe*, another to *die no more*: ſo ſay we now; it is one thing *not to die*: another not to be under *the dominion of death*: For *death*, and *deaths dominion* are two different things. *Death* it ſelfe is nothing elſe, but the very ſeparation of the life from the body: *deaths dominion*, a thing of a farre larger extent. By which word (of *dominion*) the *Apoſtle* would have us to conceive of death, as of ſome great LORD, having ſome large *Signiorie*: Even as three ſeverall times (in the *Chapter* before he ſaith) *Regnavit mors*, *death reigned*; as if *death* were ſome mightie *Monarch*, having ſome great *dominions* under him. And ſo it is: For looke how many *dangers*, how many *diſeaſes*, *ſorrowes*, *calamities*, *miſeries* there be of this mortall life: how many *paines*, *perils*, *ſnares of death*; ſo many ſeverall provinces are there of this *dominion*. In all which, or ſome of them, while we live we ſtill are under the juriſdiction and arreſt of death, all the daies of our life. And ſay that wee ſcape them all, and none of them happen to us, yet live we ſtill under feare of them, and that is *deaths dominion* too. For he is (as *Iob* calleth him) *Rex pavoris*, *King of feare*. And, when wee are out of this life too; unleſſe wee pertaine to CHRIST and His *Reſurrection*, we are not out of his *dominion* neither. For *Hell* it ſelfe is *ſecunda mors* (ſo termed by S. *Iohn*) the *ſecond death*, or ſecond part of *deaths dominion*.

3 That *from henceforth death hath no more dominion over him*

Veſ. 14. 17. 21.

Iob. 18. 14.

Apoc. 20. 14. 21. 8.

Now, who is there that would deſire to *riſe* againe to this life, yea, though it were immortall, to be ſtill under this *dominion of death* here; ſtill ſubject, ſtill liable to the *aches* and *paines*, to the *griefes and gripings*, to the manifold miſeries of this *vale* of the *ſhadow of death*? But then, the other, the ſecond region of *death*, the ſecond part of his *dominion* who can endure once to be there? There they ſeek and wiſh for *death*, and *death flyeth from them*.

Verily, *riſing* is not enough; riſing, *not to dye againe* is not enough, except wee may be quit of this *dominion*, and rid of that, which we either feele or feare, all our life long. Therefore doth the *Apoſtle* adde (and ſo it was needfull, hee ſhould) *death hath no dominion over Him.* *No dominion over Him?* No; for Hee, *dominion* over it. For, leſt any might ſurmiſe, He might breake through ſome Wall, or get out at ſome window, and ſo ſteale *a reſurrection*, or caſually come to it; Hee tels them, no: it is not ſo.: *Ecce claves mortis & inferni*: *ſee here the keyes both of the firſt and ſecond death.* Which is a plaine proofe, He hath maſtered, and got the *dominion over both death, and him that hath the power of death, that is the divell.* Both are *ſwallowed up in victorie*, and neither *death* any more *ſting*, nor *hell* any more *dominion*. *Sed ad Dominum Deum noſtrum ſpectant exitus mortis*: But now unto GOD our LORD belong *the iſſues of death*: the *keyes* are at His girdle; Hee can let out as many as He liſt.

Apoc. 1. 18.

1 Cor. 15. 55.

Pſal. 68. 20.

This eſtate is it, which he calleth *Coronam vitæ*; not *life* alone, but the *Crowne of life*, or a life crowned with immunitie of feare of any evill, ever to befall us. This is it which (in the next *verſe*) he calleth living unto GOD, the eſtate of the *children* of the *reſurrection*, to be the *ſons* of GOD, equall to the *Angels*, ſubject to no part of *deaths dominion*, but living in ſecurity, joy and bliſſe for ever.

Apoc. 2. 10.

Verſ. 12.

And now is our particular full. [1] *Riſing* to *life* firſt; [2] and *life freed from death*, and ſo *immortall*; [3] and then *exempt from the dominion of death*, and every part of it; and ſo happy and bleſſed. *Riſe again*; ſo may *Lazarus*, or any mortall man do; that is not it. *Riſe* againe *to life immortall*: ſo ſhall all doe in the end, as well the unjuſt, as the juſt; that is not it. But; *riſe* againe to *life immortall*, with *freedome from* all *miſerie*, to *live* to, and *with* GOD in all joy and glorie evermore, that is it; that is CHRIST'S *Reſurrection*. *Et tu* (ſaith St. *Auguſtine*) *ſpera talem reſurrectionem, & propter hoc eſto Chriſtianus*, Live in *hope* of ſuch a *reſurrection*, and for this hopes ſake, carrie thy ſelfe as a *Chriſtian*. Thus have we our particular, of that we are to know touching CHRIST *riſen*.

And now we know all theſe, yet doe we not *accompt* our ſelves to *know* them per-

2 fectly, untill we alſo know the reaſon of them. And the *Romans* were a people, that loved to ſee the *ground* of that they received, and not the bare *Articles* alone. Indeed, it might trouble them, why CHRIST ſhould need thus to *riſe againe*, becauſe they ſaw no reaſon, why He ſhould need *dye*. The truth is, we cannot ſpeake of *riſing* well, without mention of the *terminus à quo*, from whence He *roſe*. By meanes whereof, theſe two, 1 CHRIRTS *dying*, and 2 His *riſing* are ſo linked together, and their *Audites* ſo intangled one with another, as it is very hard to ſever them. And this you ſhall obſerve, the *Apoſtle* never goeth about to do it, but ſtill (as it were of purpoſe) ſuffers one to draw in the other continually. It is not here alone, but all over his *Epiſtles*; ever they run together, as if he were loth to mention one without the other.

1 And it cannot be denyed, but that their joyning ſerveth to many great good purpoſes. Theſe two, 1 His *Death*, and 2 His *riſing*, they ſhew His two natures, *Humane* and *Divine*: 1 His *Humane* nature and weakneſſe, in *dying*, 2 His *Divine* nature and
2 power, in *riſing* againe. 2. Theſe ſhew his two *Offices*; His *Prieſthood* and His *Kingdome*. 1 His Prieſthood, in the *ſacrifice* of His *Death*: 2 His Kingdome, in the
3 *glorie of His reſurrection*. 3. They ſet before us, His two maine *Benefits*, 1 *Interitum mortis*, and 2 *Principium vitæ*. 1 His *death*, the death of *death*; 2 His *riſing*, the reviving *of life* againe: the one, what He had ranſomed us from, the other, what He had
4 purchaſed for us. 4. They ſerve as two Moulds, wherein our lives are to be caſt, that the daies of our vanitie may be faſhioned to the likeneſſe of the SONNE of GOD: which are our two *duties*, that we are to render, for thoſe two *benefits* proceeding from the two *offices* of His two *natures* conjoyned. In a word: they are not well to be ſundred; for when they are thus joyned, they are the abridgement of the whole *Goſpell*.

1 The cauſe of His *dying*. 1 His dying *once*.

Of them both then briefly. Of His *dying* firſt: in that He dyed, He *died once to ſin*: Why dyed he *once*, and why *but once? Once he dyed to ſinne*, that is, *ſin* was the cauſe, He was to *dye once*. As in ſaying, *He liveth to God*, we ſay, GOD is the *cauſe* of His *life*: ſo in ſaying, *He dyed to ſin*, we ſay, *ſin* was the *cauſe* of His *death*. GOD, of His *riſing*: *ſin*, of His *fall*. And look how the *Reſurrection* leadeth us to *death*; even as naturally doth *death*, unto *ſin*, *the ſting of death*.

To ſin then He *died*: Not ſimply to ſin; but with reference to us. For, a *death* leadeth us to *ſin*; ſo doth *ſin* to *ſinners*, that is, to our ſelves: And ſo will the oppoſition be more cleere and full: He *liveth unto God*; He died unto *men*. With reference
Eſay 9.6. (I ſay) to us. For firſt, *He dyed unto us*: and if it be true, that *Puer natus eſt nobis*, it is as true, that *Vir mortuus eſt nobis*: If being a *child*, He was *borne* to us; becomming a *man*, *he dyed to us*. Both are true.

To us then firſt, *He dyed*, becauſe He would ſave *us*. *To ſin*, ſecondly; becauſe elſe He could not ſave us. Yes, He could have ſaved us, and never dyed for us, *ex plenitudine poteſtatis*, by his abſolute power, if He would have taken that way. That way, He would not; but proceed by way of *Iuſtice*; doe all, by way of *Iuſtice*. And, by *Iuſtice*, *Sin* muſt have *death*; *death*, *our death*; for the *ſin* was ours. It was we, that were *to die to ſinne*. But, if wee had *dyed to ſinne*, we had periſhed in ſin; periſhed here, and periſhed everlaſtingly. That, His love to us could not endure: that wee ſhould ſo periſh. Therefore, as in *Iuſtice* He juſtly might, He tooke upon Him our debt of *ſinne*, and ſaid (as the *Fathers* apply that ſpeech of His) *Sinite abire hos*, let theſe
Ioh. 18.8. goe their wayes. And ſo, that wee might not dye to *ſinne*, He did. We ſee, Why He died *once*.

2 And *but once* Ioh. 1.29. Act. 3.19. Heb. 9.28.

Why *but once?* becauſe *once* was enough, *ad auferenda* (ſaith S. *Iohn*;) *ad abolenda* (ſaith S. *Peter*;) *ad exhaurienda* (ſaith S. *Paul*) *To take away*: *To aboliſh*: *To drink dry*, and utterly *to exhauſt* all the *ſins*, of all the *ſinners*, of all the world. The excellency of His *Perſon* that performed it, was ſuch; The excellencie of the *obedience*, that he performed, ſuch; the excellencie both of His *humilitie* and *charitie* wherewith He performed it, ſuch; and of ſuch value every of them; (and all of them much more;) as made, that His *once dying*, was *ſatis ſuperque*, enough, and enough again:

which

which made the *Prophet* call it, *copioſam Redemptionem*, a *plenteous Redemption*. But the *Apoſtle* he goeth beyond all, in expreſſing this: in one place terming it ὑπερβάλλων, in another περισσεύων, in another περισσεύων: *mercy*, rich, *exceeding*, *grace overabounding*, nay *grace ſuperfluous* (for ſo is περισσεύων:) and *ſuperfluous* is *enough and to ſpare*; ſuperfluous is (cleerely) *enough* and *more than enough*. *Once dying* then, being more than enough, no reaſon He ſhould die more than once. That, of His death. Eph. 2. 7. Eph. 1. 8. 1 Tim. 1. 14.

Now of His life: *He liveth unto* GOD. The Rigour of the *law* being fully ſatisfied by His *death*: then was He no longer juſtly, but wrongfully detained by *death*: As therefore, by the power He had, He laid downe His *life*, ſo He tooke it againe, and *roſe againe from the dead*. And not only *roſe* Himſelfe; But, in one concurrent action, GOD, who had by His death, received full ſatisfaction, reached Him (as it were) His hand, and raiſed Him to life. The Apoſtles word ἐγερθείς, in the native force doth more properly ſignifie, *rayſed by another*, than *riſen* by Himſelfe. And is ſo uſed, to ſhew, it was done, not only by the power of the *Sonne*, but by the *will*, conſent, and co-operation of the *Father*; and He the cauſe of it, who for the *over-abundant* merit of His *death*, and His *humbling Himſelf*, and *becomming obedient to death, even the death of the Croſſe*, not only *rayſed Him*, but *propter hoc*, even *for that cauſe, exalted Him alſo*, to live with Him, in joy and glory for ever. For, as when He lived to man, He lived to much miſery; ſo, now He *liveth to* GOD, He liveth in all felicity. This part being oppoſitely ſet downe to the former: *living*, to exclude *dying againe*; *living to God*, to exclude *deaths dominion*, and all things pertaining to it. For, as with GOD is *life, and the fountaine of life*, againſt *death*; (even the *fountaine of life* ever failing, but ever renewing to all eternity:) ſo with Him alſo, is *torrens delictarum*, a maine *river of pleaſures*, even *pleaſures for evermore*; never ebbing, but ever flowing, to all contentment; againſt the *miſeries* belonging to *deaths dominion*. And there He *liveth* thus: not now, as the *Sonne of* GOD, as He lived before all worlds, but as the *Sonne of man*, in the right of our nature: to eſtate us, in this life, in the hope of a *reverſion*; and in the life to come, in perfect and full poſſeſſion of His owne, and His *Fathers* bliſſe and happineſſe: when we ſhall alſo *live to* GOD, and GOD *be all in all*; which is the higheſt pitch of all our *hope*. We ſee then, His *dying* and *riſing*, and the grounds of both: And thus have we the *totall* of our *Scientes*. 2 The cauſe of His *living*. Phil. 2. 8, 9. Phil. 3. 6. 10

II.

Now followeth our *accompt*. An *accompt* is either of what is *comming to us*, and that we like well: or what is *going from us*, and that is not ſo pleaſing. *Comming to us*, I call matter of *benefit*: *Going from us*, matter of *duty*: where (I doubt) many an expectation will be deceived, making *accompt* to heare from the *reſurrection* matter of *benefit*, onely to *come in*, where the *Apoſtle* calleth us to *accompt* for matter of *duty* which is to goe from us.

Our *Accompt*. 1 Of our *commings in*; the *benefit*.

An *accompt* there is growing to us by *Chriſts riſing*, of matter of *benefit* and comfort: ſuch an one there is, and we have touched it before. The hope of gaining a better life, which groweth from *Chriſts riſing*, is our comfort againſt the feare of loſing this. Thus doe we comfort our ſelves againſt our deaths: *Now bleſſed be* GOD *that hath regenerated us to a lively hope, by the reſurrection of Ieſus Chriſt*: Thus doe we comfort our ſelves againſt our friends death; *Comfort your ſelves one another* (ſaith the Apoſtle,) with theſe words: what words be they? Even thoſe of our SAVIOUR in the *Goſpell*, *Reſurget frater tuus*, *Thy brother* (or *thy Father*, or *thy friend*) *ſhall riſe againe*. And not onely againſt *death*, but even againſt all the *miſeries of this life*: It was *Iobs* comfort on the dung-hill: well yet, *videbo Deum in carne mea*: *I ſhall ſee God in my fleſh*. And not in our miſeries alone, but when we do well, and no man reſpecteth us for it: It is the *Apoſtles* concluſion of the *Chapter* of the *reſurrection*: Be of good cheere yet, *labor veſter non erit inanis in Domino*: your *labour is not in vaine in the* Lord: you ſhall have your reward at the *reſurrection of the juſt*. All theſe wayes, comfort commeth unto us, by it, 2 Pet. 1. 3. 1 Theſ. 4. 18. Ioh. 11. 23. Iob 19. 25. 1 Cor. 15. 58.

But

2 Of our *going out.*
1 The duty of charge.

But this of ours is another manner of *accompt*, of *duty* to go from us, and to be answered by us. And such an one there is too, and we must reckon of it. I adde, that this here is our first accompt; you see it here called for, in the *Epistle to the Romanes*; the other commeth after, in the *Epistle to the Corinthians*.

In very deed, this of ours is the key to the other, and we shall never finde sound comfort of that, unlesse wee doe first well passe this *accompt* here. It is (I say) first, because it is present, and concerneth our soules, even here in this life. The other is future, and toucheth but our *bodies*, and that in the life to come. It is an errour certainly, which runneth in mens heads, when they heare of the *resurrection* to conceive of it,

Colos. 3. 1. as of a matter meerely future, and not to take place till the later day. Not onely *Christ is risen*, but if all be, as it should be, *We are alreadie risen with him*, (saith the

Apoc. 20. 6. *Apostle*, in the Epistle this day, the very first words of it:) and even here now (saith S. *Iohn*,) is there a *first resurrection*, and happie is he that *hath his part in it*. A like errour it is to conceit the *Resurrection* as a thing meerely *corporall*, and no ways to be incident into the *Spirit* or *Soule*, at all. The *Apostle* hath alreadie given us an *Item* to the

Chap. 4. 25. contrary, in the end of the fourth *Chapter* before: Where he saith; *He rose againe for our justification*: and, *Iustification* is a matter spirituall: *Iustificatus est spiritu*, (saith the

1 Tim. 3. 16. *Apostle*) of *Christ* Himselfe. Verily, here must the *spirit rise to grace*, or else neither the *body* nor it shall there *rise to glory*. This then is our first *accompt*; that accompt of ours, which presently is to be passed, and out of hand; this is it, which first we must take order for.

I
To be *like* CHRIST.

The Summe or charge of which accompt, is set downe in these words, *Similiter & vos*: That wee bee like *Christ*, carrie His *Image* who is *heavenly*, as we have carried the Image of the *earthly*. *Be conformed to His likenesse*; That what *Christ* hath wrought for us, the like be wrought in us: What, wrought for us, by His *flesh*; the like wrought in us, by His *Spirit*. It is a *Maxime* or maine ground, in all the *Fathers*, that such an *accompt* must be: The former, what *Christ* hath wrought *for* us, *Deus reputat nobis*, *God* accompteth to us: For the latter, what *Christ* hath wrought *in us*; *Reputate vos*, we must *accompt to God*. And, that is, *Similiter & vos*, that we fashion our selves like Him.

1 *In dying to sin* Eph. 5. 1. 1 Pet. 2. 21. 1 Pet. 1. 3.

Like Him, in as many points, as we may: but namely, and expresly, in these two here set downe, [1] *In dying to sinne*, [2] *In living unto God*, in these two first: and then secondly, in doing both these, ἐφάπαξ, but once, for all.

Like Him in these two: [1] In His *dying*. For He died not only to *offer a sacrifice* for us (saith S. *Paul*) but also *to leave an example* to us (saith S. *Peter*.) That example are we to be *like*. [2] *In his rising*. For he arose, not only that we might be *regenerated to a lively hope*, saith Saint *Peter*: but also, that wee might bee *grafted into the similitude of His Resurrection*; saith S. *Paul*, a little before, in the *fifth verse* of this very *Chapter*: That *Similitude* are we to resemble. So have we the exemplary part of both these, whereunto we are to frame our *Similiter & vos*.

Verse 2. *He dyed to sin*, there is our patterne: Our first accompt, must be *Compt your selves dead to sin*. And that we do, when, there is neither *action*, nor *affection*, nor any signe of *life*, in us, *toward sin*; no more than in a dead body: when, as men *crucified* (which is not only His *death*, but the kinde of His *death* too) we neither move *hand*, nor stir *foot*, toward it: both, are *nayled* downe, fast. In a word, to *dye to sin* (with S. *Paul* here) is to *cease from sin* (with S. *Peter*, 1 *Pet.* 4. 1.)

To *cease from sin* (I say) understanding by sin, not from *sin* altogether (that is a higher perfection, than this life will beare) but as the *Apostle* expoundeth himselfe, in the very next words, *Ne regnet peccatum*, that is, from the *dominion of sin*, to cease. For till we be free from *death* it selfe (which in this life we are not) wee shall not bee free from *sinne altogether*: onely wee may come thus farre, *ne regnet*, that sinne *reigne not*; weare not a crowne, sit not in a throne, hold no *Parliaments* within us, give us no *lawes*; in a word (as in the fourth verse before) that we *serve it not*. *To dye*, to the *dominion of sin*; that, by the grace of *God* wee may: and that we must *accompt* for.

Hee

He *liveth to* GOD. There is our *similitude* of His *resurrection*: our second *accompt* must be, Compt your selves *living unto God*. Now, how that is, he hath alreadie told us (in the fourth *verse*) even, to *walke in newnesse of life*. To *walke*, is to move; *moving* is a *vitall action*, and argueth *life*. But, it must not be any *life*; our old will not serve; it must be a new *life*; we must not returne backe to our former course, but passe over to another new conversation. And in a word (as before) to *live to God* (with Saint *Paul* here) is to live *secundum Deum*, *according to God*, *in the Spirit* (with Saint *Peter*, 1 *Pet.* 4.6.) And, then live we *according to Him*, when His *will* is our *law*, His *Word* our *rule*, His *Sons life* our *example*, His *Spirit*, rather than our own *soul*, the *guide* of our actions. Thus shall we be *grafted into the similitude of His Resurrection*. 2 *In living to God.*

Now, this *similitude of the Resurrection*, calleth to my minde, another *similitude* of the *Resurrection*, in this life too, which I finde in Scripture mentioned; it fitteth us well: it will not be amisse, to remember you of it, by the way, it will make us the better willing, to enter into this accompt.

At the time that *Isaac* should have beene *offered* by his Father, *Isaac* was not slain: very neere it he was; there was *fire*, and there was a *knife*, and he was appointed ready to bee a *Sacrifice*. Of which case of his, The *Apostle* in the mention of his Father *Abrahams faith* (*Heb.* 11.) *Abraham* (saith he) by Faith λογίζεσθαι, *made full accompt*, if *Isaac* had beene slaine, GOD *was able to raise Him from the dead*: And even *from the dead* GOD *raised him*, and his Father received him, ἐν παραβολῇ, in a certaine *similitude*, *or after a sort*. Marke that well: *Raising Isaac*, from eminent danger of present death is (with the *Apostle*) a kinde of *Resurrection*. And if it be so, and if the HOLY GHOST warrant us to call that, a kinde of *Resurrection*; how can we, but on this Day, the *Day of the Resurrection*, call to minde, and withall render unto GOD our unfained thankes and praise, for our late *Resurrection* ἐν παραβολῇ, for our kinde of *Resurrection*; He not long since vouchsafed us. Our case, was *Isaac's* case, without doubt: there was *fire*; and instead of a *knife*, there was *powder* enough, and we were designed all of us, and even readie to be *sacrificed*, even *Abraham*, *Isaac*, and all. Certainly if *Isaac's* were, ours *was* a *kinde of Resurrection*: and we so to acknowledge it. We were as neere as he; we were not only within the *Dominion*, but within the *Verge*, nay even within the very *gates of death*. From thence hath GOD raised us, and given us, this yeare, this *similitude* of the *resurrection*, that we might, this day of the *Resurrection* of His *Son*, present him, with this (in the Text) of *rising* to a *new course of life*. Gen. 22. 7. Heb. 11, 19.

And now (to returne to our fashioning our selves, *like to Him*, in these:) As there is a *death naturall*, and a *death Civill*; so is there a death *morall*, both in *Philosophie*, and in *Divinitie*: and, if a *death*, then consequently a *resurrection* too. Every great and notable change, of our course of life, whereby we are not now any longer, the same men, that before we were, be it from the worse to better, or from better to worse, is a *morall death*: *A morall death*, to that, we change from; and a *morall resurrection*, to that we change to. If we change to the better, that is *sins death*: if we alter to the worse, that is *sins Resurrection*: when we *commit sin*, we die, we are dead in sin; when we repent, we *revive againe*: when we repent our selves of our repenting, and *relapse* backe, then sin riseth againe, from the dead: and so *toties quoties*. And even upon these two, as two hinges, turneth our whole life. All our life is spent in one of them.

Now then, that we be not, all our life long, thus off and on, fast or loose, *in docke out nettle*, *and in nettle out docke*: it will behove us once more yet, to looke backe upon our *similiter & vos*; even upon the word ἐφάπαξ, *semel*, once. That is, that wee not only *dye to sin*, *and live to* GOD; but *die* and *live*, as He did, (that is) *once for all*: which is an other abandoning, *once*, of *sinnes dominion*: and a coutinuall constant persisting, in a good course once begun. *Sinnes dominion*, it languisheth sometimes in us, and falleth haply into a *swoune*: but it dieth not quite, once for all. *Grace*, lifteth up the eye, and looketh up a little, and giveth some signe of life; but never 3 And that *once for all.*

never perfectly *receiveth*. O, that *once*, we might come to this; no more *deaths*, no more *resurrections*, but *one*! that, we might *once*, make an end of our daily continuall *recidivations*, to which we are so subject: and, *once*, get past these *pangs* and *qualms* of *godlinesse*, this *righteousnesse*, like the *morning cloud*, which is all we performe: that we might grow habituate, in grace; *radicati & fundati*, rooted and founded in it: ἐρριζωμένοι *steddie*, and ἑδραῖοι never to be removed! that so we might enter into, and passe a good accompt, of this our *Similiter & vos*.

Eph. 3. 17.
1 Cor. 15. vlt.

2 The *discharge* and means of it.
In Jesus Christ our Lord.
2 Cor. 3. 5.

And thus are we come to the *foot of our accompt*, which is our *Onus* or *Charge*, Now we must thinke of our discharge, to goe about it: which maketh the last words no lesse necessarie for us to consider, than all the rest. For what? is it in us, or can we, by our owne power and vertue make up this *accompt*? We cannot (saith the *Apostle:*) nay, we cannot (saith he) λογίζασθαι, make *accompt* of any thing, no not so much as of a *good thought* towards it, as of our selves. If any thinke otherwise, let him but prove his owne *strength a little*, what he can do, he shall be so confounded in it, as he shal change his minde (saith Saint *Augustine*) and see plainly, the *Apostle* had reason, to shut up all, with *In Christo Iesu Domino nostro:* otherwise our accompt will sticke in our hands. Verily to *raise a soule* from the *death of sinne*, is harder, farre harder, than to raise *a dead body*, out of the *dust of death*. S. *Augustine* hath long since defined it: that *Mary Magdalens resurrection in soule*, from her long *lying dead in sin*, was a greater miracle, than her brother *Lazarus resurrection*, that had *lyen foure dayes in his grave*. If *Lazarus* lay dead before us, we would never aslay to raise him our selvs; we know we cannot doe it. If we cannot raise *Lazarus* (that is the easier of the twaine) we shall never *Mary Magdalen* (which is the harder by farre) *out* of Him, or *without* Him, that raised them both.

But, as out of CHRIST, or *without* CHRIST, wee can doe nothing toward this *accompt*: Not, accomplish or bring to perfection; but not doe: not any great or notable summe of it; but nothing at all; (as saith S. *Augustine*, upon *Sine me nihil potestis facere.*) So, in Him, and with Him enabling us to it, we can think good thoughts speak good words, and do good workes, and *die to sin, and live to God*, and all: *Omnia possum* (saith the *Apostle.*) And inable us He will, and can, as not only having *passed* the *resurrection*, but being the *resurrection* it selfe; not only had the *effect* of it *in Himself*; but, being the *cause* of it, *to us*. So He saith Himself: *I am the resurrection, and the life:* the *resurrection*, to them that are *dead in sin*, to *raise* them from it; and the *life*, to them that *live unto* GOD, to *preserve* them, in it.

Ioh. 15. 5
Phil. 4. 13.
Ioh. 11. 25.

Where beside the two former (1 the *Article of the resurrection*, which we are to *know*: 2 and the *Example of the Resurrection*, which we are to be *like*:) we come to the notice of a third thing; even a *vertue* or power flowing from *Christs resurrection*, whereby we are made able to expresse our *similiter & vos*, and to passe this our *accompt*, of *dying to sin*, and *living to God*. It is, in plaine words, called (by the *Apostle* himselfe) *virtus resurrectionis*; the *vertue of* CHRISTS *resurrection*, issuing from it, to us: and he prayeth that as he had a *faith* of the former, so he may have a *feeling* of this: and as, of them hee had a *contemplative*; so hee may of this have an *experimentall knowledge*. This enabling vertue proceedeth from *Christs resurrection*. For, never let us thinke, if in the dayes of His flesh, there *went vertue out*, from *even the very edge of His garment*, to do great cures (as in the case of the *woman with the bloodie issue*, we read.) but that from his owne selfe, and from those two most principall and powerfull actions of His owne selfe (His 1 *death* and 2 *resurrection*) there issueth a divine power: from His death, a power working on the old man (or *flesh*) to *mortifie* it; from His *resurrection*, a power working on the new man (the *Spirit*) to *quicken it*. A power able to *roll* backe any stone of an *evill custome*, lye it never so heavie on us: a power able to *dry* up any *issue*, though it have runne upon us *twelve yeare* long.

Phil. 3. 10.
Luke 8. 46.

And this power is nothing else, but that divine qualitie of grace, which we receive from Him. *Receive* it from Him we doe certainly; (only let us pray and endevour

devoure our ſelves, that we *receive it not in vaine:*) the *Holy Ghoſt*, by waies to fleſh and blood unknowne, *inſpiring* it, as a *breath*, *diſtilling* it, as a *dew*; *deriving* it, as a ſecret *influence*, into the *ſoule*. For, if *Philoſophie* grant an inviſible operation in us, to the *celeſtiall bodies*; much better may we yeeld it, to His eternall *Spirit*: whereby ſuch a *vertue*, or *breath*, may proceed from it, and be *received* of us.

Which *breath* or *Spirit*, is drawn in by *Prayer*, and ſuch other exerciſes of devotion on our parts: and on GODS part, breathed in, by and with the *Word*: (well therefore termed by the *Apoſtle*, *the word of grace*.) And (I may ſafely ſay it, with good warrant) from thoſe words eſpecially and chiefly; which (as He Himſelfe ſaith of them) are *Spirit* and *Life*: even thoſe words, which joyned to the *element*, make the bleſſed *Sacrament*. Act. 20.32. Ioh. 6.63.

There was good proof made of it, this day. All the way, did He preach to them, even till they came to *Emaus*, and their hearts, were *hot within them* (which was a good ſigne) but their *eyes* were not *opened*, but *at the breaking of bread*; and then they were: That, is the beſt and ſureſt ſenſe (we *know*) and therefore moſt to be *accompted* of. There we *taſt*, and there we *ſee*, *Taſt and ſee, how gracious the Lord is*. There wee are made to *drink of the Spirit*: There our *hearts are ſtrengthened and eſtabliſhed with grace*. There is the *blood* which ſhall *purge our conſciences from dead workes*, whereby we may *die to ſin*. There the *bread of God*, which ſhall endue our ſoules with much *ſtrength*; yea, multiply ſtrength in them, to *live unto God*, yea, to *live to him continually*; for he that *eateth His fleſh, and drinketh His blood, dwelleth in Chriſt, and Chriſt in Him*: not *inneth*, or *ſojourneth* for a time; but *dwelleth continually*. And, never can we more truly, or properly ſay, *In Chriſto Ieſu Domino noſtro*, as when we come new from that holy Action, for then He is *in us*, and we *in Him*, indeed. And ſo we to make full accompt, of this ſervice as a ſpeciall meanes, to further us to make up our *Eaſter-dayes accompt*, and to ſet off a good part of our *Charge*. *In* CHRIST, dropping upon us the *annointing* of His *grace*. *In Ieſus*, who will be ready, as our SAVIOUR, to *ſuccour* and ſupport us, with his *Auxilium ſpeciale*, His ſpeciall help. Without which aſſiſting us even *grace* it ſelfe, is many times, faint and feeble in us: And both theſe, becauſe *He is our Lord*, who having come, to ſave that which was loſt, will not ſuffer that to be loſt, which he hath ſaved. Thus, uſing His owne ordinance of *Prayer*, of the *Word*, and *Sacrament*, for our better enabling to diſcharge this dayes duty, we ſhall (I truſt) yeeld up a good *accompt*, and cele,brate a good *feaſt of his Reſurrection*. Which Almighty *God* grant, *&c.*

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A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT *WHITE-HALL*,

On the V. of *Aprill*, A. D. MDCVII.
being *EASTER-DAY.*

I COR. Chap. XV. Vers. XX.

Nunc autem CHRISTUS resurrexit a mortuis primitiæ dormientium.

But, now is CHRIST *risen from the dead, and was made the first fruits of them that sleepe.*

THE same Apostle that out of CHRISTS *Resurrection* taught the *Romans* matter of *duty*; the same here, out of the same *resurrection*, teacheth the *Corinthians* matter of hope. There, *similiter & vos*, by way of pattern to conform our selvs to Him in *newnesse of life*: And here *similiter & vos*, in another sense, by way of promise; that so doing He shall hereafter conform us to Himself; *change our vile bodies*, and make them like *His glorious body*. That former is our first *resurrection, from sin*: This later, our *second resurrection, from the grave*: This, the reward of that. In that, the *worke*, what to *do*: In this, our *reward*, what to hope for. These two, Labour and Hope, the *Church* joyneth in one *Antheme* to day, her first *Antheme*. They sort well; and being sung together, make a good harmony. But, that without this; labour without hope, is no good musicke.

Rom. 6 4. Phil. 3. 21.

To *rise* and to reclaime our selves, from a sinfull course of life, we have long lived in, is *labour* (sure) and great labour. Now, labour, of it selfe, is a harsh unpleasant thing; unlesse it bee seasoned with *hope*. *Debet, qui arat, in spe arare* (saith the *Apostle*) above, at the IX. *Chap.* in the matter of the Clergies maintenance)

Chap 9.10.

He

He that plowes muſt plow in hope: his *plough* will not goe deepe elſe; his furrowes will be but ſhallow. Men may frame to themſelvs what ſpeculations they pleaſe; but the *Apoſtles* ſaying will prove true: ſever *hope* from *labour*, and you muſt looke for labour and labourers accordingly; ſlight and ſhallow (GOD knoweth) *Labour* then, leads us to hope.

The *Apoſtle* ſaw this; and therefore is carefull, whom he thus preſſeth to *newneſſe of life*, and the *labour* therefore, to raiſe for them, and to ſet before them matter of *hope*. *Hope*, here in this life, he could ſet them none. They were, as he was himſelfe, at *quotidiè morior* (*Verſ.* 31.) every houre in danger to bee drawn to the blocke. It muſt therefore be from another; or at leaſt, as the Text is, by a *hope* of being reſtored to life again. It was their caſe at *Corinth*, here in this Chapter, plainly; If wee muſt *die to morrow*; if there be all, that ſhall become of us, then *let us eat and drink* while we may. If we be not ſure of another life, let us make ſure of this. But when in the ſequele of the Chapter, he had ſhewed there was *reſtoring*; and that, ſo ſure he was of it, that he fals to inſult over them in theſe termes, they gird up their loynes again, and fall to their labours afreſh, as knowing, their *labour* ſhould not be *in vaine in the* LORD. This hope leades us to our reſtoring. 2 Verſe 32. Verſe 32.

Our *reſtoring* is but a promiſe, *ſhall bee reſtored*: that, neceſſarily referres to a Partie that is to make it good. Who is that? CHRIST: CHRIST *is our hope*. Why, *hope is joyned to the living* (ſaith the Wiſe-man:) CHRIST is dead; *buried*, laſt *Friday*. If He bee our *hope*, and He bee *dead*; our hope is dead too: And, if our hope be dead, our labour will not live long: nay, both are buried with CHRIST in His grave. It was their caſe this day that went to *Emaus*: ſay they (ſuppoſing CHRIST to be dead) *nos autem ſperabamus*, we were once in good hope, by Him, that is, while He lived: as much to ſay, as now He is in His grave, our hope is gone; we are even going to *Emaus*. But then after, as ſoone as they ſaw, He was alive again, their hope revived; and with their hope, their *labour*: and preſently backe againe to *Ieruſalem*, to the *Lords* worke, and bad *Emaus* farewell. So Hee leades us to *labour*; labour, to *hope*; hope, to our *reſtoring*; *our reſtoring*, to *Chriſts*, who, as He hath reſtored Himſelfe, will *reſtore* us alſo to *life*. And this keepes us from going to *Emaus*. It is uſed proverbially; *Emaus* ſignifieth *a people forlorne*: all that are at *ſperabamus*, have loſt their hopes; are ſaid to goe thither: and thither we ſhould all go, even to *Emaus*, but for the hope that breaths from this verſe: without which, it were a cold occupation to be a Chriſtian. 3 Eccleſ. 9. 4. Luk. 24. 21.

This then is the hope of this Text, *ſpes viva*, *ſpes beata*; worth all hopes elſe whatſoever. All hopes elſe, are but *ſpes ſpirantium*, hopes while we breath: This is *ſpes expirantium*, the hope, when we can fetch our breath no longer. The carnall man, all he can ſay, is, *dum ſpiro, ſpero*: his hope is as long as his breath. The Chriſtian aſpireth higher; goeth further (by vertue of this verſe) and ſaith, *dum expiro, ſpero*: his hope failes him not, when his breath failes him. Even then (ſaith *Iob*) *repoſita eſt mihi ſpes in ſinu meo*; this hope, and only this is laid up in our boſome: that though our life be taken from us; yet (in CHRIST) we, to doe it; and it, to us, ſhall be *reſtored* againe. Iob 19. 17.

Our caſe is not, as theirs then was: No perſecution; nor we at *quotidiè morior*; and therefore, not ſo ſenſible of this doctrine. But yet to them that are daily falling toward death, *riſing to life* is a good Text; Peradventure, not when we are well and in good health; but the houre is comming, when we ſhall leave catching at all other *hopes*, and muſt hold only by this: *in horâ mortis*, when all hope ſave the hope of this verſe, ſhall forſake us. Sure it is, under theſe very words, are we laid into our graves, and theſe the laſt words that are ſaid over us, as the very laſt hold, we have: and we therefore to regard them with *Iob*, and lay them *up in our boſome*.

There is in this Text. [1] a *Text*, and an [2] *Expoſition*. 1. The *Text*, we may well call the *Angels* Text: for from them it came firſt. 2. The *Expoſition* is Saint *Pauls*. *The Diviſion.*

These words *Christ is risen*, were first uttered by an angell, this day, in the Sepulcher; All the **Evangelists* so testifie.

* Mat. 28 6. Mark. 16. 6. Luk. 24 6.

This Text is a good Text, but reacheth not to us, unlesse it be helped with the *Apostles exposition*: and then it will. The *Exposition* is it, that giveth us our hope, and the ground of our hope. *Christ is risen*, saith the *Angell*: *Christ, the first fruits*, saith the *Apostle*. And, mark well that word *first fruits*: For, in that word, is our hope. For, if Hee bee as the *first fruits* in His *rising*, His *rising* must reach to all, that are of the heape, whereof He is the *first fruits*. This is our hope.

II

III. But our hope must have a *reason*, (saith S. [a] *Peter*) and we be *readie with it*. [b] *The hope that hath a ground* (saith S. *Paul*) that is [c] *spes quæ non confundit*. Having then shewed us this *hope*, he sheweth us the ground of it. This: That, in very equitie, we are to be allowed to be restored to life, the same way we lost it. But, we lost it, by man: or, to speake in particular, By *Adam*, we came by our *attainder*. Meet therefore, that by man (and to speake in particular) that, by *Christ*, we come to our *restoring*. This is the *ground* or substance of our *hope*.

[a] 1 Pet. 3. 15. [b] Heb. 11. 1. [c] Rom. 5. 5.

IV. And thus he hath set before us this day, *life* and *death*, in themselves and their causes; two things, that, of all other do most concerne us. Our last point shall be to apply it to the meanes, this day, offered unto us toward the *restoring us to life*.

I. The *Text*, *Christ is risen*.

THe doctrine of the *Resurrection*, is one of the *Foundations*, so called by the *Apostle*, *Heb.* 6:1. It behoved him therefore (as a skilfull workman) to see it surely laid. That is surely laid, that is laid on the rock: and the rock is *Christ*. Therefore he laid it on *Christ*, by saying first, *Christ is risen*.

Chap. 10. 4.

Of all that be *Christians*, *Christ* is the *hope*: but, not *Christ* every way considered; but as *risen*. Even in *Christ* unrisen, there is no hope. Well doth the Apostle begin here: and, when he would *open to us a gate of hope*, carry us to *Christs* Sepulcher *empty*; to shew us, and to heare the *Angell* say, *He is risen*. Thence after to deduce; If He were able to do thus much for Himself, He hath promised us as much, and will do as much for us *We shall be restored to life*.

Hosea 2. 15.

Ver. 19. 18. 17. Thus had he proceeded, in the foure *Verses* before, *destructivè*. [1] *Miserable* is that man, that either *laboureth*, *or suffereth in vaine*. [2] *Christian* men may seeme to do so, and doe so, if there be no other *life but this*. [3] There is no other life but this, if there be no *Resurrection*. [4] There is no *resurrection*, if *Christ be not risen*; for, ours dependeth, on His. And now he turneth all about againe. But now (saith hee) [1] CHRIST *is risen*. [2] If He bee, we shall: [3] If we shall, we have (as Saint *Paul* calleth it) a blessed *hope*, and so a *life* yet behinde. [4] If such *hope* we have, we of all men, *labour* not *in vaine*. So, there are foure things: [1] *Christs rising*, [2] our *restoring*, [3] our *hope*, and [4] our *labour*. All the doubt is, of the two first: The two other will follow of themselves. If a *restoring*; we have good hope: if *good hope*, our labour is not lost. The two first are in the first: the other, in the last words. The first are; *Christ is risen*; the last, *we shall be restored to life*. Our endeavour is to bring these two together: But first, to lay the *corner-stone*.

Tit. 2. 13.

1 Tim. 3. 16.

Christ is risen, is the *Angels* text: A part of the *great mysterie of godlines*; which as the *Apostle* saith, was seen of *Angels*, by them *delivered*, and *believed on by the world*. *Quod credibile primum fecit illis videntium certitudo, post morientium fortitudo, jam credibile mihi facit credentium multitudo*. It became credible at first by the certainty of them that *saw it*; then, by the *constancie* of them that *died* for confession of it; and to us now, the huge *multitude* of them, that have and doe *believe* it; maketh it *credible*. For if it be not

For if it be not credible, how is it credible, that the world could believe it? the world (I ſay) being neither enjoyned by authority, nor forced by feare, nor inveigled by allurements; but brought about by perſons, by meanes leſſe credible, than the thing it ſelfe. *Gamaliel* ſaid, *If it be of* GOD, *it will prevaile.* And, though we cannot argue, all that hath prevailed, is of GOD: yet, thus we can: That which hath been mightily impugned, and weakely purſued, and yet prevailed, that was of GOD certainly. That which all the Powers of the earth ſought, but could not prevaile againſt, was from Heaven certainly. Certainly, CHRIST *is riſen:* for, many have riſen, and lift up themſelves againſt it, but all are fallen. But the *Apoſtle* ſaith, it is a *foundation*; that he will not *lay it againe*; No more will we, but goe forward, and raiſe upon it: And ſo let us doe. Acts 5 37.

CHRIST *is riſen:* Suppoſe, He be: what then? Though CHRISTS *riſing* did no way concerne us, or we that; yet [1] firſt, in that a *Man*, one of our owne fleſh and blood hath gotten ſuch a victory, even for *humanities* ſake: [2] Then, in that, one that is *innocent*, hath quit Himſelfe ſo well, for *innocencies* ſake: [3] Thirdly, in that He hath *foiled a common enemy*, for *amities* ſake: [4] Laſtly, in that He hath wiped away the *ignominie* of His *fall*, with the *glory* of His *riſing againe*, for *vertue* and *valours* ſake: for all theſe, wee have cauſe to rejoyce with Him. All are matter of gratulation.

II. The Apoſtles *expoſition.* CHRI *as the firſt* ST, *fruits.*

But, the *Apoſtle* is about a farther matter: that Text (the *Angels* Text) he ſaw, would not ſerve our turne, farther than I have ſaid. Well may we congratulate Him, if that be all: but, otherwiſe it pertaines to us, CHRIST *is riſen.* The *Apoſtle* therefore enters farther, telling us, That CHRIST did thus *riſe*, not as CHRIST onely, but, as CHRIST *the firſt fruits.* CHRIST *is riſen*, and in riſing become the *firſt fruits: riſen*, and *ſo riſen*; that is (to ſpeak after *the manner of men*) that there is in CHRIST a double capacity. [1] One, as a *body naturall*, conſidered by Himſelfe, without any relative reſpect unto us, or to any: (In which regard, well may we be glad, as one ſtranger is for another, but otherwiſe His *riſing* concernes us not at all.) [2] Then, that He hath a ſecond, as a *body Politike*, or chiefe part of a Company, or Corporation, that have to Him, and He to them, a mutuall and reciprocall reference: In which reſpect, His *reſurrection* may concerne us, no leſſe than Himſelfe: It is that, He giveth us the firſt *Item* of, in the word *Primitiæ*; that CHRIST in His *riſing*, commeth not to be conſidered as a *Totum integrale*, or body naturall alone; as CHRIST, onely: but (that which maketh for us) He hath beſides another capacity, that He is a part of a *corporation*, or body, of which body we are the *members*. This being wonne; look what He hath ſuffered or done, it pertaineth to us, and we have our part in it.

As a *part of the whole.*
a Epheſ. 1. 22.
b Apoc. 22. 16.

You ſhall finde (and, ever when you finde ſuch words, make much of them) CHRIST called a [a] *Head*; a *Head* is a part: CHRIST called a [b] *Root*, a *Root* is a part: and here CHRIST called *firſt fruits*, which (we all know) is but a part of the *fruits*, but a handfull of a heap, or a ſheaf; and referreth to the reſt of the *fruits*, as a *part*, to the *whole*. So that, there is (in the *Apoſtles* conceipt) one *maſſe* or heape of all mankind: of which, CHRIST is the *firſt fruits*; we, the remainder. So as, by the law of the body, all His concerne us no leſſe, than they doe Him: whatſoever He did, He did to our behoofe. *Die* He, or *riſe*; we have our part, in His *Death*, and in His *Reſurrection*, and all: why? becauſe He is but the *firſt fruits*.

And, if He were but *Primus*, and not *Primitiæ dormientium*, there were hope. For, *Primus* is an *ordinall number*, and draweth after, a *ſecond*, a *third*, and GOD knoweth how many. But, if in that word, there be any ſcruple (as, ſometime it is, *Ante quem non eſt*, rather, than *poſt quem eſt alius*) if no more come but one: all the world knowes, the *firſt fruits* is but a part of the *fruits*: there are *fruits* beſide them, no man knoweth how many.

As a *part* for the *whole.*

But, that which is more; The *firſt fruits* is not every part; but ſuch a part, as *repreſenteth the whole*, and hath an operative force over the *whole*. For the better underſtanding whereof, we are to have recourſe to the Law, to the very inſtitution or firſt beginning of them, *Levit.* 23. 10. (Ever, the *Legall ceremony* is a good key to *the Evangelicall myſtery.*) Thereby we ſhall ſee, why S. *Paul* made choice of the word *firſt fruits*, to expreſſe himſelfe by: that he uſeth *verbum vigilans*, a word that is awake
Prov. 25. 11. (as S. *Auguſtine* ſaith) or (as *Salomon*) *a word upon his owne wheele.* The *Head*, or the *root* would have ſerved: for, if the *head* be above the water, there is hope for the *whole body*: and if the *Root* have life, the *branches* ſhall not long be without: yet, he refuſeth theſe, and others that offered themſelves, and chooſeth rather the terme of *firſt fruits*. And why ſo?

This very day (*Eaſter day*) the day of CHRISTS *riſing*, according to the *Law*, is the day or *feaſt* of the *firſt fruits:* the very *Feaſt* carrieth him to the word; nothing could be more fit or ſeaſonable for the time. The day of the *Paſſion*, is the day of the
Chap. 5. 7. *Paſſeover*; and CHRIST *is our Paſſeover:* the day of the *Reſurrection*, is the day of the *firſt fruits*; and CHRIST is our *firſt fruits*.

And this terme thus choſen, you ſhall ſee, there is a very apt and proper reſemblance between the *reſurrection* and it. The rite and manner of the *firſt fruits*, thus it was. Under the *Law*, they might not eat of the *fruits* of the earth, ſo long as they were *prophane*. Prophane they were, untill they were *ſacred:* And, on this wiſe were they ſacred. All the ſheaves in a field (for examples ſake) were unholy. One ſheafe
Levit. 23. 10. is taken out of all the reſt, which ſheafe we call the *firſt fruits*. That, in the name of
11. the reſt, is *lift up aloft*, and *ſhaken* to and fro, before the LORD, and ſo *conſecrated*. That
14. done, not onely the *ſheafe* ſo lifted up, was *holy* (though, that alone was *lift up*) but *all the ſheaves* in the field were *holy*, no leſſe than it: The rule is, *Rom.* 11. 16. *If the firſt fruits be holy, all the lump is ſo too.*

2 Cor. 5. 14. And thus (for all the world) fareth it in the *Reſurrection*. *We were all dead* (ſaith the *Apoſtle*;) *dead ſheaves*, all. *One*, (and that is CHRIST) this day, the day of *firſt fruits*, was (in manner of a *ſheafe*) taken out of the number of the *dead*, and in the name of the reſt, *lift up* from the grave (and in His *riſing*, He *ſhooke*; for there was a great
Matth. 28. 2. *Earth-quake:*) By vertue whereof, the *firſt fruits* being reſtored to life, all the reſt of the dead, are in Him entitled to the ſame *hope*; in that, He was not ſo *lift up* for Himſelfe alone, but, for us, and in our names: And ſo the ſubſtance of this *Feaſt* fulfilled in CHRISTS *Reſurrection.*

Not, *of the dead*, but, *of them that ſleep:* Our *Hope.*

Now, upon this *lifting up*, there enſueth a very great alteration, if you pleaſe to mark it. It was even now, CHRIST *is riſen from the dead, the firſt fruits* (it ſhould be, *of the dead*, too; for, from thence He roſe; it is not ſo, but, *the firſt fruits*) *of them that ſleepe:* that, you may ſee, the *conſecration* hath wrought a *change*. A change, and a great change (certainly) to change νεκροὶ into κεκοιμημένοι, a *buriall* place, into a *cœmetery*, that is, a great *Dortor: Graves*, into *beds*; *Death*, into *ſleepe*; *Dead men*, into *men laid*
Iohn 11. 12. *downe* to take their reſt; a reſt, of *hope*; of hope, to *riſe againe*. *If they ſleepe, they ſhall doe well.*

And, (that, which lieth open in the word) *Dormientium*, the very ſame is infolded, in the word *firſt fruits:* Either word affordeth comfort. For, *firſt fruits* imply *fruits:* And ſo we, as the *fruits* of the earth, falling, as doe the graines or kernels into the ground, and there lying, to all mens ſeeming, putrified, and paſt hope, yet on a ſudden, againſt the great Feaſt of *firſt fruits*, ſhooting forth of the ground againe. The other of *Dormientium*, the *Apoſtle* letteth goe, and faſtens on this of *fruits*, and followeth it hard, thorow the reſt of the *Chapter:* ſhewing, that the *riſing againe* of the
Verſe 36. *fruits* ſowen, would be no leſſe incredible, than the *Reſurrection*, but that, we ſee it ſo, every yeare.

These two words of [1] *ſleeping*, and [2] *ſowing*, would be laid up well. That, which is *ſowen*, riſeth up, in the *ſpring:* that, which *ſleepeth*, in the *morning*. So conceive,

of

of the change wrought in our nature; that feaſt of *firſt fruits*, by *Chriſt our firſt fruits*. Neither periſh; neither that, which is ſowen, though it rot: nor they, that *ſleepe*, though they lye as dead, for the time. Both, that ſhall ſpring, and theſe wake, well againe. Therefore, as men *ſow* not grudgingly: nor *lye down* at the night unwillingly; no more muſt we: ſeeing, by vertue of this *Feaſt*, we are now *Dormientes*, not *mortui*: now, not as *ſtones*, but as *fruits* of the earth: whereof, one hath an *annuall*, the other, a *diurnall reſurrection*. This, for the *firſt fruits*, and the change by them wrought.

III. The *ground* of our *hope*.

There is a good *analogie* or correſpondence, betweene theſe, it cannot be denied. To this queſtion, Can one mans reſurrection worke upon all the reſt? it is a good anſwer, Why not as well as one ſheafe, upon the whole harveſt? This *Simile* ſerves well to *ſhew* it: To ſhew, but not prove. *Symbolicall Divinitie* is good: but might we ſee it in the *rationall*, too? We may ſee it in the cauſe, no leſſe: in the ſubſtance, and let the ceremonie goe. This, I call the ground of our hope.

Why (ſaith the *Apoſtle*) ſhould this of the *firſt fruits* ſeem ſtrange to you? that by one mans *reſurrection*, we ſhould *riſe all*, ſeeing by one mans *death*, we *die* all? *By one man* (ſaith he, *Rom* 5.12.) *ſin entered into the world*, and, *by ſinne, death*: to which ſin we were no parties, and yet we all die, becauſe we are of the ſame *nature*, whereof hee, the firſt perſon: *Death* came ſo certainly; and it is good reaſon, *life* ſhould doe ſo likewiſe. To this queſtion, Can the reſurrection of one, a *thouſand ſix hundred* yeares agoe, be the cauſe of our *riſing*? it is a good anſwer, Why not, as well as the death of one, *five thouſand ſix hundred* yeares agoe, be the cauſe of our dying? The *ground* and reaſon is, that there is like ground and reaſon of both, The wiſeſt way it is (if *Wiſdome* can contrive it) that a perſon be cured by *Mithridate* made of the very fleſh of the *Viper* bruiſed, whence the poiſon came, that ſo, that which brought the miſchief, might miniſter alſo the remedy: The moſt powerfull way it is (if *Power* can effect it) to make ſtrength appeare in weakneſſe; and that He that *overcame*, ſhould by the nature which He overcame, be *ſwallowed up in victory*. The beſt way it is (if *Goodneſſe* will admit of it) that as next to *Satan*, man to man oweth his deſtruction; ſo, next to GOD, man to man might be debtor of his recoverie. So agreeable it is to the *Power*, *Wiſdome*, and *Goodneſſe*, of GOD, this; the three *Attributes* of the *Bleſſed* and *Glorious Trinitie*.

And, let *Iuſtice* weigh it in her ballance, no juſt acception can be taken to it, no not by Juſtice it ſelfe; that, as *death* came, ſo ſhould *life* too: the ſame way at leaſt. More favour for life, if it may be; but, in very rigour, the ſame at the leaſt. According then to the very exact rule of *Iuſtice*, both are to be alike: If by *man* one: by *man* the other.

We dwell too long in generalities: let us draw neere to the perſons themſelves, in whom we ſhall ſee this better. In them, all anſwer exactly; word, for word. *Adam is fallen*, and become the *firſt fruits of them that die*: CHRIST *is riſen*, and became the *firſt fruits of them that live* (for, they that *ſleep, live*.) Or you may (if you pleaſe) keepe the ſame terme, in both, thus: *Adam is riſen* (as we uſe to call rebellions, *riſings*:) He did riſe againſt GOD, by *Eritis ſicut Dii*: He had never fallen, if he had not thus *riſen*: His *riſing*, was his *fall*. Gen. 3. 5.

We are now come to the two great *Perſons*, that are the two great *Authors*, of the two great matters in this world, *life* and *death*. Not, either to themſelves, and none elſe: but, as two *Heads*, too *Roots*, two *firſt fruits*; either of them in reference to his company, whom they ſtand for. And of theſe two, hold the two great *Corporations*: [1] Of them that *die*; they are *Adams*: [2] of them, that *ſleepe* and ſhall riſe; that is CHRISTS.

To come then to the particular: no reaſon in the world, that *Adams tranſgreſſion* ſhould draw vs all downe to death, only for that we were of the ſame *lumpe*; and, that CHRISTS *righteouſneſſe* ſhould not bee availeable to raiſe us up againe to life,

being of the ſame *ſheaves*, whereof He the *firſt fruits*, no leſſe than before of *Adam*.

a Cor. 13.4. Looke to the things, *Death* and *life*: *Weakeneſſe* is the cauſe of *death*: *Raiſing to life* commeth of *Power*. Shall there be in *Weakeneſſe* more ſtrength to hurt, than in *Power* to doe us good? Look to the *Perſons*, *Adam* and CHRIST: ſhall *Adam*, being

Verſ. 45. but a *living ſoule*, infect us more ſtrongly, than *Chriſt* (a *quickening ſpirit*) can heale us

47. againe? Nay then, *Adam* was but *from the earth earthly*; CHRIST the Lord *from heaven*: Shall *earth* doe that, which *heaven* cannot undoe? Never: it cannot be, *Sicut, Sic*: *As*, and *So*: ſo run the termes.

But the *Apoſtle* (in *Rom.* 5. where he handleth this very point) tels us plaine-

Rom. 5.15. ly, *Non ſicut delictum, ita & donum*; *Not, as the fault, ſo the Grace*: Nor, as the *fall*, ſo the *Riſing*: but, the *Grace* and the *Riſing*, much more abundant. It ſeemeth to be, *A pari*; it is not, indeed: It is under value. Great odds betweene the *Perſons*, the *Things*, the *powers*, and the *meanes* of them. Thus then, meet it ſhould be: Let us ſee, how it was.

Here againe, the very termes give us great light. *We are* (ſaith he) *reſtored*: *Reſtoring* doth alwayes preſuppoſe an *attainder* going before; and ſo, the terme, ſignificant: For the nature of *attainder* is, One perſon maketh the fault, but it *taints* his *bloud*, and all his *poſterity*. [a] The *Apoſtle* ſaith, that a *Statute* there is, *All men ſhould die*:

a Heb. 9.27. b Gen. 3. 19. But, when we goe to ſearch for it, we can finde none, but [b] *Pulvis es*, wherein onely *Adam* is mentioned, and ſo none die, but he. But, even by that *Statute*, death goeth over all men; even *thoſe* (ſaith Saint *Paul*) *that have not ſinned after the like manner of tranſgreſſion of Adam*. By what *Law*? by the law of *Attainders*.

The *Reſtoring* then likewiſe was to come, and did come after the ſame manner, as did the attainders: That, by the firſt; this, by the *ſecond Adam* (ſo he is called *Verſ.*

Lev. 18.5. 45.) There was a *Statute* concerning GODS commandements, *qui fecerit ea, vivet in eis*: He that obſerved the commandements, ſhould live by that his obedience, Death ſhould not ſeize on him. CHRIST did obſerve them exactly; therefore ſhould not have beene ſeized on by *death*: ſhould not, but was: and that ſeiſure of his, was deaths forfeiture. The laying of the former *Statute* on CHRIST, was the utter making it *void*. So, *Iudgement* was entred, and an *Act* made, CHRIST ſhould be *reſtored to life*. And becauſe, He came not for Himſelfe, but for us, and in our name and ſtead; did repreſent us, and ſo, we, vertually in Him, by His *reſtoring*

Rom. 11.16. we alſo were *reſtored*: By the rule, *ſi Primitiæ, & tota conſperſio ſic*: as the *Firſt fruits* goe, ſo goeth the *whole lump*: as the *Root*, the *branches*. And thus we have gotten life againe of mankinde, by paſſing this *Act* of *Reſtitution*, whereby we have hope to be *reſtored to life*.

But, *life* is a terme of latitude, and admitteth a broad difference, which it behooveth us much that we know. Two *lives* there be: In the holy Tongue, the word which ſignifieth *life*, is of the *duall* number; to ſhew us, there is a *duality* of *lives*: that, *two* there be, and, that we have an eye to both. It will helpe us to underſtand our Text. For, *all reſtored to life*: All, to one: not, all to both. The *Apoſtle* doth after (at the 44. *Verſe*) expreſly name them both. [1] One, a *Naturall* life, or life by the *living ſoule*: The other, [2] a *Spirituall* life, or life by the *quickening Spirit*. Of theſe two, *Adam* (at the time of his fall) had the firſt, of a *living ſoule*; was ſeized of it: and, of him, all mankinde, *Chriſt* and we all receive that *life*. But, the other, the *Spirituall* (which is the life chiefly to be accompted of) that, he then had not, not actually; Only, a poſſibility he had (if he had held him in obedience, and *walked with* GOD) to have been *tranſlated* to that other life. For, cleare it is, the life which *Angels* now live with GOD, and which we have hope and promiſe to live with Him, after our *re-*

Luke 20. 36. *ſtoring* (when we *ſhall be equall to the Angels:*) that life, *Adam* at the time of his fall, was not poſſeſſed of.

Now *Adam*, by his fall, fell from both, forfeited both eſtates. Not onely, that, hee had in *reverſion*, by not fulfilling the conditions: but, even that, hee had in *eſſe* too. For, even on that alſo did *Death* ſeize after, *Et mortuus eſt*.

CHRIST

CHRIST in his *reſtitution*, to all the ſonnes of *Adam*, to all our whole nature, reſtoreth the former: therefore, all have intereſt, all ſhall partake that life. What *Adam* actually had, wee ſhall actually have, we ſhall all be reſtored. To repaire our nature, Hee came; and repaire it Hee did: all is given againe really, that in *Adam* really we loſt, touching nature. So that, by his fall, no detriment at all, that way.

The other, the ſecond, that, he reſtored too; but, not *promiſcuè* (as the former) to all. Why? for, *Adam* was never ſeazed of it; performed not that, whereunto the poſſibilitie was annexed; and ſo had in it but a *defeaſible eſtate*. But then, by His *ſpeciall grace*, by a ſecond peculiar act, He hath enabled us to attaine the ſecond eſtate alſo, which *Adam* had only a reverſion of, and loſt, by breaking of the condition whereto it was limited. And ſo, to this ſecond, *reſtored* ſo many, *as* (to uſe the *Apoſtles* words in the next verſe) *are in Him*: that is, ſo many, as are not only of that maſſe or lumpe, whereof *Adam* was the *firſt fruits* (for, they are intereſſed in the former only) but, that are beſides, of the *nova conſperſio*, whereof CHRIST is the *Primitiæ*.

[a] *They that believe in Him* (ſaith Saint *Iohn*) them He hath enabled, [b] *to them Hee hath given power to become the ſonnes of God*: to whom therefore, He ſaith, this day *riſing*, *Vado ad Patrem veſtrum*: In which reſpect, the *Apoſtle* calleth him [c] *Primogenitum inter multos fratres*. Or (to make the compariſon even) to thoſe that are (to ſpeake but as [d] *Eſay* ſpeaketh of them) *His Children*; *Behold, I and the children God hath given me*. The terme, He uſeth (Himſelfe) to them, after His reſurrection, and calleth them *Children*: And they, as His family, take denomination of Him, *Chriſtians, of Chriſt*.

a Ioh. 1. 12.
b Ioh. 20. 17.
c Rom. 8. 29.
d Eſay 8. 18.

Of theſe two *lives*, the firſt we need take no thought for. It ſhall be, of all; the unjuſt as well as the juſt. The life of the living *ſoule*, ſhall be to all reſtored. All our thought is to bee for the latter; how to have our part in the ſupernaturall life: for that is indeed to be reſtored to life. For the former though it carry the name of life, yet it may well be diſputed, and is, Whether it be rather a *death*, than a life; or a *life*, than a death? A *life* it is; and not a life: for it hath no living thing in it. A *death* it is; and not a death: it is an immortall death. But moſt certaine it is (call it life if you will) they that ſhall live that *life*, ſhall wiſh for *death*, rather than it, and (this is the miſerie) not have their wiſh: for, *death* ſhall flie from them.

Out of this double *life*, and double *reſtoring*, there grow two *Reſurrections*, in the world to come, ſet downe by our SAVIOUR in expreſſe termes (*Ioh.* 19.) Though both be to *life*, yet, [1] that is called *condemnation to judgement*: and [2] this only, to *life*. Of theſe; the *Apoſtle* calleth one, the *better reſurrection*: the better, beyond all compariſon. To attaine this then, we bend all our endeavours; that, ſeeing the other will come of it ſelfe, without taking any thought for it at all, wee may make ſure of this.

Heb. 11. 35.

1 To compaſſe that then, we muſt be in CHRIST, So it is in the next verſe: *To all*, but *to every one in order*; CHRIST firſt, the *firſt fruits*, and *then*, *they that be in Him*.

2 Now, He is *in us*, by *our fleſh*; and we in Him, by His *Spirit*: and it ſtandeth with good reaſon, they that be reſtored to *life*, ſhould be reſtored to the *Spirit*: For, the *Spirit* is the cauſe of all *life*; but ſpecially, of the *Spirituall life*, which we ſeeke for.

3 *His Spirit* then we muſt poſſeſſe our ſelves of: and we muſt do that here: for, it is but *one* and the *ſame Sprit*, that raiſeth our ſoules here, from the death *of ſinne*, and the ſame that ſhall raiſe our bodies there, from the *duſt of death*.

Rom. 8. 11.

4 Of which *Spirit* there is *firſt fruits* (to retaine the words of the Text) and a *fulneſſe*: But, the *fulneſſe*, in this life, we ſhall never attain: Our higheſt degree (here) is but to be of the number, whereof he was, that ſaid, *Et nos habentes primitias Spiritus*.

Rom. 8. 23.

5 Theſe *firſt fruits* wee firſt receive in our *Baptiſme*, which is to us, our *Laver of*

Tit. 3. 5.

of regeneration, and of our *renewing by the holy Spirit*; where we are made and conſecrate *Primitiæ*.

6 Heb. 12. 1. But, as we need be *reſtored to life*, ſo (I doubt) had we need to be reſtored to the *Spirit*, too. We are at many loſſes of it, by this *ſinne that cleaveth ſo faſt* to us. I doubt, it is with us, as with the *fields*, that we need a feaſt of *firſt fruits*, a day of conſecration, every yeare. By ſomething or other, we grow *un-hallowed*, and need to be conſecrate anew, to re-ſeize us of the *firſt fruits* of the *Spirit* againe. At leaſt to awake it in us, as *Primitiæ dormientium*, at leaſt. That which was given us, and by the fraud of our enemy, or our owne negligence, or both taken from us, and *loſt*, we need to have *reſtored*; that which we have *quenched*, to be *light* anew: that which we have caſt into a *dead ſleep*, *awaked* up from it.

1 Theſ. 5. 19. Epheſ. 5. 14.

If ſuch a new conſecrating we need, what better time than the feaſt of *firſt fruits*? the ſacring time under the *law*; and in the *Goſpell*, the day of CHRIST's riſing, our *firſt fruits*, by whom we are thus conſecrate. The day wherein He was Himſelfe reſtored to the perfection of His *Spirituall life* (the *life of glory*) is the beſt for us, to be reſtored in, to the *firſt fruits* of that ſpirituall life, the life *of grace*.

IV. The Application of the *Sacrament*.

And if we aske, what ſhall be our meanes of this conſecrating? The *Apoſtle* telleth us (*Heb.* 10. 10.) we are ſanctified, by the *Oblation of the body of* JESUS: That is the beſt meanes to reſtore us to that *life*. He hath ſaid it, and ſhewed it Himſelfe; *Hee that eateth Me, ſhall live by Me*. The words ſpoken concerning that, are both *Spirit and life*; whether we ſeeke for the *Spirit*, or ſeeke for *Life*. Such was the meanes of our death, by eating the *forbidden fruit*; *the firſt fruits of death*: and ſuch is the meanes of our life, by *eating* the *fleſh of Chriſt*, the *firſt fruits of life*.

Ioh. 6. 57. 63.

And herein, we ſhall very fully fit, not the time only and the meanes, but alſo the manner. For, as by partaking the fleſh and blood, the ſubſtance of the firſt *Adam*, we came to our death; ſo to life we cannot come, unleſſe we do participate with the fleſh and blood of the *ſecond Adam*, that is CHRIST. We drew death from the firſt, by partaking the *ſubſtance*: and ſo muſt wee draw life from the ſecond by the ſame. This is the way; become branches of the *Vine*, and partakers of His nature, and ſo of His life and verdure both.

So, the *time*, the *meanes*, the *manner* agree. What letteth then, but that we, at this *time*, by this *meanes*, and in this *manner*, make our ſelves of that *conſperſion*, whereof *Chriſt* is our *firſt fruits*: by theſe means, obtaining the firſt *fruits* of His *Spirit*, of that *quickning Spirit*, which being obtained, and ſtill kept, or in default thereof, ſtill recovered, ſhall here begin to initiate in us, the *firſt fruits* of our *reſtitution* in this life, whereof *the fulneſſe* we ſhall alſo be *reſtored* unto, in the life to come: As Saint *Peter* calleth that time, the *time of the reſtoring of all things*. Then ſhall the *fulneſſe* be reſtored us too, when GOD ſhall be all in all; not ſome in one, and ſome in another, but *all in all*. *Atq; hic eſt vitæ finis, pervenire ad vitam cujus non eſt finis*: This is the end of the Text, and of our life, to come to a life, whereof there is no end. To which, &c.

Act. 3. 21.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

On the *XXVII.* of *March*, *A. D.* MDCVIII. being *EASTER-DAY.*

MARK Chap. XVI.

Et cum transiſſet Sabbatum, &c.

VER. 1. *And, when the Sabbath day was paſt,* Mary Magdalen, *and* Mary *the mother of* Iames, *and* Salome *bought ſweet ointments, that they might come, and embalme Him.*

2. *Therefore, early in the morning, the firſt day of the weeke, they came unto the Sepulcher, when the Sunne was yet riſing.*

3. *And they ſaid one to another, Who ſhall role us away this ſtone from the doore of the Sepulcher?*

4. *And when they looked, they ſaw, that the ſtone was rolled away (for, it was a very great one.)*

5. *So they went into the Sepulcher, and ſaw a young man ſitting at the right ſide; clothed in a long white robe: And they were afraid.*

6. *But, he ſaid unto them, Be not afraid: Yee ſeeke* IESUS *of* NAZARETH, *which hath beene crucified, He is riſen, He is not here: Behold the place, where they put Him.*

7. *But, goe your way and tell His Diſciples, and* Peter, *that He will goe before you into* Galilee: *there ſhall yee ſee Him, as He ſaid unto you.*

THE *Summe* of this *Goſpell* is, a Goſpell: that is, a *meſſage of good tydings*. In a meſſage, theſe three points fall in naturally: 1 The *Parties*, to *whom* it is brought. 2 The *Partie by whom:* 3 And the *Meſſage* it ſelf. Theſe three: 1 The *Parties* to whom; *Three women*, the three *Maries*. 2 The *Partie*, by whom, an *Angell*. 3 The *Meſſage* it ſelf, the firſt newes of CHRISTS *riſing* againe. Theſe three make the three parts in the Text. 1 The *Women*, 2 The *Angell*. 3 The *Meſſage*. *The Summe:*

I.
II
III.

The Diviſion.

Seven verſes I have read ye. The firſt foure concern the *Women*. The fifth, the *Angell*. The two laſt, the *Angels meſſage*. In the *Women*, we have to

to consider: [1] *Themselves*, in the first: [2] *Their journey*, in the second and third: and [3] *Their successe*, in the fourth.

In the *Angell*, [1] The manner of his *appearing*, [2] and of their *affecting* with it.

In the *Message*, The newes it selfe: 1. *That* CHRIST *is risen*: 2. *That He is gone before them to Galilee*: 3. *That there they shall see Him*: 4. *Peter* and all: 5. Then the *Ite & dicite*, the *Commission ad Evangelizandum*; not to conceale these good newes, but publish it: these, to His Disciples: they, to others, and so to us: we to day, and so to the worlds end.

I

The *Parties* to whom: *Three Women.*

AS the Text lyeth, the part that first offereth it selfe, is the *parties*, *to whom* this message came. Which were *three Women*. Where, finding that *Women* were the first, that had notice of *Christs resurrection*, we stay. For it may seem strange that passing by all *men*, yea, the *Apostles* themselves, *Christ* would have His *Resurrection* first of all made knowne to that sex. Reasons are rendred, of divers diversly. We may be bold to alleage that, the *Angell* doth, in the Text (*Vers.* 5.) *Vos enim quæritis*, for they *sought* CHRIST. And CHRIST *is not unrighteous to forget the worke and labour of their love*, that *seeke* Him. Verily there will appeare more *Love*, *and Labour* in these *Women*, than in *Men*; even the *Apostles themselves*. At this time (I know not how) *Men* were then become *Women*, and did *animos gerere muliebres*; and *Women* were *Men*: Sure the more *manly*, of the twaine. The *Apostles*, they sate mured up, *all the doores fast* about them; *sought* not, went not to the Sepulcher. Neither *Peter* that *loved Him*, nor *Iohn* whom *He loved*; till these *Women* brought them word. But these *Women* (we see) were last at His *Passion*, and first at His *Resurrection*: staied longest at that, came sooneſt to this: Even in this respect to be respected. Sure as it is said of the *Law*, *Vigilantibus & non dormientibus succurret lex*; so may it no lesse truly be said of the *Gospell*. We see it here, it commeth not to sleepers; but, to them that are *awake*, and up and about their businesse, as these *Women* were. So that, there was a capacitie in them to receive this prerogative.

Heb. 6 10.

Ioh. 20. 19.

Ioh. 21. 15. 20.

Mary Magdalen first.

Before I leave this part; of the *parties*, I may not omit to observe *Mary Magdalens* place and precedence among the three. All the Fathers are carefull to note it. That she standeth first of them: For it seemeth no good order. She had had *seven Divels* in her, (as we finde *Vers.* 9.) She had had the blemish to be called *Peccatrix*, as one *famous* and *notorious* in that kind: The other were of honest report, and never so stained: Yet, is she named *with them*. *With them*, were much: but, not only with them; but *before them*. With them: And that is to shew, CHRISTS *Resurrection* (as well as His death) reacheth to sinners of both sexes: And that to sinners of note, no lesse than those that seeme not to have greatly gone astray. But *before* them, too; And that is (indeed) to bee noted; that, shee is the first, in the list of *Women*: and Saint *Peter*, in that of *Men*. These two: the two chiefe *Sinners*, either of their *sex*. Yet they, the two, whose lots came first forth *in sorte Sanctorum*, in partaking this newes. And this, to shew, that chiefe *Sinners* (as these were) if they carry themselves, as they did, shall be at no losse by their fall: shall not only be pardoned, but honoured (even as he was) like these, with *stolâ primâ*, the first *robe* in all the *Wardrobe*; and stand formost of all. And it is not without a toueh of the former reason; In that, the *sinner*, after his recoverie, for the most part *seeketh* GOD more *fervently*: Whereas they, that have not greatly gone astray, are but even *so so*; if *warme*, it is all. And with GOD, it is a Rule, *Plus valet hora fervens quàm mensis tepens*. An hower of *fervor*, more worth then a moneth of *tepor*. Now, such was *Mary Magdalen*; here, and else-where, vouchsafed therefore this degree of exaltation, to be *of the first*

Luk. 7. 37.

Col. 1. 12.

Luk. 15. 22.

first three: nay, to be the *first of the three*, that heard first of His rising: Yea (as in the *ninth Verse*) that first saw Him *risen from the dead*. This of the *Persons*. 2 Sam. 23. 18.

And now, because their *endeavours* were so well liked, as they were (for them) counted worthy this so great honour, it falleth next to consider, what those were: that we being like prepared may partake the like good hap. So, *seeking* as they, we may finde as they did. They were foure in number: The first and third in the II. the second, in the I. and the last, in the III. Verse. All reduced (as CHRIST reduced them, in *Mary Magdalen*) to *Dilexit multùm*, their great *Love*; Of which these foure be foure *Demonstrations:* Or (if *love* be an *Ensigne*, as it is termed, *Cant.* 2.) the foure *Colours* of it. 1. That they *went to the Sepulcher: Love*, to one *dead*. 2. That they *bought precious odours*; *Love*, that is *at charges*. 3. That out they went *early*, *before breake of day: Love*, that will *take paines*. 4. That for all the *stone*, still they went on: *Love*, that will *wrestle with impediments*. The first is *constant*, as *to the dead*. The second *bounteous*, as *at expence*. The third *diligent*, as *up betimes*. The last *resolute*, be the *stone* never so great. According to which foure, are the foure denominations of Love: 1 *Amor, à morte*, when it *surviveth death:* 2 When it *buyeth dearely*, it is *Charitas:* 3 When it sheweth all *Diligence*, it is *Dilectio:* 4 When it goeth *per Saxa*, when *stones* cannot stay it, it is *Zelus*, which is specially seene, in *encountring difficulties*. It shall not be amisse to touch them severally: it will serve to touch our *Love*, whether ours be of the same assay. 2 Their *journey*, and therein, their *love*. Cant. 2. 4.

The first riseth out of these words [*They went to the Sepulcher:*] And (indeed) *ex tota substantia*, out of the whole Text. For, for whom is all this adoe; is it not for CHRIST? But, CHRIST is *dead*, and *buried* three dayes since, and this is now the *third day*. What then, though He be dead; to their love, He liveth still: Death may take His *body* from their *eyes*, but shall never take His *remembrance*, from their *hearts*. Herein is *Love*, this is the first *Colour* (saith a great Master in that facultie) *Fortis sicut Mors*, Love, that *death* cannot foile: but continueth to the *dead*, as if they still were alive. And, when I say the *dead*, I meane not such, as the dead have left behinde them (though that be a vertue, and *Booz* worthily *blessed* for it, that *shewed mercy to the living for the deads sake:*) But I meane performing *offices* of *love* to the *dead* himselfe: To see, he have a *Sepulcher* to go to: Not, so to burie his friend, as he would burie his *Asse* being dead. To see, he have one: and not thither to bring him, and there to leave him, and burie him and his *memory* both in a grave. Such is the worlds love. *Salomon* sheweth it, by the *Lion* and the *Dog*. All, after CHRIST living: But, goe to His Sepulcher who will, not we. The love that goeth thither, that burieth not the memory of Him that is buried, is *Love* indeed. 1 Love to the dead: *Amor.* Cant. 8. 6. Ruth 2. 20. Eccles. 9. 4.

The journey to the *Sepulcher* is *Iter amoris:* had it been but to *lament*, as *Mary Magdalen* to *Lazarus* (*Iohn* 11.) But then, here is a farther matter: They went to *annoint Him*. That, is set for another signe: that they spared for no cost, but *bought precious odours wherewith to embalme Him*. 2 Love that was *at charges*: *Charitas.* Iohn 11. 31.

1 To goe to *annoint* CHRIST, is kindly: It is to make Him CHRIST, that is, *Annointed*. That terme referreth principally, to His *Fathers annointing* (I grant:) but, what if we also *annoint* Him, will He take it, in evill part? Clearely, not: Neither *quicke*, nor *dead*. Not *quicke*, *Luke* 7. *Marke* 14. Not *dead*; this place is pregnant; it is the end of their journey, to do this. He is well content to be their, and our *Annointed*; Not His *Fathers* onely: yea, it is a way to make Him *Christum nostrum*, *Our* CHRIST, if we *breake our boxes*, and bestow our *odours* upon Him. Luke 7. 46. Marke 14. 3.

2 To *annoint Him*; And, not with some odde cast *ointment*, lying by them, kept a little too long; to throw away upon Him: But to *buy*, to be *at cost*, to doe it, *Emptis odoribus*, with *bought odours*.

3 This to do, to Him *alive*; that would they with all their hearts: But, if that cannot be, to doe it to Him *dead*, rather, than not at all. To do it, to whatsoever is left us, of CHRIST, to that to do it.

4 To embalme CHRIST, CHRIST *dead*, yea, though others had done it before: for, so is the case. *Ioseph* and *Nichodemus* had bestowed *Myrrh* and *Aloes* to that end already: What then? though they had done it, it is not enough: nay, it is nothing: Nay, if all the world should have done it, unlesse they might come with their *odours* and doe it too, all were nothing. *In hoc est charitas*, herein is *love*, and this a *signe* of it. A signe of it every where else; and, to CHRIST, a *signe* it was. Indeed, such a signe there was; but it is beaten downe, now. We can love CHRIST, *absque hoc*, and shew it some other way well enough. It sheweth, our *love* is not *Charitas*, no *deare* love; but *Vilitas*, love, that loves to be at as little charges with CHRIST, as may be: faint love. You shall know it thus: *Ad hoc signum se contrahit*, At this *signe* it *shrinkes*; at every word of it. 1. *They bought*; that is *charge*: we like it not; wee had rather heare *potuit vendi*. 2. *Odours*: what need *odours*? An unnecessarie charge: We like no *odour*, but *Odor Lucri*. 3. *To Christ*: Nay, seeing it is unnecessary, we trust, *Christ* will not require it. 4. Not, *alive*; but especially, not *dead*: there was much adoe, while He lived, to get allowance for it; there was one of His owne *Apostles* (a good charitable man, *Pater pauperum*) held it to be plaine *perditio*. Yet, to *annoint* the *living*; that, many doe: they can annoint us againe: But, to the *dead*, it is quite cast away. But then, if it had been told us, *He is embalmed already*; why then, take away their *odours*; that, at no hand would have been endured. This sheweth, our love is not *Charitas*. But, so long as this is a *Gospell*, it shall sound every *Easter-day* in our eare, that the *buying of odours*, the *embalming* of whatsoever is left us of *Christ*, is (and will be still) a *signe* of our *loving* and *seeking* Him, as we should: though, not heretofore, yet now: Now especially, when that objection ceaseth; *He is embalmed enough already*. Hee was (indeed) then; but most of the *Myrrh* and *Aloes* is now gone. That, there is good occasion left, if any be disposed *in hoc signo signari*, with this *signe* to *seale his love to Christ*, anew againe.

Ioh. 19. 39.

Mark. 14. 5.

Mark. 14. 2.

3 *Love, that takes paines: Dilectio.*

From this of their expence [*Charitas*] we passe to the third, of their *Diligence* [*Dilectio:*] set downe (in verse 2.) in these words *Very early, &c.* And but marke, how diligent the Holy GHOST is in describing their *diligence*. *The very first day of the weeke*: the very *first part* of that first day, *In the morning*: the very *first houre* of that first part, *Very early, before the Sunne was up*, they were up. Why good *Lord*, what need all this haste? CHRIST is fast enough under His *stone*. He will not runne away (yee may be sure:) ye need never breake your sleepe, and yet come to the *Sepulcher* time enough. No; if they doe it not, as soone as it may bee done, it is nothing worth. *Herein is love, Dilectio*: whose proper signe is *Diligentia*, in not slipping the first opportunitie of shewing it. They did it not at their *leasure*: they could not *rest*, they were not *well* till they were about it. Which very speed of theirs doubleth all the former. For *Citò* (we know) is esteemed as much, as *Bis*. To do it at *once*, is to do it more than once, is to do it *twice* over.

Yet, this we must take with us [Διαγινωσκέ σαββάτα.] Where falleth a very strange thing: that, as we have commended them for their quickneſse, so must we now also for their slowneſse (out of the very first words of all:) *When the Sabbath was past*, then, and not till then, they did it. This *diligence* of theirs, as great haste as it made, stayed yet, till the *Sabbath were past*: and, by this meanes, hath two contrary commendations: [a] One, for the *speed*; [b] another for the *stay* of it. Though they faine would have beene *embalming* Him, as soone as might be, yet not with breach of the *Sabbath*: their *diligence* leapt over none of GOD's *Commandements* for haste. No, not this *Commandement*, which (of all other) the world is boldest with; and, if they have haste, somewhat else may; but sure, the *Sabbath* shall never stay them. The *Sabbath*, they stayed: for then, GOD stayed them. But that was no sooner over, but their *diligence* appeared straight. No other thing could stay them.

Nor

Nor their owne *Sabbath* (Sleepe,) but, *before day-light*, they were well onward on their way.

The laſt is in the third verſe, in theſe words, *As they went, they ſaid*, &c. There was a *ſtone* (a very *great* one) *to be rolled away* yer they could come at Him. They were ſo rapt with *love*, in a kind of *extaſie*, they never thought of the *ſtone*; they were well on their way, before they remembred it. And then, when it came to their minds, they went not backe though; but on ſtill, the ſtone *non obſtante*. And herein is *love*; the very fervour of it, *Zeale*: that word hath *fire* in it. Not onely *diligence* (as *lightneſſe*) to *carry* it *upward*, but *zeale* (as *fire*) to *burne* a hole, and eat it ſelfe away, thorow whatſoever ſhall oppoſe to it. No *ſtone* ſo heavie as to ſtay them, or turne them backe. And this is S. *Iohns* ſigne: *Foras pellit timorem*, Love (if it be *perfect*) caſts out feare; *Et erubeſcit nomen difficultatis*, ſhames to confeſſe any thing too *hard* for it. Ours is not ſo: we muſt have (not *great ſtones* (GOD wot) but) every *ſcruple* removed out of our way, or we will not ſtirre. But as; if you ſee one *Qui laborem fingit in præcepto*, that makes a great deale more labour in a *precept*, than needs; that is afraid *where no feare is*; Of *Leo in via*, a *Lion*, or (I wot not what) perillous beaſt *in the way*, and no ſuch matter: It is a certaine ſigne, his love is ſmall; his affection cold to the buſineſſe in hand. So, on the other ſide, when we ſee (as in theſe here) ſuch *zeal* to that, they went about, as (firſt) they forgot there was any *ſtone* at all; and, when they bethought them of it, they brake not off, but went on though: ye may be bold to ſay of them, *dilexerunt multùm*, their love was great, that *per ſaxa*, thorow ſtones and all, yet goeth forward: that neither *coſt*, nor *paines*, nor *perill* can divert. Tell them, the *Party* is *dead*, they goe to: It skils not, their love is not dead; that will goe on. Tell them, He is *embalmed* already, they may ſave their coſt: It is not enough, for them, except they doe it too; they will doe it nevertheleſſe, for all that. Tell them, they may take time then, and doe it: Nay, unleſſe it be done, the firſt *day*, *houre*, and *minute*, it contents them not. Tell them, there is a *ſtone*, more than they remember, and more than they can *remove*: No matter, they will trie their ſtrength, and lift at it, though they take the foile. Of theſe thus qualified, we may truly ſay: they that are at all this *coſt*, *labour*, *paines*, to *annoint Him dead*, ſhew plainly, if it lay in them, to *raiſe Him againe*, they would not faile, but do it: Conſequently, would be glad to heare, He were *riſen*: And ſo, are fit hearers of this *Goſpell*; Hearers well diſpoſed, and every way meet to receive this Meſſenger, and this Meſſage. Now to the ſucceſſe.

4 Love that wreſtles with impediments: *Zelus*.

1 Iohn 4. 18.

Prov. 26. 13.

3 Their *Succeſſe*.

We ſee what they *ſought*; we long to ſee what they found. Such *Love*, and ſuch *labour* would not be loſt. This we may be ſure of, there is none ſhall *annoint* Him alive, or dead, without ſome recompence or conſideration; which is ſet downe, of two ſorts: 1. They *found the ſtone rolled away*, as *great* as it was: That which troubled them moſt, *how it might be removed*, that found they *removed*, yer they came. They need never take pains with it; the *Angell* had done it to their hands. 2. They found not (indeed) whom they ſought, CHRIST: but, His *Angell* they found, and heard ſuch a *Goſpell* of Him, ſo good *newes*, as pleaſed them better, than if they had found His body to *embalme* it. That newes, which of all other they moſt longed to heare; that, He (they came to annoint) needed no ſuch office to be done to Him, as being *alive* againe. This was the *Succeſſe*.

And, from this ſucceſſe of theirs our leſſon is. 1. That, as there is no *vertue*, no good worke, but hath ſome impediment, as it were ſome *great ſtone*, to be lifted at, *Quis revolvet?* So, that it is (oft-times) the lot of them, that ſeeke to doe good, to finde many imaginary *ſtones* removed to their hands: GOD ſo providing, *Vt quod admovit Satanas, amoveat Angelus*, what Satan layes in the way, a good *Angell* takes out of the way: That it may, in the like caſe be a good anſwer to *Quis revolvet?* to ſay, *Angelus* DOMINI, the *Angell* of the LORD, he ſhall do it; done it ſhall be: ſo did theſe here: and, as they did, others ſhall finde it.

2 Again, it is the hope, that all may have, that ſet themſelves to doe CHRIST any ſervice; to find His *Angell* at leaſt, though not Himſelfe: to heare ſome good newes, of Him, though not ſee Him at the firſt. Certain it is, with *Vngentes, ungentur*; None ſhall ſeeke ever to *annoint* Him, but they ſhall be *annointed* by Him again, one way or other: and find, though not alwayes what they ſeek, yet ſome ſupply, that ſhall be worth the while. And this we may reckon of; it ſhall never faile us.

II. The Party *by whom*: the *Angell*.

To follow this further. Leave we theſe good *Women*, and come firſt to the *Angell* the Meſſenger, and after to his *Meſſage*. An *Angell* was the meſſenger: for, none other meſſenger was meet for this *Meſſage*. For, if His *Birth* were *tydings* of ſo *great joy*, as none but an *Angell* was meet to report it; His *Reſurrection* is as much: As much? nay, much more. As much: for, His *Reſurrection* is (it ſelfe) a *birth* too. To it doth the *Apoſtle* apply the verſe in the *Pſalme*, *This day have I begotten thee* (*Acts* 13.33.) Even *this day*, when He was *borne* anew *Tanquam ex utero Sepulchri*, from the the *wombe* of the *grave*. As much, then; yea, much more. For the newes of His Birth might well have beene brought by a mortall; it was but his entrey into a mortall life: But this, here, not properly, but by an *Angell*: for that, *in the Reſurrection, we ſhall be like the Angels*, and ſhall *die no more*: and therefore an immortall *Meſſenger* was meeteſt for it.

Luke 2.10.

Mat. 22.30

I The *Viſion*.

We firſt begin with what they ſaw, the *Viſion*. They *Saw an Angell in the Sepulcher*. An *Angell*, *in a Sepulcher*, is a very ſtrange ſight. A *Sepulcher* is but an homely place; neither ſavourie, nor ſightly, for an *Angell* to come in. The place of dead-mens bones, of ſtench, of wormes, and of rottenneſſe: What doth an *Angel* there? Indeed, no *Angell* ever came there, till this morning. Not till *Chriſt* had beene there: but, ſince His body was there, a great change hath enſued. He hath left there *Odorem vitæ*, and changed the grave into a place of reſt. That, not only this *Angell* here now: but, after this, * *two* more, yea, *divers Angels*, upon divers occaſions, this day did viſit, and frequent this place. Which very finding of the *Angels*, thus, in the place of dead bodies, may be, and is to us a pledge, that there is a poſſibility and hope, that the dead bodies may come alſo into the place of *Angels*. Why not the bodies in the grave to be in heaven, one day; as well as the *Angels* of heaven to be in the grave this day?

* John. 20.12.

The manner of his appearing.

This for the *Viſion*, The next for the *manner* of his *appearing*; in what forme he ſhewed himſelfe. A matter worth our ſtay a little, as a good introduction to us, in him, as in a mirrour, to ſee, what ſhall be the ſtate of us and our bodies in the *Reſurrection*: In as much as it is expreſly promiſed, we ſhall then be ἰσάγγελοι, *like* and equall *to the Angels* themſelves.

Matth. 22 30.

1 As *a young man*.

1. They ſaw a *young man*, one in the vigour and ſtrength of his yeares: And ſuch ſhall be our eſtate then: All age, ſickneſſe, infirmitie removed cleane away. Therefore it was alſo, that the *Reſurrection* fell in the *Spring*, the freſheſt time of the yeare; and, in the *Morning*, the freſheſt time of the day, when (ſaith *Eſay*) the *dew* is on the *herbs*. Therefore, that it was in a *Garden* (ſo it was) in *Ioſeph of Aremathea*'s *Garden*: that, looke as that *garden* was, at that time of the yeare, the *Spring*; ſo ſhall our eſtate then be, in the very *flower* and *prime* of it.

Eſay. 26.19.

2 *Sitting*.

They ſaw him *ſitting*: Which is (we know) the ſite of *reſt*, and quietneſſe; of them that are at eaſe. To ſhew us a ſecond qualitie of our eſtate then; that, in it, all labour ſhall ceaſe, all motions reſt, all troubles come utterly to an end for ever; and the ſtate of it a quiet and reſtfull ſtate.

3 *On the right ſide*.

They ſaw him ſit *on the right ſide*. And, that ſide is the ſide of pre-eminence and *honour*. To ſhew, that thoſe alſo ſhall accompany us riſing again. That, we may *fall* on the *left ſide*, but, we ſhall *riſe* on the *right*; be *ſowen in diſhonour*, but ſhall *riſe againe in*

1 Cor. 15.43.

honour

honour; that honour which His *Saints* and *Angels* have, and ſhall have for ever.

Laſt, they ſaw him *cloathed all in white*. And *white* is the colour of gladneſſe, as we finde (*Eccleſ.*9.8.) All to ſhew ſtill, that it ſhall be a ſtate, as of *Strength*, *Reſt*, and *Honour*; ſo, of *Ioy* likewiſe. And that, *robe-wiſe*: not *ſhort* or *ſcant*, but (as his *ſtoale*) all over, down to the ground. 4 *Cloathed in white.*

Neither ſerves it alone to ſhew us, what then we ſhall be; but withall, what now we ought to be, this day, the day of His *Riſing*. In that we ſee, that, as the *heavens* at the time of His *Paſſion*, were in *black*, by the great *Eclipſe*; ſhewing us it was then a time of mourning: ſo, this day, the *Angels* were all *in white*, to teach us thereby, with what *affection*, with how great *joy* and gladneſſe, we are to celebrate and ſolemnize this Feaſt of our SAVIOUR's *riſing*. Matth 27.45.

Their affection (here) was otherwiſe: And that is ſomwhat ſtrange. In the Apparition, there was nothing fearfull, as ye ſee; yet is it ſaid, *they were afraid*. Even now, they feared nothing: and now, they fall to be afraid, at this ſo comfortable a ſight. Had they beene guilty to themſelves of any evill, they came to doe, well might they then have *feared*. GOD firſt, as the *Malefactour* doth the *Iudge*, and then His *Angell*, as the Executioner of His Wrath. But their comming was for good. But (I finde) it is not the *Sinners* caſe onely, but even the *beſt's* of our nature. Looke the Scripture: [a] *Abraham*, and [b] *Iacob*, in the Old: [c] *Zachary*, and the [d] *Bleſſed Virgin* in the New, all *ſtrucken with feare* ſtill, at the ſight of good *Angels*; Yea, even then, when they came for their good. 3 Their *affrighting* therewith.

a Gen. 15.12.
b 28.17.
c Luke 1.12.
d 29.

It fareth with the *Angels of light*, as it doth with the *light* it ſelfe. *Sore eyes* and weake, cannot indure it: No more can *Sinners*, them: No more can the *ſtrongeſt ſight* neither beare the light, if the object be too excellent; if it be not tempered, to a certaine proportion: Otherwiſe, even to the beſt that is, is the *light* offenſive. And that is their caſe; *Afraid* they are, not for any evill, they were about, but for that, our very nature is now ſo decayed, *Vt lucem, ad quam nata eſt, ſuſtinere nequeat*, as the *Angels* brightneſſe, for whoſe ſociety we were created, yet (as now we are) beare it we cannot, but need to be comforted at the ſight of a comfortable *Angell*. It is not the *Meſſenger Angelicall*, but the *Meſſage Evangelicall* that muſt do it.

III. The *Meſſage*.

Which leadeth us along, from the *Viſion* that *feared* them, to the *Meſſage* it ſelfe that relieved them: which is the third part. The *ſtone* lay not more heavie on the grave, than did that *feare* on their hearts, preſſing them downe hard. And no leſſe needfull was it, the *Angell* ſhould roll it away (this *ſpiritnall* great *ſtone*) from their hearts, than he did that other *materiall*, from the *Sepulcher* it ſelfe. With that, he begins.

1 *Feare not.* Heb. 2.15.

1. *Feare not*. A meet Text for him, that maketh a Sermon at a *Sepulcher*. For, the *feare of that place* maketh us out of quiet *all our life long* (*Heb.*2.) It lyeth at our heart like a *ſtone*: and no way there is, to make us willing to go thither, but by putting us out of *feare*; by putting us in *hope*, that the *great ſtones* ſhall be *rolled away* againe, from our *Sepulchers*, and we, from thence, riſe to a better life. It is a right beginning, for an *Eaſter-dayes* Sermon, *Nolite timere*.

2. And, a good reaſon he yeelds, why not. For, it is not every bodies caſe (this) *Nolite timere vos, feare not You:* Why not? For *You ſeeke* JESUS *of* NAZARETH, *which hath beene crucified*. *Nazareth*, might keepe you backe (the meanneſſe of His *Birth*;) and *Crucified*, more (the repro ach of His *Death*:) In as much as theſe cannot let you, but ye *ſeeke* Him; are aſhamed neither of His poore *birth*, nor of His ſhamefull *death*, but *ſeeke Him*: And *ſeeke Him*, not (as ſome did) when He was alive, when good was to be done by Him, but even now, *dead*, when nothing is to be gotten: And, not to *rob* or rifle Him, but, to *embalme* Him, an office of *love* and *kindneſſe* (this touched before:) *feare not You*, nor let any *feare* that ſo *ſeeke* Him.

Now, that they may not *feare*, he imparts them his *Meſſage* full of comfort. And, it containeth foure *comforts* of *Hope*, anſwerable to the foure former *proofes* of their *Love*: [1] *He is riſen*; [2] But, *gone before you*; [3] *Ye ſhall ſee Him*; [4] *All His Diſciples, Peter* and all: *Goe tell them ſo.*

1 *He is riſen.*

In that you thus teſtifie your love in *ſeeking* Him, I dare ſay, ye had rather, He, ye thus come to *embalme*, that He were alive againe: and, no more joyfull tidings could come to you, than that He were ſo: Ye could (I dare ſay) with all your hearts be content, to loſe all your charge you have beene at, in *buying* your odours, on condition it were ſo. Therefore I certifie you, that *He is alive, He is riſen.* No more than *Gaza* gates could hold *Samſon*; or the *Whale*, *Ionas*; no more could this *ſtone* keepe Him in the *Sepulcher*, but *Riſen He is.*

Iudg. 16. 3. Ionas 2. 10.

Firſt, of this ye were ſure, here He was; ye were at His laying in; ye ſaw the *ſtone ſealed*, and the *Watch* ſet: ſo that *here* He was. But, here *He is not*, now: Come ſee the place, truſt your owne eyes, *Non eſt hîc.*

But what of that, this is but a lame conſequence, for all that: *He is not here*, therefore *He is riſen.* For, may it not be, He hath beene taken away? Not, with any likelihood; though ſuch a thing will be given out, that *the Diſciples ſtole Him away while the watch was aſleepe*: But your reaſon will give you; 1. Small probability there is, they could be *aſleepe*, all the *ground ſhaking and tottering* under them by meanes of the * *Earth-quake.* 2. And ſecondly, if they did *ſleepe* for all that, yet then could they not tell (*ſleeping*) how, or by whom, He was *taken away.* 3. And thirdly, that His *Diſciples* ſhould doe it; they (you know) of all other were utterly unlike to doe any ſuch thing: So fearefull, as miſerably they forſooke Him yet alive, and have ever ſince *ſhut themſelves up* ſince He was dead. 4. And fourthly, if they durſt have done ſuch a thing, they would have taken Him away, *linnen-cloathes*, and all (as, *fearefull men* will make all the haſte they can poſſibly) and not ſtood ſtripping Him and *wrapping up the cloathes*, and laying them every parcell, one by one in order, as men uſe to doe that have time enough, and take deliberation, as being in no haſte, or feare at all. To you therefore (as we ſay, *ad hominem*) this conſequence is good, Not taken away, and not here, therefore *riſen* He is.

Mat. 28. 13.

* Matth. 28. 2.

He is gone before.

But, to put all out of doubt: you ſhall truſt your owne eyes; *Videbitis*, you ſhall ſee, it is ſo; you *ſhall ſee Him.* Indeed, *Non hîc* would not ſerve their turnes: He knew their queſtion would be, *Where is He? Gone* He is; Not, quite gone, but onely *gone before*, which is the ſecond comfort: For, if He be but *gone before*, we have hope, to follow after: *I præ, ſequar*; ſo is the nature of Relatives. But, that we may follow then; Whither is He gone? Whither, He told ye Himſelfe, a little before His *Paſſion* (*Chap.* 14. 28.) *into Galilee.*

1. No meeter place, for JESUS *of Nazareth* to goe, than to *Galilee*: there He is beſt *knowne*: there, in [a] *Nazareth* He was *brought up*; there, [b] *in Cana* He did *His firſt miracle*, ſheweth His *firſt glory*; meet therefore to ſee His *laſt*: there in *Capernaum*, and the coaſts about, preached moſt, beſtowed moſt of His labour.

a Mat. 2. 23. b Iohn 2. 11.

2. *Galilee*; it was called *Galilee of the Gentiles*; for, it was in the confines of them: To ſhew, His *Reſurrection* (*tanquam in Meditullio*, as in a middle indifferent place) reacheth to both; concerneth and benefiteth both alike. As *Ionas*, after his *reſurrection*, went to *Ninive*; ſo, CHRIST, after His, to *Galilee of the Gentiles.*

Matth. 4. 15.

Ionas 3. 4.

3. *Galilee*; that, from *Galilee* (the place, from whence, they ſaid, *No good thing could ever come*) He might bring one of the beſt things, and of moſt comfort, that ever was; the ſight and comfort of His *Reſurrection.*

4. *Galilee* laſt, for *Galilee* ſignifieth a *Revolution* or turning about to the firſt point; Whither they muſt goe, that ſhall ſee Him, or have any part or *fellowſhip in this* feaſt of His *Reſurrection.* Thither is He *gone before*: and, thither if ye follow, there ye ſhall ſee Him.

This

This is the third comfort: and, it is one, indeed. For, *Sight* is the ſenſe of certainty; and all that they can deſire: And there they did *ſee Him*. Not theſe here onely, or the Twelve onely, or the hundred and twenty *names* (in *Acts* 1.) onely; but even five hundred of them at once (ſaith the *Apoſtle*, 1 *Cor.* 15.) a whole *Cloud of witneſſes*, to put it cleane out of queſtion. And, of purpoſe doth the *Angell* point to that *apparition*, which was the moſt famous and publike of all the ten.

3 *Ye ſhall ſee Him.*

Acts 1. 15.
1 Cor. 15 6.

This was good newes for thoſe here; and they were worthy of it, *ſeeking Him*, as they did. But, what ſhall become of the reſt; namely, of His *Diſciples* that loſt Him *alive*, and *ſeeke* Him not *dead*? They ſhall never ſee Him more. Yes: (which is *Evangelium*, good tidings indeed, the chiefe comfort of all) they too, that left Him ſo ſhamefully, but three dayes agoe; them He caſts not off, but will be glad to ſee them in *Galilee*. Well whatſoever become of other, *Peter* (that ſo foully *forſooke* and *forſware Him* both) he ſhall never ſee Him more. Yes: *Peter* too, and *Peter*, by name. And indeed, it is more than needfull, He ſhould name him: He had greateſt cauſe of doubt; the greateſt *ſtone* upon him, to be *rolled away*, of any; that had ſo often, with *oathes*, and *execrations*, ſo utterly *renounced Him*. This, is a good meſſage, for him: and *Mary Magdalen* as fit a meſſenger, as can be, to carry it; one great *Sinner* to another. That not onely CHRIST *is riſen*: but content, that His *forſakers*, *deniers*, *forſwearers*, *Peter* and all ſhould repaire to Him, the day of His *Reſurrection*: That, all the deadly wounds of His *Paſſion* have not killed His *compaſſion* over *ſinners*: That, though *they* have made wrack of their *duty*, yet He hath not loſt His *mercy*, nor left it in the *Grave*; but is as ready to receive them as ever. His *Reſurrection* hath made no change in Him; *dying*, and *riſing*, He is to ſinners, ſtill one and the ſame; ſtill like Himſelfe, a kinde, loving, and mercifull SAVIOUR. This is the laſt: *Peter* and all may ſee Him.

4 And *His Diſciples*, Peter *and all.*

Marke 14. 71.

And with this He diſmiſſeth them, with *Ite & dicite*, with a *Commiſſion* and precept; by vertue whereof, He maketh theſe Women *Apoſtolos Apoſtolorum*, *Apoſtles* to the *Apoſtles* themſelves; (for, this Article of the *Reſurrection*, did they firſt learne of theſe *Women*; and they were the firſt of all, that preached this Goſpell:) giving them in charge, that, ſeeing this day is a day of *glad tidings*, they would not conceale it, but impart it to others; even to ſo many as then were or would ever after be CHRISTS *Diſciples*.

2
Their commiſſion.

They came to *embalme* CHRISTS body naturall: that needs it not; it is paſt *embalming*, now. But another body He hath; a myſticall body, a company of thoſe, that had believed in Him, though weakly: that they would goe and *annoint* them, for they need it. They ſit drying away, what with feare, what with remorſe of their unkinde dealing with Him: they need to have ſome *oyle*, ſome *balme*, to ſupple them. That, they doe, with this Goſpell: with theſe foure: Of which foure ingredients is made the *balme* of this day.

Thus we ſee, theſe that were at coſt to *annoint* CHRIST, were fully recompenced, for the coſts they have been at; themſelves annointed with oyle and odours of a higher nature, and farre more pretious, than thoſe they brought with them, *Oleum latitiæ* (ſaith the [a] *Pſalme*) *Odor vitæ* (ſaith the [b] *Apoſtle*.) And that, ſo plenteouſly, as there is enough for themſelves; enough too, for others, for His *Diſciples*, for *Peter* and all.

a Pſal. 45. 7.
b 2 Cor. 2. 16.

The Application.

But what is this to us? Sure, as we learned by way of duty, how to *ſeeke* CHRIST, after their example; ſo, ſeeking Him in that manner, by way of reward, we hope to have our part, in this good newes, no leſſe than they.

1 CHRIST *is riſen*; that concerneth us alike. 'The *Head* is got above the water; c Epheſ. 4. 15.

a Rom. 11. 16. b 1 Cor. 15. 23

a The *Roos* hath received *life* and *ſap*: b The *firſt fruits* are *lift up* and conſecrate: We, no leſſe than they, as His *members*, His *branches*, His *field*, recover to this hope.

2. And for *His going before*; that which the *Angell* ſaid here once, is ever true, He is not gone quite away, He is but *gone before us*: He is but the antecedent; we, as the conſequent, to be inferred after. Yea, though He be gone to *Galilaa ſuperior*, the *Galilee* that is *above* (Heaven) the place of the Celeſtiall *Spheres* and *Revolutions*; even thither is He gone, not as a party abſolute, of or for Himſelfe; but as a *Herbenger* (ſaith the *Apoſtle*) with relation to others, that are comming after, for whom He goeth before to *take up a place*. So, the *Apoſtle* there; So, the Angell here: So He Himſelfe, *Vado*; not *Vado* alone, but *Vado parare locum vobis*, I goe *to prepare a place*, wherein to receive you, when the number of you and your brethren ſhall be full.

Heb. 6. 20. Iohn 14. 2.

3. To us likewiſe pertaineth the third *videbitis:* that, is the *Goſpell* indeed. *He is riſen: Riſing*, of it ſelfe, is no *Goſpell*. But, He is riſen *and we ſhall ſee Him:* that, is it. That the time will come alſo, that we ſhall ſee *Him*, in the *Galilee Celeſtiall*, that is above; yea, that all ſhall ſee Him, *even they that pierced Him*. But, they that came to *embalme* Him, with *joy and lifting up their heads*, they ſhall ſee Him: with that ſight ſhall they ſee Him, that ſhall evermore make them bleſſed.

Iohn 19. 37.

4 Laſtly (which is worth all the reſt:) That we ſhall not need to be diſmayed with our unworthineſſe; in that, willing He is, *Peter* ſhould have word of this, and *Mary Magdalen* ſhould carry it. That (ſuch as they were) *ſinners*, and chief ſinners ſhould haue theſe tidings told them, this Goſpell preached them: that He is as ready to receive them to grace, as any of the reſt; and will be as glad to ſee them, as any others in *Galilee*.

But then are we to remember the condition; that (here) we get us into *Galilee*, or elſe, it will not be. And *Galilee* is a *revolution*, or turning *ad principia*, to the firſt point, as doth the *Zodiake*, at this time of the yeare. The time of His Reſurrection is *Paſcha*, a paſſing over: The place *Galilee*, *a turning about*: It remaineth then, that we *paſſe over*, as the time; and *turne*, as the place putteth us in minde. Re-uniting our ſelves to His *body* and *bloud*, in this time of His *riſing*; of the diſſolving and renting whereof our ſins were the cauſe: The time of His ſuffering, keeping the Feaſt, of CHRIST our new *Paſſeover* offered for us; Leaving whatſoever formerly hath beene amiſſe, in CHRIST's grave, as the *weeds* of our *dead eſtate*, and *riſing to newneſſe of life*, that ſo we may *have our parts in the firſt reſurrection*: Which they are happy and bleſſed that ſhall have; for, by it they are ſure of the *ſecond*.

Apoc. 20. 6.

Of which *bleſſing* and happineſſe, He vouchſafe to make us all partakers, that this day roſe for us, JESUS CHRIST the *Righteous*, &c.

A SER

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

On the *XVI.* of *Aprill*, *A.D.* MDCIX.
being *EASTER-DAY.*

IOHN Chap. XX. Vers. XIX.

Cum ergo sero esset die illo, una Sabbatorum, & fores essent clausæ, ubi erant Discipuli congregati propter metum Iudæorum: venit Jesus, & stetit in medio, & dixit eis, PAX VOBIS.

The same day then, at night, which was the first day of the weeke, and when the doores were shut, where the Disciples were assembled for feare of the Iewes, came IESUS, *and stood in the middest, and said to them,* Peace be unto you.

THis is the enter-view of CHRIST and His *Disciples*: and this, His first speech, at His first enter-view: Both, this *day*; the very first *day* of His *rising*.

Five sundry times, appeared He, this day. [1] To *Mary Magdalen*: [2] To the *Women comming from the Sepulcher*: [3] To the *two* that *went to Emmaus*: [4] To Saint *Peter*: [5] And here now, to the *Eleven, and those that were with them*. The two first, to *Women*; the three last to *men*: So, both *Sexes*: To *Peter*, and to *Mary Magdalen*: So, to *Sinners* of both *Sexes*. To the *Eleven*, as the *Clergie*; *to those with them*, as the *Laitie*: so, to both *Estates*. Abroad, at *Emmaus*: *at home*, here. *Betimes*; and now, *late*. When they were *scattered*, severally; and now, joyntly, *when they were gathered together*. That no *Sexe*, *Sort*, *Estate*, *Place* or *Time* excepted: but, as *Visitavit oriens ab alto*; so *Visitavit*, *occidens ab imo*: Rising, *from above, at His Birth*; Rising, *from beneath, at His resurrection*, He visited all.

1 Marke 16.9.
2 Matth. 28.9.
3 Luke 24.10.
4 Luke 24.44.
5 *In Text.*

Luke 1.78.

But,

But, of all the five, this is the chiefe. Thoſe were, to *one*; as *Peter*: Or *two*; as thoſe of *Emmaus*: Or *three*, as the *Women*: This, to all: The more, the more *Witneſſes*; the better for faith. Thoſe when they were *ſcattered*: this (here) *when they were all together*: The more together, the more meet for this ſalutation here, *Peace be to you*.

The Diviſion.

Which *Salutation* is the very ſubſtance of the Text: the reſt but appendent, all.

I. In it, two things give forth themſelves: 1. The *Perſons*, to whom, *Vobis*. 2. The *Matter* of the *Wiſh* it ſelfe, *Peace*. The *Perſons* are thus ſet down: *Diſcipuli, congregati, concluſi*: [1] *His Diſciples* they were; [2] *gathered*; [3] and *the doores ſhut* on them, *for feare of the Iewes*.

There will fall out beſides, foure other points. [1] CHRIST His *Site*; that, *He ſtood*, when He wiſhed it: [2] His *Place*; that, *in the middeſt*, He ſtood: [3] The *Time*, All this, *the ſame day*, the *firſt day* of the *weeke*, *Sunday*, *Eaſter-day*: [4] and, the very time of the day; that, *it was late*.

II. The ſpeech, of it ſelfe, is a *Salutation*: any will ſo conceive it, at the firſt hearing. And, if it were but ſo, and no more; that were enough. CHRIST'S *Salutations* are not (as ours be) formall; but good matter in them.

But, it is more than a *Salutation*, ſay the *Fathers*, for this reaſon. At meeting, men uſe to ſalute but once: within a verſe, He repeateth it againe. So, it keeps not the law of a *ſalutation*: but, it is, (certainely) ſomewhat, beſides. *Votum Chriſti*, they call it. *Votum pacis, Votum Chriſti*: CHRIST'S *Vow*, or wiſh: His *Vow*; and His *firſt Vow*.

Now, every Vow implieth an advice, at the leaſt. What CHRIST wiſheth to us, He wiſheth us to. Every wiſh, ſo: But, if it be the *wiſh* of a Superiour, in His *Optative*, there is an *Imperative*; His *Wiſh*, is a command, if he have wit that heares it. So that theſe words (rightly underſtood) are both an *Advice*, and an *Injunction* to it; of the nature of an *Edict*. *Pax vobis*, is as much, as *Pacem habete in vobis*, Be *at peace* among your ſelves.

Marke 9. 50.

We are then, to joyne with CHRIST; to follow Him, in His *Wiſh*. To whom He wiſheth it: To all CHRIST'S *Diſciples*, together, even to His whole *Chriſtian Church*; and, even them, that (it may be) as little deſerve it, as theſe here did. [1] To make it *Caput voti*, our *firſt Vow*: yea, *firſt and ſecond*; as CHRIST here did. [2] *Oportet ſtantem optare*, to wiſh it, *ſtanding*. [3] And, ſtanding where CHRIST ſtood (that is materiall) *in the midſt*. [4] *This day* to doe it; and think it pertinent to the time: It is *Votum Paſchale*. As for *Serò*, we ſhall never need to take thought for it: It is never too ſoone; *late* enough alwaies, if it be not too late; that, is all the feare.

I. The *perſonall part of* Chriſts *Salutation*. *Pax* and *vobis*, reconciled.

THE chiefe point, firſt: *Pax vobis*. The words are but two; yet, even between them there ſeemeth to be no peace: but one (in a manner) oppoſite to the other. Looking to *Vobis* (the *Perſons*) this ſhould not be a ſalutation for them, *Pax*. Looking to the *Salutation* (*Peace*) it ſhould not be, to thoſe Perſons; *Vobis, to you*. So that, our firſt work will be, to make peace between the two words.

Vobis, to you. Will you know, who they be? *To you, Peter, and Iohn*, and the reſt. *To you*, of whom none ſtood by me: *To you*, of whom ſome *ran away*, ſome *denied*, yea, *forſware* me. *To you*, of whom, all, every one *ſhrunke* away and *forſooke* me. How evill doth this greeting agree with this *Vobis*? Yet, even to theſe, *Venit, & ſtetit, & dixit*; He *came*, *ſtood*, and *ſaid*, *Peace be to you*

Matth. 26. 56. 72. Marke 14. 53.

Uſed

Uſed by them, as He had beene, no cauſe, He ſhould *come*, or *ſtand*, or *ſpeake* at all: Or, if *ſpeake*, not thus. Not *come to them*, that *went from Him:* nor *ſtand amongſt them*, that had not *ſtood to Him:* nor *ſpeake to them*, that had *renounced Him*. It is ſaid, *they feared the Iewes:* All things conſidered, they had more cauſe to feare *Him*; and to looke for ſome reall *revenge*, at His hands: If not that, ſome verball *reproofe*, a *ſalutation*, of another ſtile or tenour: And well, if they might ſcape ſo. *Confitemini Domino, quia bonus*; It is not ſo: No *evill deed*, for all this: No, not ſo much as an *unkinde word*. Above that, they could looke for; farre above that, they deſerved, it is, *Pax vobis*. You and I are at peace; you and I are friends; *Peace be unto you*. This is His firſt goodneſſe: His making a *peace* betweene *Pax* and *Vobis*.

Marke 14. 50. Iohn 9. 22. Pſal. 106. 1.

This *Speech* to theſe *Perſons*, is much mended, by adding the *Time* in the Text; that, it was *illo die*, the day of His riſing. *Pax vobis*, is a good ſpeech, for *Good-friday*, then, men grow charitable, when ready to die. But, on their *Eaſter-day*, at their riſing, the day when *Exaltavit Eum Deus*, the day of their *exaltation*, they uſe to take other manner ſpirits, and remember former diſgraces, with a farre other congie. *Hæc eſt lex hominis*; Men do thus: but, not CHRIST. Neither their indignity, *Vobis*; nor His own dignity changeth Him. *Riſing, exalted*, the very day of His exaltation, *illo die*, He ſaith, *Peace be unto you*.

Illo die, that is, *Primo Die*. Philip. 2. 9.

Another yet: That it was *Primâ Sabbati*, the very *firſt day of the weeke:* tooke no long day for it: Nay, no day at all, but the *very firſt day*. *Ioſeph* (exalted) dealt well with his brethren; but, not the firſt day: it was ſome time, firſt. He kept them in feare, a while; but ſhewed himſelfe, at the laſt. CHRIST doth not ſo; hold them in ſuſpenſe: *illo die, primo die*, the *ſame day*, the *firſt day*, He *came*, and ſhewed Himſelfe, and ſaid, *Peace be unto you*.

Primâ Sabbati. * Luke 24. 1.

Yea, not ſo much as *dixit* (here) but (as it fals out) will beare a note. Even, that it is *dixit*, and not *Reſpondit*; a *Speech*, not an *Anſwer*. That He *ſpake* it, unſpoken to: He, to them, firſt; yer they, to Him. He might well have ſtayed till then: and reaſon would, they ſhould firſt have ſued for it. Yer they aske it, He giveth it: and *prevents them with the bleſſing of peace*. They firſt, in falling out; He firſt, at making friends.

Dixit: not, *reſpondit.* Pſal. 21. 3.

A great comfort for poore ſinners, when the many indignities, we have offered CHRIST, ſhall preſent themſelves before us, to thinke of this *Vobis*. That, when the Diſciples had done the like, yet He forgat all; and ſpake thus kindly to them, this day: That He will vouchſafe us the like (ſpecially, if we ſeeke it, He will) and ſay to us, *Pax vobis*.

Will ye remember now, to extend your wiſh of *Peace*, [1] to them, that (it may be) deſerve it as evill, as theſe, here: Even, *his qui longè*. [2] To doe it, at our *riſing*, at our high day, when it is *Eaſter* with us: [3] Not, to make their hearts to pant, and eyes to faile firſt; but, even *primâ Sabbati*, to doe it. [4] And not to take ſtate upon us, and be content, to *anſwer*, *Peace*; and not *ſpeake:* be moved for it; but, not move it: yes, even move it, firſt. If we doe, we joyne with CHRIST, in His firſt part, the perſonall part of the wiſh.

2
The perſons to whom.

Illis, and *illo die*, and *primo die*, what they were, we ſee; and in what ſort. Yet, (not to grate on this point altogether) ſome *ſmoke* yet was there *in the flaxt*; ſome ſmall remainders, *illices miſericordiæ* (as *Tertullian*) to move His mercy: In theſe words, [1] *Diſcipuli*, [2] *congregati*, [3] *concluſi*, [4] *propter timorem Iudæorum:* That, His *Diſciples* (yet) they were; and, *together* they were; and, *in feare of the Iewes*, they were *ſhut up*.

Whatſoever, or howſoever they were elſe, yet; they were His *Diſciples: Vnprofitable* ſervants, yet *Servants: Loſt* ſonnes, yet *Sonnes: forgetfull* Diſciples, yet *Diſciples*. *His Diſciples* they were: and, howſoever they had made a fault,

[1] His Diſciples. Luke 17. 10. 15. 24.

fault (as it ſeemeth) ſo meant to hold themſelves, ſtill; and hereafter to learne their leſſon better.

2 *For, in feare of the Iewes.*

And, I like well their *feare:* that, *they were afraid of the Iewes.* It ſhewes, there were no good termes betwixt them; and that they *ſhut their doores* upon them, therefore they meant not to goe out to them, or ſeeke *Pax vobis* of the *Iewes.* They had no meaning (it ſeemeth) to give over CHRIST. If they had, what need they *feare* the *Iewes?* The *Iewes* would have done them no harme, they might have *ſet open their doores* well enough.

3 *Aſſembled.*

And *Congregatis* (I take it well) is no evill ſigne. It would have beene *Ex alia cauſa*; for *love*, rather than *feare:* And againe, for *feare* of GOD, rather than of the *Iewes.* Yet, even thus, I miſlike it not: And, much better this *feare*, than that at the *Paſſion:* That, *ſcattered* them one from another; every man ſhift for one. This makes them draw *together*, and *keepe together*, as if they meant to ſtand out afreſh. Which very [*Congregatis*] makes them fit for this Salutation. It cannot well be ſaid, *diſgregatis*, to them that are in ſunder. *Vnà*, is a diſpoſition to *unity*; and *gathering*, to the *binding up in the band of peace.* CHRIST (that ſaid, *Quoties volui congregare?*) liked it well, to finde them thus *together:* And, His *comming* was, as to take away their *feare*; ſo, to continue their *gathering*, ſtill.

Matth. 23.37.

And, ſhall we learne this of the *Diſciples?* [1] If a fault fall out, not to give over ſchoole, but to continue our *Diſciple*-ſhip, ſtill. [2] And, not to goe over, to ſeeke our *Pax vobis*, at the hands of His Enemies: To *ſhut out* both them, and their *peace*, too. [3] And laſtly, not to forſake the *fellowſhip*; to keepe *together*, ſtill. For, being ſo *together*, we are nearer our *Peace.* This ſhall make CHRIST come and ſay it to us the ſooner, and the more willingly.

II. The reall part.

The *reall* part, *Voti ſumma*, that which He wiſheth, is *Peace.* Firſt, *Why peace?* Then, *What peace?*

I Why *peace.*

Why, *Peace?* Is there nothing more worth the wiſhing? Nothing more, of it ſelfe; Nothing more fit for theſe perſons, this place, and this time.

Of it ſelfe: *Votum pacis, Summa votorum.* It is, all wiſhes, in one; Nothing more to be wiſhed. For, *in brevi voce Breviarium*, this little word is a *Breviary* of all, that good is.

1 As, *good.*
Pſal. 133.1.
Prov. 15.16. 17.
Prov. 17.1.

To ſhew how, a little: *quàm bonum*, how good, how worth the wiſhing it is. It is *tam bonum*, ſo good, as, without it, nothing is good. With it (ſaith *Salomon*) *an hand-full of herbes*; without it, an *houſe-full of ſacrifices*, is *not good.* With trouble and vexation, nothing is good; nothing is to be *wiſhed.*

Rom. 10.15.

And as, without it, nothing is to bee wiſhed: ſo, all that is to bee wiſhed (all good) is within it. *Evangelizantium pacem, Evangelizantium bona; quia, in pace, omnia bona:* To bring newes of *peace*, is, to bring newes of all good things; for, all good things are, in *peace.* *Bona*, is the true gloſſe or expoſition of *peace.*

2 *Pleaſant.*
* Pſal. 133.1.
3 *Profitable.*
Pſal. 72.7.

* *Quàm bonum*, you know: And, *quàm jucundum*, too: But *good* and *pleaſant*; and pleaſant, not onely, as *Aarons* ointment (which was onely *pleaſant:*) but, as *Hermon dew*, which brings *profit* with it. *Abundantia pacis* (ſaith the *Pſalme*) *Peace*, and *Plenty* go together.

4 Wiſhed by all.
Luke 2.14.
2 Cor. 13.11.
Philip. 4.7.
Luke 4.34.

And yet, how much it is to be wiſhed, this ſheweth, *Pacem te poſcimus omnes:* All wiſh it: *Angels* wiſh it (Heaven, to Earth) *Pax in terris:* And *Men* wiſh it (Earth, to Heaven) *Pax in cœlis.* GOD wiſheth it: moſt kindly for Him; *Deus pacis, pacem Dei*; the GOD *of peace, the peace of* GOD. Yea, the enemy of all peace wiſheth it: for, he complaines, *Veniſti nos inquietare, are ye come to* trouble us? So he would not be *troubled*, that troubles all; but, ſet all together by the eares, and ſit quiet himſelfe.

But it is much for the honour of *Peace*, that *cùm bellum geritur, pax quæritur:* Even militarie perſons, with *ſword* in one hand, and *fire* in the other, give this for their Embleme,

Embleme, *Sic quærimus pacem.* Thus *with ſword* and *fire*, ſeeke we *peace.* As, ſeeke it, at laſt, they muſt; we muſt, all. Beſt, *primâ Sabbati*: but, *Serò*, ſooner or later, come to it we muſt: If it be not the firſt, it muſt be our laſt.

But, if their were nothing elſe, this only were enough; and, though there bee many, this chiefly doth ſhew it: That our SAVIOUR CHRIST, ſo often, ſo diverſe wayes, ſo earneſtly *wiſheth it. Going*, He did it, *Pacem meam do vobis*: And now *comming*, He doth it. *Sitting*, He did it (*Chap.* 16.) and now, *ſtanding. Living*, when He was borne, *Pax in terris, Xenium Chriſti*, It was CHRIST'S *New-yeares-gift: Dying*, when He was to ſuffer, *Pacem meam relinquo vobis*, it was *Legatum Chriſti*, CHRIST'S *Legacie.* And now (here) *riſing againe*, it is His *wiſh*, ſtill. To ſhew, not only the good of this life, but of the next, to be in *peace. Prayed* for it (*Chap.* 17.) *Payed* for it (*Chap.* 18.) *Wept* for it, *O if thou hadſt knowne the things that pertaine to thy peace!* Wept for it; and *bled* for it: therefore, immediately (the very next words) Hee ſhewed them *His hands and his ſide*: As much to ſay; See, what I have ſuffered, to procure your *peace*: Your *peace* coſt me this: *Pax vobis*, coſt *Crux mihi*; See, you hold it deare. Now (ſure) if there were any one thing better than other, thoſe *hands* would not have with-held it, and that *heart* would *wiſh* it. And, *Peace* it doth wiſh: therefore, nothing more to be wiſhed. Complete it is, *Votum pacis, Summa votorum.*

2 And by CHRIST, often.
Ioh. 14.27.
Ioh. 16.33.
Luk. 2.14.
Chap. 14.28.
Chap. 17.21.
Luk. 19.42.

There need no other *ſigne* be given, but that, of the *Prophet Ionas*; that CHRIST wiſhed his wiſh: So the *tempeſt* may *ceaſe*, and peace (as a calme) enſue, ſpare mee not, *take mee, caſt mee into the Sea*; make me a *Peace-offering* and *kill* me. This, is enough to ſhew, it is to be wiſhed; to make it precious in our eyes. For, we undervalue it, at too low a rate, when (that, which coſt ſo deare) for every trifling ceremonie, we are ready to looſe it. Our faint perſwaſion in this point, is the cauſe, we are faint in all the reſt.

Ioh. 1.12.

Well, though this be thus good; yet *good* it ſelfe is not good, unleſſe it be *in ſeaſon*, come fitly. Doth this ſo? Every way fitly. 1 For the *Perſons*: 2 For the *Place*: 3 And for the *Time.*

The Perſons: both 1 CHRIST *by whom*; and 2 they, *to whom* it is wiſhed. 1. CHRIST, by whom: *Decet Largitorem pacis hæc ſalutatio* (ſaith *Cyril*) It is meet, for Him, to *give peace*, that *made peace*: Nay, *Ipſe eſt Pax noſtra* (ſaith the *Apoſtle*;) and, for *Peace*, what fitter ſalutation, than *peace*?

I
And now fitly for the *Perſons.*
1 By *whom*; CHRIST.
Eph. 2.14.
2 To whom. The *Diſciples.*

2. They, to whom: for, they needed it: with GOD, they had no *peace*, whom they had provoked: Nor *peace* with men; not with the *Iewes* about them: Nor *peace* with themſelves, for they were *in feare*, and *night-feare*, which is the worſt of all others. Fit for them; and they, for it: for, *together* they were, and ſo, not unfit to entertaine it.

And, with the *place*, it ſuiteth well. For, they were *ſhut up*, as men environed and beleaguered with their enemies: *Concluſi & derelicti*, ſhut up and forſaken: And to ſuch, *peace* is ever welcome.

2
For the *Place.*

And for the *time*, ſeaſonable. For after a *falling out*, *peace* is ſo: And, after a *victory*, *peace* is ſo. Fit therefore, for this day, the day of the *Reſurrection*: for, till then, it was not in kinde. The great battell was not fought: The *laſt enemie* (death) was not overcome. Never, till now: but, now the laſt enemy is conquered, now it is in ſeaſon.

3
For the *Time.*
1 Cor. 15.26.

And, for the thing it ſelfe, *peace*, is a kind of *Reſurrection.* When CHRIST was *riſen*, His *Diſciples* were *dead.* Thoſe *dead affections* of *ſorrow* and *feare*, when they ſeaze thorowly upon men, what are they, but *Mors ante mortem*? Vpon good newes of *Ioſeph*, *Iacob* is ſaid to *revive*: as if, before, hee had beene given for *dead.* It was their caſe, here. The *houſe* was to them, as their *grave*; and the doore as the *grave-ſtone*; and they *buried in feare*: when they ſaw Him, in the next verſe, and were thus ſaluted by Him, they gat *hope*, *were glad* (that is) *revived* againe. For, if

4
For the *thing it ſelfe*: *Peace*, a kind of *Reſurrection.*
Gen. 45.27.

thoſe were the *pangs* of death, *peace* (after a ſort) is a *reſurrection*: and ſo, a fit wiſh for the time.

Never kindly till then.

And, to ſay truth, *peace* is never kindly, till then. They define felicity ſhortly; to be nothing elſe but *Pax deſiderii*. For, give the *deſire* perfect *peace*, and no more needs, to make us happy. *Deſire* hath no reſt; and will let us have none, till it have what it would; and, till the *Reſurrection*, that will not be.

Chap. 16. 33.

1. *Pax & preſſura*, our SAVIOUR oppoſeth (*Chap. 16.*) If we be pinched with any *want*, *Deſire* hath no *peace*. 2. Let us want nothing (if it were poſſible) No

Pſal. 119. 165.

peace, yet: *Pax & Scandalum* (the *Pſalmiſt* oppoſeth:) When we have what we would ſomewhat commeth to us, we would not; ſomewhat *thwarts* us: Till *non eſt eis ſcandalum*, till that be had away, *deſire* hath no *peace*. 3. Let that be had away, yet a new warre there commeth. *Peace* and *feare*, are (here) oppoſed. We are well: neither *preſſura*, nor *Scandalum*: but we feare *tolletur à vobis*, that it will not hold, or wee ſhall not hold. The *laſt enemie* will not let us be quiet. Till he be *overcome*, our deſire hath no perfect *peace*. That will not be, till the *Reſurrection*. But, then, it is *Pax plena, pura, perpetua*, : *full* without want; *pure*, without mixture of offenſive matter; and *perpetuall*, without all feare of forgoing, of *tolletur à vobis*. And that, is *pax deſiderii*; and that, is *perfect felicity*: The ſtate of the *Reſurrection*; and the *wiſh* of the *Reſurrection day*.

2. *What peace.*

Thus (we ſee) *good* it is: and, fit it is. It remaines, we ſee, *What* it is; *What*, *peace*. When we ſpeake of *peace*, the nature of the word leadeth us, to aske, With whom? And they be diverſe. But, as diverſe as they be, it muſt be underſtood of all; though, of ſome one, more eſpecially than the reſt.

1. Peace *with* GOD.

There is a *peace* above us in heaven, with GOD: that, firſt. They were wrong, here their *feare* ranne all upon the *Iewes*: It ſhould have looked higher. The *Iewes* they kept out, with *ſhutting their doores*: Againſt GOD, no doore can be ſhut. Firſt, *peace* with Him: and, with Him, they have *peace*, to whom CHRIST ſaith *Pax vobis*.

2. *With our owne hearts.*

1 Pet. 2. 11.

There is another *peace*, *within* us, *in ſinu*, with our heart. For betweene our *ſpirit* and our *fleſh*, there is in manner of a Warre: The *luſts of the fleſh*, even *Militant*, wage *Warre* (ſaith St. *Peter*) *againſt the ſoule*: And, where there is a *warre*, there is a *peace*, too. This is *peace* with *feare*, here. Which warre is ſometime ſo fearefull, as men, to rid themſelves of it, rid themſelves of life and all; Conclude a *peace* there. This, followeth of the firſt: If all be well above, all is well within.

3. *With all men.*

Mat. 5. 9.

Tertul. Apolog.

There is a *Peace without* us, in earth, with men, *with all men*: The *Apoſtle* warrants it; *peace* with the *Iewes* here and all. I will never feare, to make civill *peace*, a part of CHRIST'S wiſh; nor, of his *Beati Pacifici*, neither. Hee will be no worſe at *Eaſter*, than at *Chriſt-maſſe*, He was: at this, His ſecond; than, at that, His firſt birth. Then, *Ianus* was ſhut, and *peace* over all the world. *Orbem pacatum* was ever a clauſe in the prayers of the *Primitive Church*; that the World might bee *quiet*.

4. *Among themſelves.*

Pſal. 133. 2.

Pſal. 122. 3.

Act. 4. 32.

Yet is not this the *peace* of CHRIST'S principall intendment; but, their *peace*, to whom CHRIST ſpake: *Pax Diſcipulorum*; *Pax vobis, inter vos*: *peace* among them, or betweeene themſelves. It was the *ointment on Aarons head*: *Aaron*, that had the care of the *Church*. It was the *dew* that fell upon *Sion*: *Sion*, the place, where the *Temple* ſtood. The *peace of Ieruſalem*; that it may be once, *as a Citie at unitie within it ſelfe*. The primitive peace; *that the multitude of Beleevers* may bee *of one heart and one minde*. All the reſt depend upon our *peace* with GOD; and, our peace with Him, upon this: [a] *Pacem habete inter vos*, and *Deus pacis erit vobiſcum*. The *peace of Ieruſalem*; [b] *they ſhall proſper that love it* (ſaith *David*) [c] *Ioy* ſhall be to them *that counſell it* (ſaith *Salomon*) [d] *Bleſſed ſhall they be that make it* (ſaith CHRIST.) How great a reward ſhould he finde in Heaven; how glorious a name ſhould he leave on earth, that could bring this to paſſe!

[a] Mark. 9. 50. Phil. 4. 9.
[b] Pſal. 122. 6.
[c] Prov. 12. 20.
[d] Mark. 5. 9.

This,

This, is CHRISTS wiſh: And what is become of it? If wee looke upon the *Chriſtian world*, wee ſee it not; it is gone, as if CHRIST had never *wiſhed* it. Betweene *Iehu* and *Ieroboam*, *Salomons* ſeed went to wracke. *Iehu*, his proceedings (like his *Chariot wheeles*) *headlong and violent*. But *Iehu*, is but a brunt; too violent, to laſt long. *Ieroboam* is more dangerous: who makes it his wiſdome, to keepe up a *Schiſme, in religion*; they ſhall ſway both parts more eaſily. GOD forbid, we ſhould ever thinke *Ieroboam* wiſer than *Salomon*. If *peace* were not a wiſe thing, the *Wiſeſt mans* name ſhould not have beene *Salomon*. A *greater than Salomon* would never have ſaid, *Habete ſalem & pacem*; If you have any *ſalt*, you will have *peace*. Sure, when the *Diſciples* loſt their *peace*, they loſt their *wiſdome*: their *wiſdome*, and their *ſtrength* both. They were ſtronger by *congregatis*, than by *clauſis foribus*; more ſafe, by their *being together*, than any *doore* could make them.

1 *Peace, Chriſts wiſh.*

Mat. 12. 42. Mat. 9 50.

It is, as CHRIST told us (*Luke* 10. where, He preſcribes this form of *ſalutation*) it ſpeeds, or it miſſes, thereafter, as it meetes with the *Son of peace*: Speeds, if it *finde* Him; if not, *comes back againe*, and takes no place.

Luk. 10. 5, 6.

Well, though it doe not, we muſt ſtill hold us to CHRISTS *Wiſh*: and, when all fails, ſtill there muſt be *Votum pacis in corde*; though enmitie in the *act*, yet *peace* in the heart ſtill. Still it muſt hold, *Amicus, ut non alter; Inimicus, ut non idem*: *friends*; as if never other wiſe; *enemies*, as if not ever ſo. *Quaſi torrens, bellum*: war, like a land-flood, that will be drie againe: *Quaſi fluvius, pax*; *peace*, as a *river*, never drie, but to run ſtill and ever.

But yet, many times *we aske, and have not, becauſe we aske not aright* (ſaith Saint *Iames*:) We *know not the things, that belong to our peace*; we erre in the *order*, *manner*, *ſite*, *place*, or time.

Iam. 4. 3.

The *Order*: which helpeth much: firſt it is; firſt *Primum & ante omnia*; *Caput fidei*; the prime of His wiſhes. No ſooner borne, but *Pax in terris*: No ſooner riſen, but *Pax vobis*: *Apertio labiorum*, the very opening of his lips was, with theſe words: The *firſt words*: at the *firſt meeting*: On the very *firſt day*. It is a ſigne, it is ſo in His heart. That which moſt grieveth us, we firſt complaine of: and, that which moſt affecteth us, ever ſooneſt ſpeake of. This, is the firſt errour. That which was *firſt* with CHRIST, is laſt with *Chriſtians*: and, I would it were ſo (*laſt*:) for, then, it were ſome: Now, ſcarce any at all, as it ſeemeth.

1 The *order* of it: *firſt* wiſhed.

In the *Manner*: for, firſt is but *firſt*, that is but *once*. This, is *firſt* and *ſecond*. Here, He ſaith it: and, within a verſe, He is at it againe. Nay, *firſt*, *ſecond*, and *third*: [1] in *this*, [2] the XXI, and [3] XXVI. *verſes*: As if (like *Actio*, in *Rhetorike*) all in all.

2 The *Manner*: *thriſe* wiſhed.

All CHRISTS *vowes* are to be eſteemed; eſpecially, His ſolemn *vowes*: And His ſpeeches; chiefly, thoſe He goeth over and over again. That which, by Him, is double and treble ſaid, would not by us, be ſingly regarded. He would have it better *marked*: therefore he ſpeaketh it the *ſecond* time. He would have it yet ſinke deeper; therefore, the *third* alſo. We faulty, in the *manner*. *Once*, we do it (it may be:) but upon any repulſe, we give over: if it come not at firſt, we go not to it *Secundò & tertiò*, *repetitis vicibus*. We muſt not leave at *once*, that CHRIST did ſo oft.

The ſecond errour is; we aske it *ſitting* (I feare;) and CHRIST *ſtood*: His *ſtanding* imports ſomething. *Standing* is the *ſite* of them, that are readie to goe about a matter, as they, to take their journey, in the XII. of *Exodus*, That *Site*, is the *Site* of them, that wiſh for *peace*: *Oportet ſtantem optare*. A *Sedentarie deſire* (it may bee) wee have; but, loth to leave our *cuſhion*: We would, it were well; but not willing, to diſeaſe our ſelves. *Vtinam hoc eſſet laborare*, ſaid he, that lay along and ſtretched himſelfe. So ſay we: *peace* we would; but *ſtanding* is painfull. Our *wiſh* hath *lips*, but no *leggs*.

2 His *Site* in wiſhing it. *Situs*.

Exod. 12. 11.

But, it could not be ſaid: *Beautifull are the feet of them that bring peace*, if the feet

Eſay 52. 7. Rom. 10. 15.

had nothing to doe, in this buſineſſe. With *ſitting* and *wiſhing*, it will not be had.
* Pſal. 34. 14. * *Peace* will hide it ſelfe; it muſt be *ſought out*: It will *fly away*, it muſt be *purſued*. This then, is a point, wherein, we are to conforme our ſelves to CHRIST: as well to uſe our *legs*, as to open our *lips* for it. To *ſtand*, is *Situs voventis*: to hold up the hands, *Habitus orantis*. The meaning of which ceremony, of *lifting up the hands* with prayer, is, *Vt, pro quo quis orat, pro eo laboret*, what we pray for, we ſhould labour for: what we wiſh for, ſtand for. We ſee, CHRIST ſheweth His *hands* and His *feet*; to ſhew, what muſt be done with *both*, for it. If we ſhould be put to do the like, I doubt, our *wiſh* hath never a good *leg* to *ſtand* on.

; His Place: *In medio.* Luk. 1. 79.

To *ſtand* then: But, to ſtand, in a certaine *place*. Every where to ſtand; will not ſerve the turne. *Stetit in medio*, that *ſtanding place* is aſſigned for it, thus *guiding our feet into the way of peace*. And, the *Place*, is materiall, for *peace*. All bodies naturall never leave moving, are never quiet, till they recover their proper places; and, there they find *peace*. The *midſt* is CHRISTS place, by nature: He is the ſecond Perſon *in divinis*; and ſo the middle-moſt of the other two. And on earth, follow Him (if you will) you ſhall not (lightly) finde Him out of it. Not, according to the letter, ſpeaking of the materiall place. At His *birth*, *In medio animalium* in the *Stable*. After (a Childe) *In medio Doctorum*, in the *Temple*. After (a man) *Medius veſtrûm ſtetit* (ſaith *Iohn Baptiſt*) *in the midſt of the people*; ſaith He of Himſelfe, *Ecce ego in medio veſtri, in the midſt of his Apoſtles*. At His *death*, it fell to His turne likewiſe, that place; even then He was in the *midſt*. And now (*riſing*) there Hee is (wee ſee.) They, in *the midſt of the Iewes*: and He, *in the midſt* of them. After this in *Patmos*, S. *Iohn* ſaw Him in Heaven, *in the middeſt of the Throne*: in earth; walking *in the midſt of the Candleſticks*. And at the laſt day, He ſhall be in the *midſt*, too, of the *ſheep on His right hand, and the Goates on His left*. All which ſhew, the place and He, ſort very well.

By nature. Luk. 2. 7. 46. Ioh. 1. 26. Luk. 22. 27. 23. 33. Apoc. 7. 17. 1. 13. Mat. 25. 33

But, were it not naturall for Him, as the caſe ſtandeth, there, He is to *ſtand*, being to give peace. No place ſo fit, for that purpoſe: None, ſo kindly, as it. His Office being, to be a *Mediatour*, *Medius* betweene GOD and *man*, where ſhould a *Mediatour ſtand*, but in *Medio*?

By office: as a *Mediator.* 1 Tim. 2. 5.

Beſides, the two qualities of good being to be *Diffuſivum* and *Vnitivum*; that, is the fitteſt place, for both. To *diſtribute*, beſt done, from the *center*. To *unite*, likewiſe ſooneſt meet, there. The place it ſelfe hath a vertue ſpecially to *unite*: which is never done but by ſome *middle* thing. If we will *conclude*, we muſt have a *medius terminus*: Elſe, wee ſhall never get *Majus* and *Minus extremum* to come together. Nor, in things *naturall*; either combine *two elements diſagreeing* in both qualities, without a middle *ſymbolizing* with both: Nor *fleſh* and *bone*, without a *cartilage* betweene both. As for things *morall*; there, the middle is all in all. No vertue without it. In *Iuſtice*; encline the ballance; one way or other, the even poize is loſt: *Et, opus Iuſtitiæ, pax*: *Peace* is the very *worke* of *Iuſtice*. And the way, to *peace*, is the *mid* way: neither to the *right hand*, too much; nor, to the *left hand*, too little. In a word; all *analogie*, *ſymmetrie*, *harmonie*, in the world, goeth by it.

The reaſon of it.

It commeth all to this: the manner of the *Place* doth teach us, what manner of *Affection* is to bee in them, that *wiſh* for, or *ſtand* for *peace*. The place is indifferent, equally diſtant, alike neere, to all. There, pitch the *Arke*; that, is the place for it. *Indifferency* in carriage, preſerveth *peace*: By foregoing that, and leaning to extremities, it is loſt. Thither we muſt get againe, and there ſtand, if ever we ſhal recover it. *Deſceſſit à medio* loſt it: *Stetit in medio* muſt reſtore it.

Therefore when you heare men talke of *peace*, marke whether they *ſtand* where they ſhould. If with the *Phariſee*, *to the corners*, either by *partialitie* one way, or *prejudice*, another; no good will bee done. When GOD will have it brought to paſſe, ſuch mindes He will give unto men; and make them meet, to wiſh it, ſeek it, and find it.

A little

A little (now) of the *time*. This was CHRIST's wiſh, at this time: And CHRIST never ſpeaks *out of ſeaſon*. Therefore, a ſpeciall intereſt hath this Feaſt, in it. It is *Votum Paſchale*, and this is *Feſtum Pacis*. 4 *The time: In illo die.*

And ſure, *Habemus talem conſuetudinem, & Eccleſiæ Dei: Such a cuſtome we have*, and ſo, the *Church* of GOD hath uſed it; to take theſe words of CHRIST, in the nature of an *Edict for pacification*, ever at this time. That, whatſoever become of it, all the yeare beſide, this time ſhould be kept a time of peace; we ſhould *ſeek* it, and *offer* it: ſeek it, of GOD; and offer it, *each to other*. 1 Cor. 11. 16.

There hath not, theſe ſixteen hundred yeares, this day paſſed, without a *Peace-offering*. And, the *Law* of a *Peace-offering* is; he, that *offers* it, muſt take his part of it; eat of it, or it doth him no good. This day therefore, the *Church* never failes, but ſets forth her *Peace-offering*: the *Body*, whoſe *hands* were here *ſhewed*: and, the *Side*, whence iſſued *Sanguis crucis*, the *blood that pacifieth all things in earth and heaven*: that we, in and by it, may this day, renew the *Covenant* of our *peace*. Then can it not be, but a great griefe, to a Chriſtian heart, to ſee many, this day, give CHRISTS *peace* the hearing, and, there is all; heare it, and then *turne their backs* on it; every man go his way, and forſake his *peace*: in ſtead of *ſeeking* it, ſhun it; and, of *purſuing*, turne away from it. Col. 1. 20.

We have not ſo learned CHRIST: S. *Paul* hath not ſo taught us. His Rule it is: Is CHRIST *our Paſſeover offered for us* (as, now, He was?) *Epulemur itaque* (That, is his Concluſion) *Let us then keep a Feaſt*, a Feaſt of *ſweet bread*, without any ſowre *leven*, that is, of *Peace*, without any *malice*. Epheſ. 4. 20. 1 Cor. 5. 7, 8.

So to do: and, even then (this day) when we have the *peace-offering* in our hands, then, then to remember, alwayes (but then, ſpecially) to joyne with CHRIST, in His *wiſh*; to put into our hearts, and the hearts of all, that profeſſe His name (theirs ſpecially, that are of all others moſt likely to effect it) that CHRIST may have His *wiſh*, and there may be *peace* thorow the *Chriſtian* world: That we may once all partake together, of one *Peace-offering*; and with one mouth, and one minde, glorifie GOD, the *Father* of our LORD JESUS CHRIST.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

On the *VIII.* of *Aprill*, *A.D.* MDCX.
being *EASTER-DAY.*

IOB Chap. XIX.

Quis mihi tribuat, ut ſcribantur, &c.

Verſ. 23. *Oh that my words were now written! Oh that they were written even in a booke!*

24 *And graven with an iron pen, in lead, or in ſtone for ever!*

25 *For I am ſure, that my* Redeemer *liveth, and he ſhall ſtand the laſt on the earth* (*or*, and I ſhall riſe againe in the laſt day from the earth.)

26 *And though,* **after my skin* wormes *deſtroy this body: I ſhall ſee* GOD *in my fleſh.*

27 *Whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other* for me, *though my reines are conſumed within me.* (*Or*, and this hope is laid up in my boſome.)

* *or*, And I ſhall bee compaſſed again with my skin.

THIS day calleth us, to ſay ſomewhat of CHRISTS *Reſurrection.* To finde CHRISTS Reſurrection, in the *New Teſtament*, is no maſtery: out of many places, you have thence heard of it heretofore, many times; and many times may, hereafter, out of many places moe. If it be but for variety, it will doe well, not to dwell ſtill on the *New*; but, otherwhiles to ſee, if we can find it, in the *Old*. It will give us good ſatisfaction to ſee JESUS CHRIST *to day, and yeſterday, the ſame: yeſterday*, to them, *to day*, to us. To read *Reſurget* in JOB, *He ſhall riſe*; as we read *Reſurrexit*, in JOHN, *He is riſen*: To ſee their *Creed* Heb. 13. 2.

and ours differ but in tenſe, *ſhall riſe*, and *is riſen: Shall* and *is:* but, the REDEEMER all one, in both. Much adoe is made by your *Antiquaries*, if an *old ſtone* be digged up with any dimme letters on it. In this *Text*, I finde mention of a *ſtone to be graven*; ſo that, I ſhall preſent you this day with an *Antiquity*, an old *ſtone* digged up in the land of *Hus*, as *old* as *Iobs* time, and that as old as MOSES; with a faire *inſcription*, the *Characters* of it yet legible, to prove the *faith* of this *Feaſt*, ſo ancient, that it began not with the *Chriſtians*, the *Patriarchs* had it as many hundred yeares before CHRIST, as we are after. This *Text* is a *monument* of it. And, it will be never the worſe welcome to us that are *Gentiles*, that it commeth from one that is a *Gentile* (as JOB was) and not of JACOBS line. It is the ſtronger, for that MOSES and JOB, the *Iew* and
Pſal. 90. 5. *Gentile* believed it: MOSES put it, in his ordinary *prayer* (the *ninetieth Pſalme*) as it were, his *Pater noſter*; and JOB here, in his *Creed*.

S. *Hierome* ſaith of JOB: *Nullum tam apertè poſt* CHRISTUM, *quàm iſte hîc ante* CHRISTUM, *de Reſurrectione loquitur* CHRISTI *& ſuâ:* No man, ever ſince CHRIST, did ſo clearely ſpeake of CHRISTS *Reſurrection*, and *his own*, as JOB did here, before CHRIST: *That his Redeemer liveth and ſhall riſe againe*. Which is as
Iohn 11. 25. much to ſay as, *He is the reſurrection and the life:* (S. *Iohn* could ſay no more.) It is his
1 Pet. 1. 3. *hope: He is by it regenerate, to a lively hope:* (S. *Peter* could ſay no more.) Enters into
1 Cor. 15. 53. ſuch particulars, *this fleſh*; and *theſe eyes:* (S. *Paul* could do no more.) There is not in all the *Old*; nay there is not in all the *New*, a more pregnant direct place.

There is then, in this monument of *antiquity*, a direct *prophecie*; or (if you will) a plaine *Creed*, of the ſubſtance of this *Feaſt*, of his *Redeemers riſing*, and of *his hope* to riſe by Him; the one *poſitivè*, the other *illativè*. There is a patheticall *Poëme* ſet before it; and there is a cloſe or farewell, by way of *Epiphonema*, after it, no leſſe patheticall.

The Summe and Diviſion.

I. The two firſt verſes, we may well call the *Paraſcue*, of preparation to the Feaſt of *Paſſeover:* which ſerve to ſtirre up our regard, as to a *Myſtery* or matter of great moment; worthy not onely to be *written* or inrolled in a *booke*, but to be *cut* in *ſtone*; a *monument* to be made of it, *ad perpetuam rei memoriam*, *Oh that, &c.*

II. Then followeth (in the *third*) *his Redeemer* and *his riſing*; his *paſſing over* from death to life: *I know, &c.* and out of it (in the *laſt*) by way of inference, *his owne: Et quòd ego, &c.* ſet down with words ſo cleare, and ſo full of caution, as, in the *Epiſtle* to the *Corinthians*, it is not fuller expreſſed.

III. Upon theſe two, there be two Acts here ſet downe, 1 *Scio*, and 2 *Spero*. He begins with *Scio*, for the *truth:* and ends with *Hæc mihi ſpes*, for the *comfort*, or uſe of this knowledge. *Graven*, that it may be *knowne: knowne*, that it may be our *hope*. His it was, and ours it muſt be: *repoſita*, with him; *reponenda*, with us, to be lodged and *layed up* in our *boſomes*, againſt we be laid into the boſome of the earth. Indeed, [*ſculpſit in lapide*] is nothing without [*reponi in ſinu*;] *Graving in ſtone* will doe no good, without *laying it up in the boſome*.

I.
The *Paraſceue* or preparation. *Iobs* wiſh.

IOB, fearing (it ſhould ſeeme) if he had but barely propounded the point following, it would have been but ſlenderly regarded; doth enforce himſelf, to ſet it down with ſome ſolemnity, to make the deeper impreſſion, (which I call the *Paraſceue:*) that we might not reckon of it, as a light *holy-day*; but, as a high *Feaſt*. He would have the *Scio* of it ſtamped in *ſtone*, as worthy *everlaſting remembrance*; and the *Spero* of it carefully *laid up*, as worthy *pretious accompt*. It is as much as S. *Paul* had ſaid: *It is a faithfull ſaying, and by all meanes worthy to be received:* For the *Scio*, *faithfull*; for the *ſpero, worthy all receiving:* For the *truth*, to be *graven in marble*; for the *comfort*, to be *lodged in the boſome*. 1 Tim. 1. 15. 4. 8.

For the firſt, thus he proceedeth. He was dying now; and ſeeing he muſt die, one thing he had, he would not have die with him: It was that, when he had loſt all, he *kept in his boſome ſtill*; when all comforters, and comforts forſooke him, and (as hee ſaith) his *Phyſitians* grew of no value, hee found comfort in. This, he thought, it was pitie ſhould periſh: but, though he die, it live. It was certaine *words*; and, becauſe they had beene cordiall to him (had beene, to him; and might be to others) he deſires they might remaine to memory; and becauſe *writing* ſerves to that end, they might be *written*.

Which his *wiſh* of writing conſiſts of three degrees: is as it were three wiſhes in one.

1 They be *words*; and becauſe words be but wind (his own *Proverbe*) that they might not blow away with the wind, he wiſheth they were *written*: *Quis mihi tribuat*, Who will help him to a *Clerk*, to ſet them down in *writing?* 1 That it were written. Chap. 6. 26.

2 But then he bethinks himſelf better: they were no common ordinary matter, therefore not to be committed to common *ordinary writing*. So, they might be rent or loſt: they be more worth than ſo. Therefore now ſecondly, he mends his wiſh: he would not have them to be barely *written*, but *regiſtred in a booke*, enrolled upon record, as publike inſtruments, mens deeds, judiciall proceeding; or (as the very word gives it) *Acts of Parliament*, or whatſoever is moſt *authenticall*. 2 Written in a booke.

And yet, upon farther advice, he cals backe, that too, by a third wiſh. If they were upon record, *Records* will laſt long, yet, even them, time will injure. No *ink*, no *parchment*, but will decay with time. Now, theſe he would have laſt *for ever*: therefore he gives over his *Scribe*, and in ſtead of him wiſheth for a *Graver*: no *paper*, or *parchment* will ſerve; it muſt be *ſtone*; and the hardeſt *ſtone*, the *rocke*. For this paper he muſt have a *pen of iron*: that he wiſheth too. But, here is mention of *lead*: what is to be done with that? If we believe the *Hebrewes* (that beſt knew the faſhion of their Countrey-Monuments,) when it is *graven*, the graving may be choaked with ſoile, and the edges of the letters, being rough, and uneven, may be worne in, or broken, and ſo defaced; to provide for that, the *graving* he would have filled with *lead*, that ſo it might keepe ſmooth and even, from defacing; and full, from choaking up. That it be לָעַד (the laſt word) that is, laſt *for ever*, to the laſt Ages and Generations to come, never to be worne, but to hold for ever. If it were the beſt in the world, more cannot be done, or wiſhed, than this: and this he wiſheth, and not coldly, but earneſtly. *Oh that it were, would God it were! Quis mihi tribuat?* Who will do ſo much? Who? as if he were earneſt begging of GOD and man to have it done. 3 Written in ſtone, with a pen of iron for ever.

Now in the name of GOD, what may this be, that all this work is kept about? It is the worke of this day. And why would not a *booke* ſerve for this? Why no remedy but it muſt be in *ſtone?* There want not reaſons; Let me touch ſome few. *Moſes* and *Iob* are holden to have lived at one time. *Moſes Law* was *graven* in *ſtone*, we know. This of *Iob* (here) is *Goſpell*, the *ſubſtance*, the chiefe Article of it. No reaſon Why, in ſtone? &c. 1 Reaſon. Exod. 34. 1. 1 Cor. 15. 14.

reaſon, the *law*, in *tables of ſtone*; and the *Goſpell*, in ſheets of *paper*. Good reaſon, *Iob*, as zealous for the *Goſpell*, as *Moſes*, for the *Law*. If that wrought in *ſtone*, this no leſſe; as firme and durable, as it, every way. And the ſame reaſon is for the *iron pen*. As the *ſtone* for the *Law*, ſo the *pen* for the *Prophets*. If, in the *Prophet*, mens *ſinnes be written with a pen of iron*; meet, the diſcharge ſhould be written no leſſe deepe, with as hard a *pen*, as it; that ſo the *Characters* of one, may match the other at each point.

Ier. 17. 1.

2 Reaſon.

This for *Moſes*: now for our *Redeemer*. There it was meet, *ut de Petrâ, in petrâ*: *Petra autem Chriſtus*, Our *Redeemer* is a *Rocke*: O LORD *my Rocke and my Redeemer*, (ſaith *David*) or *my Redeemer of the Rocke*, alluding to this of *Iob*: Kindly it is, it ſhould be wrought in the *Rocke*, that is, of the *Redeemer*, who is the *Rocke*. And ſo the *reſurrection, being a putting on incorruption*, would not be written in corruptible ſtuffe, but in that commeth neareſt to incorruption, and is leaſt of all ſubject to corrupt and decay: The words would be immortall, that treat of immortality.

1 Cor. 10. 4. Pſal. 19. 15. 1 Cor. 15. 54.

3 Reaſon.

A *third*, in reſpect of thoſe Works, that are uſually wrought of *ſtone*, as *Graveſtones*, as *Arches Triumphall*. The *Reſurrection* is *mors mortis* (ſaith *Oſee*) *O death I will be thy death*: for the *death* of him that is the *death* of us all, here, is a *grave-ſtone* allowed, and an *Epitaph* graven on it. Here it is, and ſo doth *Nazianzen* call this Scripture, *Deaths Epitaph*. Either (if as *Eſay* ſaith, *Death* by CHRISTS *riſing* be *ſwallowed up in victory*:) a *trophee* of this victory would remaine; and that, as all victories, in a *Pyramis* of *ſtone*: and that *Arch-wiſe* on two pillars, [1] One for *Chriſts*; [2] One for our *reſurrection*.

Hoſ. 13. 14. 1 Cor. 15. 54, 55. Eſa. 25. 8. 1 Cor. 15. 54.

4 Reaſon.

One more: That *Iob* needeth this wiſh, in regard of thoſe, that were to receive this doctrine. It will not well be *written*, there is ſuch unbeliefe and hardneſſe of heart, yea, even in the Diſciples, and ſo generally in our nature; as, enough to doe, to *grave* it in us: yet ſo neceſſary with all, as where it will not be *written*, he wiſhes it *graven*. *Written*, where it may; but *graven*, where it muſt. But *written*, or *graven*, one of them in us all.

II.

The Object: *Jobs Redeemer*, and his *reſurrection*.

This for *Iobs* wiſh. Shall we now paſſe to the third *verſe*, and ſee what theſe words be, that no *paper* will ſerve, but *ſtone*; nor *pen*, but *iron*; nor *inke*, but *lead*? Great expectation is raiſed with this ſo ſtately an entrie. The words be *Iobs*: His *Scio*, and his *Spero*, touching the two articles of this day, [1] His *Redeemer*, and *His riſing*; [2] and the traine of it, *His owne riſing*, and his *ſeeing* GOD. They begin with *Scio* the pillar of this faith, and end with *Hæc mihi ſpes*, the arch of his hope; ever, hope giving the aſſumption to faiths propoſition.

1 *Quòd Redemptor.*

Let's begin with the object of his knowledge. The firſt is newes of a *Redeemer*. We owe this word to *Iob*: he, the firſt, in the Bible, that ever named Him ſo. Of the *creation*, we read, in *Moſes*: and GOD provided well for us, that we ſhould no ſooner heare of a *Creator* by *Moſes*, but we ſhould, of a *Redeemer*, by *Iob*. For, though GOD by right of *creation* were (as ſaith *Melchiſedeck*) *owner of heaven and earth*, yet the creature *being ſubject to vanity*, ſhewed they were gone, aliened from GOD. But this is good newes, that *ſeeing we were* GODS, *and not our owne*, He would not ſee that carried away that was his owne, but would be content one ſhould *redeem* it back.

Gen. 14. 19. Rom. 8. 20.

But, it is newes to heare, that *Iob* is at his *Redeemer*; *Iob* with all his *innocency*, with his ſo *juſt*, and *holy life*, as GOD Himſelfe bare witneſſe unto it, as *Satan* himſelfe could not except againſt it; yet he is not at *Scio quòd Iudex*; but *Scio quòd Redemptor*: doth *deprecari judicem*; and, for all his vertues, a *Redeemer* will doe well though; and he in the number of thoſe that are glad to ſay *Scio*, to take notice of Him.

Iob 1. 8. 9. 2. 3. 4.

From which his *Scio*, his notice taking, we take a true eſtimate of *Iobs* eſtate. For if he look after a *Redeemer*, than is he, either ſold for a *Servant*, or carried away for a *Captive*: one of theſe. For, theſe two onely we read of; *redeemed from Egypt the houſe of bondage*: or *redeemed from Babylon the land of their captivity*. Saint *Paul* confeſ-

confeſſeth both by himſelfe; *Sold under ſinne, and led away captive under the law of ſinne.* *Iob* confeſſeth as much: *Peccavi, quid faciam?* ſinned he had, and by committing of ſinne was become *Servus peccati.* Sold by himſelfe, and made ſubject by ſinne; and ſold by GOD, and made ſubject to *corruption*: from both which hee needed a *Redeemer.* Whether *ſervant*, or *captive*, one or both, it falleth out well, that both ſtates are *redeemable*; neither paſt *redemption.* *Sinned*; that he needs a Redeemer: Not ſo ſinned, but a *Redeemer* will ſerve. GOD is willing (ſaith *Elihu*) to receive a reconciliation, to admit of a *Redeemer*: if we can get us one, to lay downe the *price*, there is hope, vve may be reſtored, *to ſee* GOD againe. A *Redeemer* vvill doe it.

Rom. 7 14 23. Iob. 7 20. 6 20. Chap. 33 24. 20. 34 31.

Why then, *Scio quòd*, he knovves of one. Good tidings, to all that need to knovv, there is one, preſently in being. For then, *Nunc dimittis*, may *Iob* ſay; he may *depart in peace*, dye when he will, his *Redeemer lives*, who will never *ſee that periſh*, He hath payd the price for; but, *ſince He came to redeeme that which was loſt, will not ſuffer that to be loſt which He hath redeemed.*

2 *quòd credo.*

This of his *Redeemer*, Now, what he beleeves of Him. Firſt, *live* he muſt: be a *living*, quicke thing; not *dead*, or without life. *Silver, gold* will not doe it; our *redemption* is *perſonall*: not *reall*, to give ſomewhat and ſave himſelfe. But ſuch a *Redeemer*, as muſt anſwer body for body, and *life* for *life*; give Himſelfe, for *Iob*, and thoſe He redeemes: ſo is the nature of the word: ſo the condition of our *redeeming.* There is His *Perſon.*

His Natures. God.

Of what *nature*, out of the word *Redeemer.* Sure if a *Redeemer*, GOD. The *Pſalme* deduceth at large: *Man cannot redeeme his brother, nor give an attonement unto* GOD *for him, It coſt more to redeeme ſoules: ſo that, he muſt let that alone for ever.* Then tells he us plainely: it is GOD *ſhall redeeme our ſoules from the hand of hell.* *Iob* ſaith the ſame in effect: In *His Saints He found folly, and in His Angels pravitatem*, ſomewhat awry: They (both) need a *Redeemer*, themſelves. That, they want themſelves, they cannot performe to others: and, if neither Saint, nor *Angell*, then no *Redeemer*, but GOD.

Pſal. 49. 7. 8. Verſ. 15. Chap. 15. 15. 6. 25. 4. 5.

And *Man.*

On the other ſide, if a *Redeemer, man* He is to be, of neceſſity. So is the flat law of *Redemption* of perſons. He muſt be *frater*, or *propinquus*, a *brother, or next of blood*: elſe, not *admitted* to redeeme a perſon. That He may be admitted then, Hee muſt be *fleſh of our fleſh*; and then He may. The very word ſheweth it, which doth as properly ſignifie, to bee *next of kinne*, as to *redeeme.* Vpon the point then, both Hee muſt bee. *Man* cannot; GOD may not: But, GOD and *man* both, may and can.

Levit. 25. 25. Ruth. 3. 12. גאל

Deum in carne.

But what ſtand we ſtrayning the word *Redeemer*, or the conditions of it, when we have both twaine, his *natures* in formall termes, immediately in the verſe following, *videbo Deum in carne?* There is GOD in plaine termes; and his *fleſh* is *humane* fleſh; and that is *man.* I know *in carne* (there) may be conſtrued two wayes: But (I Know) both wayes well; and both wayes it is taken, by the *Fathers*: 1 *I in my fleſh, ſhall ſee* GOD: or: 2 *I ſhall ſee Deum in carne*, that is *Deum incarnatum*, GOD *having taken fleſh* upon Him. This latter way, I finde, Saint *Auguſtine* taketh it: *Videbo Deum in carne; quod, ad id tempus pertinet, cùm* CHRISTI *Deitas habitu carnis induta eſt.* *I ſhall ſee* GOD *in my fleſh*: this pertaines to the time, vvhen the *God-head of* CHRIST vvas *clothed* with the habit of *fleſh.* And well both: For, one depends on the other; our *ſeeing* GOD *in the fleſh*; upon GOD's *being ſeen in our fleſh.* But, *Deus, in carne*, are the two natures.

quod reſurget. His Office.

Now His office is *Redeeming*: How diſcharges He that? How brings He the worke of our redemption to paſſe? Many were His vvorkes concurring to it. *Iob* ſingles out, and makes choiſe of one among them all, vvhich is the chiefe of all, the accompliſhment of all, and vvhere he ſhevved Himſelfe a compleat *Redeemer.* For, then a *Redeemer* right, vvhen He had brought His vvorke to perfection: and that He did, vvhen He *roſe againe.*

So I read. *riſe againe*; and not *ſtand.* It is vvell knovvne, it is the proper vvord for

for *riſing*, and not *ſtanding*. The LXX. ſo turne it; not στήσεται, *ſhall ſtand*; but ἀναστήσεται, *ſhall riſe againe*. The *Fathers* ſo reade it: *Nec dum natus erat Dominus* (ſaith Saint *Hierome*) *& Athleta Eccleſiæ Redemptorem ſuum videt à mortuis reſurgentem*, Hee was not yet borne, and the Churches champion, *Iob*, ſaw his Redeemer *riſing from the dead*. *Victurum me certâ fide credo, Liberâ voce profiteor, quia Redemptor meus reſurget, qui inter impiorum manus occubuit*: with aſſured faith I beleeve, and with free courage confeſſe, that *riſe* I ſhall, in as much as my *Redeemer ſhall riſe*, who is to dye by the hands of wicked men: (ſaith *Gregory*, upon theſe very words.)

Riſe againe then ſhall our *Redeemer from the dead*. There He was then, or Hee could not riſe thence. How came Hee there? So that, here is His *death* implyed evidently, that brought Him thither. *Riſe* He cannot, except firſt He *fall*: *Fall* therefore He muſt and be laid up in the earth, before He can *riſe* from thence againe. Specially ſeeing we find Him firſt *alive* (in the fore-part of the *verſe*;) and then *riſe againe* (in the later.) For how can that be, unleſſe *death* come betweene?

Yea, the Fathers goe further: and from the words [*carne meâ*] ſet downe the very ſtate of his *death*. *In my fleſh*, that is (ſay they) *ſuch fleſh as mine, rent* and *torne*. As (to ſay true) betweene CHRISTS *fleſh* when *Pilate* ſhewed Him, with *Ecce Homo*, and *Iob's*, no great odds: *Vnum in toto corpore vulnus*: One reſembled ſomewhat the other; ſcarce any *skinne* left on Him, no more than *Iob*: *poſtquam pellem meam contriverunt*, might CHRIST as truly ſay.

Ioh. 19. 5.

In this caſe, he ſaw Him; brought to the *duſt*: and thence he ſeeth Him *riſing* againe: and ſo now, it is *Eaſter-day* with *Iob*. For, this *Text*, this day, was fulfilled. Then, He *roſe againe*: and *riſing*, ſhewed Himſelfe a perfect *Redeemer*. Then: for, till then, though the *price* were paid, nothing was ſeene to come backe. Now, *His ſoule was not left in hell*; and ſo that came backe: Nor *His fleſh, to ſee corruption*; and ſo that came backe. And, having thus with a *mighty hand* redeemed and raiſed Himſelfe, is able to doe as much for us. *Quam in Se oſtendit, & in me facturus eſt* (ſaith *Gregory*) *Exemplo hîc monſtravit, quod promiſit in præmio*: What He ſhewed in Himſelfe, He will performe in us; and what we ſee now in this *example*, then we ſhall feele in our owne *reward*.

Pſal. 16, 10. Act. 1. 31. 13. 35.

But, thus have we, in this *verſe* compriſed, His *Perſon*, His *two natures, God-head* and *Man-hood*; His *office*, His *Death*, and his *Reſurrection*, and His *Second comming*: (for, at His firſt, *Iob* ſaw him not, as *Simeon*; but, at His ſecond, *ſhall.*) What would we more? with a little helpe, one might make up a full *Creed*.

Iobs owne reſurrection.

Very well then, on he goeth, and out of this [*Scio quòd Redemptor*] he inferreth [*Scio quòd ego*;] arguing, from His *Redeemer* to himſelfe. *eâdem catenâ revincta eſt Chriſti reſurrectio, & noſtra*; One chaine they are linked with, His and ours: you cannot ſtir one end, but the other moveth with it. The ſinews of which reaſon are in this; that the *Redeemer* doth but repreſent the perſon of the redeemed. For, a *Redeemer* is *res propter alium*; all he doth, is for another: Lives not, dyes not, riſes not to, or for himſelfe; but to, or for others: him or them, He undertakes for. His life, death, reſurrection, theirs; and the conſequence (ſo) good: *Scio quòd ille, & quod ego*. So there is no error, in reading as we doe, our *Office of the dead, I ſhall riſe againe at the laſt*, Though it be the *third* perſon, in the *Text*, the firſt is as infallibly deduced by conſequence, as if it were there expreſly ſet downe; as ſure as He ſhall *riſe*, ſo ſure He ſhall *raiſe*: for, to that, is He a *Redeemer*.

The Benefit.

We ſee the *coherence*; let us ſee the *Benefit*: which ſtandeth of theſe foure points. Firſt, *He* ſhall *ſee* GOD: Secondly, See Him *in his fleſh*, and *with his eyes*: Thirdly, in the *ſame fleſh*, and with the *ſame eyes* and *no other*: Fourthly, and he *ſhall ſee Him, ſibi*, for his owne good and benefit: and all this, *non obſtante* the caſe, he was in, which gave but ſmall likely-hood of it.

The

The first and maine benefit, his *Redeemer* will raise him to, is to see GOD. That, he lost, when he became aliened: that, he recovers, being *redeemed*. Here begins all misery, to be cast out of His presence: here, all happinesse, to be restored to the *light of His countenance*. *Visio Dei*, all along the Scripture, is made our chiefe good; and our felicity still set forth, under that terme. *In thy presence is the fulnesse of joy* (saith the *Psalme:*) *Ostende nobis Patrem & sufficit*, and we will never desire more. A conjecture we may have, of the *glory* of this sight, from *Moses:* he *saw Him*; and not His face neither; and that but a *glimpse*, and but as He passed by; yet, got he so glorious a *brightnesse in his countenance*, he was faine to be *veiled*; no eye could indure to behold him. And, a like conjecture of the *joy*, by the *transfiguration:* they did but look up at it, they desired never to be any where but there; never to see any sight but that: so were they ravished with the beholding of it.

Videbo Deum. 1 I shall see GOD.

Psal. 16. 11. Iohn 14. 8.

Exod. 33. 22. 23. Mat. 17. 3.

See GOD: and so he may *in spirit*, as doe the *soules of the righteous* departed: it skils not for the *flesh*. Yes; see him, *in the flesh*. That, as proper to this *text*, and this day, which *offers more grace*. This day, CHRIST *rose* in the *flesh*, and this Text is, *We shall see Him in the flesh*. It is meet, the *flesh* partake the *redemption* wrought in *the flesh*; and He be *seene* of *flesh*, that was seene *in* the *flesh*. He will doe it for the flesh; it is (now) His nature, no lesse than the *Godhead:* Hee will not forget it, we may be sure. It were hard, the Redeemer should be in the flesh, and the flesh never the better for it.

2 *Videbo in Carne.* See him in my *flesh*.

For, the *soule* is but halfe; though the better halfe, yet but halfe; and the *redeeming* it, is but a *halfe redemption*; and if but halfe, then unperfect. And our *Redeemer* is GOD, and GODS *works* are all *perfect:* if He redeeme, He doth it not by *halves*. His *redemption* is a compleat redemption, certainly. But, so it is not, except Hee redeeme the whole man, *Soule*, *flesh* and all: his *soule from hell*, his *flesh from the grave*, both, to *see* GOD. His *redemption* is unperfect, till it extend so farre. Therefore, at His comming againe, they are willed to *lift up their heads*, *their redemption is at hand*, their *full redemption*; then *full*, when both *soule* and *body* shall enjoy the presence of GOD.

1 Reason.

Luke 21. 28.

And, what we say of GODS *worke*, the same we say of the *soules desire:* It is not full neither, without this. Every man, yea the Saints, Saint *Paul*, by name, professeth all our desire, *Nolimus expoliari, sed supervestiri, We would not be stripped of this flesh, but be cloathed with glory immortall, upon soule and flesh both:* which desire, being both naturall, and having with it the concurrence of *Gods Spirit*, cannot finally be disappointed.

2 Reason. 2 Cor. 5. 4.

I add farther, that it is agreeable, not only to the *perfection* of His work; but even to His *justice*, that *Iobs* flesh should bee admitted, upon the *Septuagints* reason, in the forepart of the *verse*, τὸ ἀνάντλητον ταῦτα, that it hath gone through, joyned in the good, indured all the evill, as well as the soule. *For God is not unrighteous, to deprive the labourer of his hire*; but, *with Him, it is a righteous thing, to reward* them joyntly, that have joyntly done service; and not sever them in the reward, that in the labour were not severed. But, the *flesh* hath done her part, either in *good* or *evill*; *her members hath been members*, either wayes. In the *good*, the flesh hath *kneeled*, *prayed*, *watched*, *fasted*, *wasted* and *wearied* it selfe, to and for *God:* In *evill*, it hath done, I need not tell you what: and that, to and for sin. Therefore, even justice would, they should share in the *reward* of the *good*; and in the *evill*, take like part of the *punishment*. This may serve for the *flesh*.

3 Reason. Heb. 6. 10. Rom. 6. 13.

And sure, the very same may be said, and is no lesse strong for the third degree: as, for the *flesh*, and the *eyes*; so that the *same flesh* should participate, and the *same eyes*, and *no other for them*. No justice, *one flesh* should *labour*, *and another reape that*, *it never laboured for*. What comfort can it be for the poore body, to abridge it self of much pleasure, and to devoure much tediousnesse, and many afflictions; and another strange body shall step up, come betweene, and carry away the *reward*. Nay, if *these eyes of Iobs, have droppen many a teare*, it is reason the *teares be wip'd from them*, not from another payre of new-made eyes. If they have restrained themselves,

3 *Incarne mea, &c.* In my owne flesh, and with the same eyes.

Chap. 16. 20.

Chap 31. 2. even, *by covenant, from ſtraying after objects of luſt*; it is meet, they be *rewarded* with the view of a better object.

But, to ſay true: ſo ſhould there be no *reſurrection* indeed; a *riſing up*, rather, of a *new*, than a *riſing againe* of the *old*. *Iob* ſhould not *riſe againe, this Iob*; but, another new *Iob*, in his place, and ſtead. Therefore is this point ever moſt ſtood on, of the reſt.

1 Cor. 15. 53. Iohn 2. 19. S. *Paul*: not a *corruptible*, or a *mortall*, at large, but *Hoc, this corruptible, this mortall*. Yea, our SAVIOUR Himſelfe, *ſolvite Templum hoc, this very Temple*: and to ſhew, it was that very one indeed, it pleaſed Him, to retaine the *print, both of the nayles and ſpeare*. And *Iob* moſt plaine of all, uſing not onely the word *His*, as it were pointing to it with his *finger*, *poſitivè*; but by adding, *this, and no other, excluſivè* too, to expreſſe it the more fully above exception.

But now, theſe all, [1] *ſeeing God*, and [2] *in the fleſh*, and [3] *in the ſame fleſh*, all are as good as nothing, without the fourth. *Videbo mihi*, a little word, but not to be little regarded. In the tranſlation, it is left out ſometimes, never in the treaty. To *ſee Him* for our good; elſe, all the reſt is little worth. For, all ſhall *ſee Him*, and *in the fleſh*, and *in the ſame fleſh*; but all, not *ſibi*; but many, *contra ſe*: not to their good, all; but many to their utter deſtruction.

4 *Videbo mihi.* I my ſelfe ſhall &c.

This very word is it, which draweth the *Diameter*, betweene the *reſurrection of life, and the reſurrection of condemnation*; the *right hand*, and *the left*; the *ſheepe*, and the *goats*: They that ſee them *ſibi*; to them, *Eſay*: *Ariſe and ſing*. They that, *contra ſe*; of them Saint *Iohn*: *Videbunt & plangent*: *ſee they ſhall and mourne*. Thoſe ſhall flie, *as Eagles, with all ſpeed to the body*: Theſe other draw backe, and ſhrinke *into their graves*; *creepe into the clifts and holes, to avoid the ſight*; *cry to the hils, to fall upon them, and hide them* from that ſight. One ſhall *rapi in occurſum*, be *caught up to meet*: the other ſhall *converti retrorſum*, be tumbled backward into hell, *with all the people that forget* GOD.

Eſay 26. 19. Apoc. 1. 7. Luke 17. 37. 23. 30. 1 Theſ. 4. 17. Pſal. 9. 17.

So that this word is all in all: which GOD after expounds, *Videbit faciem meam in jubilo*, with *joy and jubilee*, *ſhall he behold my face*; *as a Redeemer*, not *as a revenger*: and, as it followeth, with *hope* (and not with *feare*) *in his boſome*.

Chap. 33. 26.

And the very next point was it, that revived him; and in very deed, the tenor of his ſpeech, ſo often iterating the ſame thing, and dwelling ſo upon it, ſheweth as much. Once had beene enough; *I ſhall ſee* GOD: Hee comes over it againe, and againe; as if hee felt ſome ſpeciall comfort even by ſpeaking it. Three ſeverall times he repeats; the *ſeeing*; and, three other, his *perſon I*, and *I my ſelfe*, and *I and none other but I*: And as if he were not enough, he reckons up three parts, *his skin, fleſh, and eyes*; As if being once in, he could not tell how to get out. Blame him not: it ſeemes hee felt ſome eaſe of his paines; at leaſt forgat them, all the while, hee was but talking. It did ſo raviſh him, having begun, hee knew not how to make an end.

III. The two Acts. *Scio.* His Knowledge.

Thus much for the *object*. Now to his *Scio*, his knowledge firſt; and then his *Spero*, his hope after. For his *knowledge*: there be foure things, I would note out of foure words. [1] His certainty, out of *Scio*: [2] His *propriety*, out of *meus*: [3] His *patient waiting*, out of *tandem*: [4] and his valour or *conſtancy*, in *non obſtante*.

I His certainty. *Scio.*

Scio, his *certainty*: That he did not imagine or conceive, it might be; but *knew* it for certaine, even for a principle. *Quis ſcit*, *Who knowes* (ſaith one, *Eccleſ.* 3. 21.) *Who knoweth, whether men die as beaſts? Quis ſcit? Scio: Who knowes? I know* (ſaith *Iob*) *Putáſne*, (ſaith he, *Chap.* 14.) *Thinke you, one that is dead may riſe againe? Thinke? I know* it (ſaith *Iob*.) It was *res facta*, even this day, to His *Diſciples*. It was *res certa*, to him, many hundred yeares before: It is much to the praiſe of his faith: *ſo much was not found, no not in Iſrael*. And wee ſhall not need to trouble our ſelves to know how he knew it: Not by any Scripture; he had it not from *Moſes*, but the ſame way that *Moſes* had it; he looked in the ſame mirrour, *Abraham* did, when he *ſaw* the ſame Perſon, and *the ſame day, and rejoyced to ſee it*.

Mat. 8. 10.

Iohn 8. 56.

Out

Out of *Scio* his certainty; and, out of *Meus* his *peculiar*, as it were. The *Redeemer of the world* would not ſerve him, nor S. *Paul's maximè fidelium*, of *the faithfull chiefly*. This (of the *Epheſians*) would not content him, *That loved us, and gave himſelfe for us*: None but (2. *Gal.*) *That loved me, and gave himſelfe for me. My Redeemer*: which they call *Faith's Poſſeſsive*.

2 His property: *Meus*. 1 Tim. 4.10. Ephes. 5.2. Gal. 2.20.

In *Tandem*, the third word, his *patient enduring*. For, *patience* is not onely ſhewed in *ſuffering the Croſſe*, but in *waiting alſo for the promiſe*. It will not bee done by and by, this: but *Tandem*, at the laſt it will. He *ſhall riſe* againe *at the laſt*: *he ſhall*; and *we ſhall*. *Qui crediderit, ne feſtinet*, He that believeth, let him not bee in all haſte. No: *Si moram fecerit, expecta eum*; If he ſtay, ſtay his leiſure. Tarry his *Tandem*.

3 His patience. Waiting. *Tandem*. Heb. 12.6. Tit 2.13. Eſay 28.16. Hab 2.3.

And laſt, all theſe, *Non obſtante*, or *Tametſi*; the *reſolute courage*, or *valour* of his *faith*; that this hee ſaith, being in caſe hee was, ſmall likelihood of it in appearance, ſeeing and feeling, that hee ſaw and felt. There ſate hee falling away by peece-meale, *vivum cadaver*. For him then to talke of *Scio*, and *meus* thus, having no better ſignes and arguments than hee had; in the ſenſe of his *anger*, to believe his *favour*; brought to the *day of death*, to promiſe himſelfe *ſo glorious* an *eſtate*: This is *Abrahams faith*, *Contra ſpem in ſpe credere*; faith *without*, nay, *faith againſt feeling*. His ſtate, in ſenſe of miſery, want of comfort; his friends diſmaying him; for all that, hee keepes to his *Scio*, and to his *Meus* ſtill. *All* elſe, even *all hee hath (his righteouſneſſe too)* they may *take from him*: *Salutem non auferent*, his REDEEMER they ſhould never get: *non obſtante*, he would hold him faſt.

4 His courage: *Tametſi*. Rom. 4.18.

This for his *Scio*, and now to his *Spero*, which word leadeth us to the uſe, hee did, and wee are to make, of this *knowledge*. Not, *know*, to *know*; or to bee *knowne* to know; but, *know*, to *lodge in our boſomes true hope*: It is the generall uſe of all our *knowledge* of the Scriptures, *whatſoever is written for our learning*, *that wee by patience and comfort in the Scriptures may have hope*. Generally of all; but above all, of theſe, of CHRIST *our* REDEEMER: Hee is *our hope*; and His *riſing*, that is *Caput bonæ ſpei*, our *cape of good hope*, the moſt hopefull of all other.

2 Act, *Spero*: His *Hope*. Rom. 15.4.

The uſe of hope is, to expell *feare*. No *feare*, to the feare of *death*: what ſhall become of us, after our ſhort time here, which makes us never quiet, but in the *valley of Achor*, all our life long: The *reſurrection* opens us a *gate of hope*. Therefore, this day, *Noli timere*, ſay the *Angels*: *Nolite timere* (ſaith CHRIST.) That our proper *ſalutation* of the *day*. This, a *day of hope*. And this uſe made DAVID of it: *My fleſh ſhall reſt in hope*, though hee were not in JOBS caſe; but in all his royalty. For, even Kings, in *all their royalty*, ſometimes have before them the *hand-writing on the wall*: *Numeravit, hee hath numbred thy dayes*; and even then, they reſt on this *hope*, and read this inſcription not unwillingly. The ſame uſe doe the *Apoſtles*: *Who hath regenerated us, in ſpe, to a lively hope, by the reſurrection of* CHRIST (it is Saint *Peter*.) *Reſt in hope* (ſaith DAVID) *a lively hope* (PETER;) Reſt in *hope* of *riſing* and *living* againe.

Spes repoſita. Hope laid up. Hoſ. 2.15. Marke 16.6. Luke 24.38. Pſal. 16.9. Dan. 5.5. 26.

And the terme, that JOB here gives *hope*, is worth a note: he cals it the *kidneyes of the ſoule*. It made the *Tranſlator* miſſe, that knew not this idiome. For, as in that part of the body is bred, and from thence doth iſſue that ſame *generativus humor*, whereby we propagate our kinde, and *live* here (in a ſort) after we be dead: In like manner, by this *hope* (ſaith JOB, and ſo ſaith Saint *Peter*) we are *begotten* anew; we are *ſowen* (ſaith Saint *Paul*) and of that *ſeed, riſe againe in power, honour, and immortality*.

כליות 1 Pet. 1. 1 Cor. 15.

And this is *hæc ſpes, this hope*. For, *hope* at large heareth evill, hath no good name; Many our hopes prove *Vigilantis ſomnia*, waking dreames: we cannot lay them up, and if we would; they are not worth the *laying up*, no more than our *dreames* be. That the Heathen man made it his happineſſe, to ſay: *Vale ſpes*, farewell all

Psal. 146. 5. hoping. This is true, where the *reſt* of our hope is vaniſhing, as *man*, whoſe *breath is in his noſtrils*; and when that *goeth, all his thoughts periſh*. But this *hope* is of another nature: *Non confundet, it will not make you aſhamed*. There's a *reality* in it, and *anchor-hold*; it is *built on the rocke*, it will endure, as the rocke, on which it is built, and on which it is *graven* here: There will come an end, and his *hope* will not be cut off, of all other: You may make a *Depoſitum* of it, lay it up: *Repone illam, & repone te in illa*; you may *reſt* on it, it is *ſpes viva*, a *living hope*, in *Him* that *liveth*, and ſhall reſtore us all to *life*.

Rom. 5. 5. Heb. 6. 19. Luke 6. 48.

1 Pet. 1. 3.

Repoſita in Sinu: *In my boſome.* Now, the place is much, where *wee lay it*: Every thing is beſt kept in his proper place. *Iob* ſaith, hee beſtowed it in his *boſome*, and would have us to doe the like. Of that place, hee made choice: of none without us, behinde us. That wee might ever carrie it about us; ever have it before us, and in our ſight; ever at hand: not to ſeeke, but ready and eaſie to bee had, when wee call for it: and theſe, for the continuall uſe wee are to have of it, in all the diſmayes and diſcomforts of our life. Beſide, there it will be ſafely; that, being the ſureſt place, as being within the fold of our armes, where our ſtrength lyeth, and whence, hardeſt to take it from us. And there it will be beſt *cheriſhed*, in the warmth, and vitall heat of the *boſome*. There, the *nurſe* carrieth her *childe*: and the *wife* is called the *wife of the boſome*: And what is dearer to us than theſe two? But, above all, there it will bee next the *heart*, (for the *boſome* is but the coffer of the heart) and there *Iob* would have it. As well, for that, that place is the beſt place, and ſo beſt for the beſt *hope*: as that, there is in it this *hope*, a ſpeciall *cordiall* vertue againſt the fainting of the heart: as (indeed) it is *cor cordis*, the very heart of the heart, and whereby the heart it ſelfe is more *heartened*. *Iob* found it ſo: So did Saint *Paul*, when hee grew out of heart. Put his hand in his *boſome*, tooke out this *Hope*, lookes upon it, preſently ſaith: *propter quod non deficimus*. And when *Timothie* was in the like *deliquium*, he applies to him: (What man! *Memento*, *Remember*, CHRIST *is riſen*, *and we ſhall riſe and ſee* GOD; an amends for all, we can ſuffer;) as a ſpeciall receipt againſt all *cardiaque paſſions*.

Deut. 13. 6. 2 Cor. 4. 16. 2 Tim. 2. 8.

But, in chuſing this place; *Iob's* minde was ſpecially, to except to the *braine*, where (commonly) men lodge it, and are miſtaken: it is not the right place. *Scio*, there (if you will;) in the *braine*; it is the *place* of *memory*: But *Spero*, in the *heart*, the place of *affection* (namely *feare*:) and till the heart be the leſſe fearefull, and the more cheerfull for it; it is not where it ſhould be; not laid in the right place. Nay, not *Scientia cerebri*; *knowledge* is not the beſt neither, not in the *braine*: *Scientia Sinus*, and *corde creditur*; beſt, when it hath his reſt there. When *knowledge* in the *heart*, and *hope* in the *reines*; and He *that ſearcheth heart and reines*, may there finde them. Erre not then in laying it up in the *head*, or any where, but whither *Iob* carried it, and where he *laid it, in the boſome*.

To end; becauſe we be ſpeaking of a *hope* to bee laid up in our *boſome*, it falleth out very fitly, that, even at this time (*feſtum ſpei*) the *Church* offereth us a notable *pledge*, and earneſt of this *hope* there to beſtow. Even the holy *Euchariſt*, the *fleſh* wherein our *Redeemer* was *ſeene*, and ſuffered, and payed the *price* of our *redemption*; and together with it the *holy Spirit*, whereby we are *ſealed to the great day of our redemption*. To the *laying up* of which *earneſt* of our *hope*, and intereſt in all theſe, we are invited at this time, even *literally*, to *lodge*, and *lay it up in our boſome*. We ſhall be the nearer our *Scio*, if wee *taſte and ſee* by it, *how gracious the* LORD *is*; the nearer our *Spero, if an earneſt or pledge of it be laid up* within us: the nearer our *redemption*, if we have within us the *price of it*: and the nearer our *reſurrection*; they be his owne words, *He that eateth my fleſh, and drinketh, &c. hath eternall life, and I will raiſe him up at the laſt day*. So *dwell we in Him, and He in us*; we, *in Him*, by our *fleſh* in Him; and He, *in us*, by *His fleſh* in us. Thereby drawing *life* from Him, the *ſecond*; as we doe death, *from the firſt Adam*.

Ioh. 6. 24. Ephes. 4. 30. Iohn 6. 54.

But *this hope* hath this property (ſaith S. *Iohn*) it will mundifie the place where it lyeth (*Every one that hath this hope cleanſeth himſelfe*;) which place by vertue of it, we

1 Iohn 3. 3.

ſhall ſo cleanſe, *Vt videatur in carne noſtra Deus*, that the *life of Ieſus may be manifeſt in our fleſh*; and all men ſee the vertue of His *reſurrection*, to have His worke in us, by our *riſing* out of the *old* duſty converſation, to *newneſſe of life*: His reſurrection and the power of it being *exemplarily ſeene in our fleſh*, our end ſhall be, to *ſee Him in our fleſh*; and that, *nobis* (not, *contra nos*) for our eternall joy and comfort. And then have we the *feaſt* in kind, and as much fruit of it, as either *Patriarch*, or *Apoſtle* can wiſh us. Which that we may, pray we to Him, &c.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

On the *XXIV.* of *March, A.D.* MDCXI.
being *EASTER-DAY.*

And being alſo the day of the Beginning of His Majeſties moſt Gracious Reigne.

PSAL. CXVIII. Verſ. XXII.

The Stone, which the Builders refuſed, the ſame Stone is become (or made*) the Head of the Corner.*

THE *Stone*; *which the Builders refuſed* · ſaith the Prophet *David*. This is the *Stone which ye Builders refuſed*: ſaith the Apoſtle *Peter*. And ſaith it, of CHRIST our SAVIOUR, *Hic eſt lapis, He is the ſtone*. And ſaith it to *Caiphas* and the reſt, that went for *Builders*. We know then, who this *ſtone* is, and who theſe *Builders* be, to begin with. 1 Act. 4. 11.

And in the very ſame place, the ſame *Apoſtle* telleth us further, what is meant by *refuſed*, and what, by *made head of the Corner*. *Quem vos*, whom ye denyed and crucified: that was, *His refuſing*. And then, *Quem Deus*, whom GOD hath raiſed again from the dead; that was His making *Caput Anguli*. *Refuſed*, when? three dayes agoe. *Made Head*, when? This very day: for *Hic eſt dies*, followeth ſtraight within a verſe, *this is the day*. Which *Day*: there is not one of the Fathers, that I have read, but interpret it of Eaſter day. Act. 4. 10. Verſ. 24.

And ſo we have brought the Text and the time together. We know, who is the *ſtone*: CHRIST. Who the *Builders*: *Caiaphas* and thoſe with him. When *refuſed*: In His *Paſſion*,. When *made head*? at His *Reſurrection*, that is, this day, which day is therefore (at the 27. verſe) ſaid to be, *Conſtitutus dies ſolennis*, made a ſolemn Feaſt day: *In condenſis*, on which the Church to ſtand thick and full: *Vſque ad cornua Altaris*, even up to the very Corners of the Altar.

This (I take it) is a good warrant, for our Church, to make this Pſalme, a ſelect choiſe Pſalme, for this day; as peculiar and pertinent to the Feaſt it ſelf. And a good warrant; for us, ſo to apply it. It is the *Holy Ghoſt's* owne application, by the mouth of S. *Peter*: we may boldly make it, ours.

2 Apoc. 19. But though this be the chiefe ſenſe: yet, it is not, the only. The chiefe it is: for the *Spirit of Prophecy* is in it, which *is the teſtimonie of* JESUS. Yet not the only: for according to the letter we cannot deny, but that originally it was meant of *David*. He was a *Stone* too, and in his time *refuſed*: yet after, raiſed by GOD to the higheſt place, even to be King over His people. The *Chaldee Paraphraſt* (the oldeſt wee have) is enough for this, thus he turneth the verſe. מלא &c. *The Child, whom the chiefeſt men oppugned, He of all the ſonnes of Iſhai, was made Ruler of Iſrael.* A ſecond ſenſe then it hath, of *David*.

3 And, by analogie it will beare a third; and it will ſort with ours, or with any Prince, in like manner banded againſt, and ſought to be put by, as *He*: and yet after, brought by *God*, to the ſame place, that *David* was. To any ſuch it will well agree, and be truly verified of him, and rightly applyed to him. And; I confeſſe, I choſe it the rather for this third. Becauſe, (as this yeare falleth out) upon one day (and *Hic eſt dies*, this is the day) We have in one, a memoriall of two benefits: 1 of our *Saviours* exalting, by His *Reſurrection*: 2 and of our Soveraignes exalting, and making Head of this Kingdome. Both, lighting together, we were (as we thought) ſo to remember the one, that we left not the other out. And this Text, will ſerve for both. Both, may in one be ſet before us: and ſo we rejoyce and render thanks to *God* for both: For the *Lord* CHRIST; and the *Lords* CHRIST, under one.

Three ſenſes then, there are in the Text, and (to do it right) we to touch them all three. 1. CHRIST in prophecy. 2. *David* in hiſtorie. 3. *Our owne* in analogie. But *we* will give CHRIST the precedence. Both for His Perſon, He is *Davids* Lord, and the Head of all Head-ſtones: It is meet, He have *Primatum in omnibus, He in all things, have the pre-eminence*: And, for that the truth of the text, never was ſo verified in any, as in *Him*. We may truly ſay, None ever, ſo low caſt down: None ever, ſo high lift up again, as *He*. Others *refuſed*, but none like *Him*: and their *heads exalted*, but nothing in compariſon of His. 1. Firſt then of CHRISTS, 2. after, of *Davids* briefly: 3. and laſt, of *our owne*.

Col. 1. 18.

I To apply it to CHRIST. *The ſtone*, is the ground of all. Two things befall it: two things as contrary as may be, 1. *Refuſed*, caſt away: 2. then, called for againe, and *made Head of the Building*. So, two parts there are, to the eye. 1. The *refuſing*. 2. and the *raiſing*: which, are His two eſtates, His *humiliation*: and His *exaltation*.

1 In either of theſe you may obſerve two degrees. *A quibus*, and *Quouſque*: *By whom*, and *How farre*: *By whom refuſed?* We weigh the word, *Ædificantes*: Not by men unskillfull, but, by workmen, *Builders* profeſſed: It is, ſo much the more.

2 *How farre?* We weigh the word, *Reprobaverunt: uſque ad reprobari*, even to a reprobation. It is not *improbaverunt: diſliked*, as not fit for ſome eminent place: but *reprobaverunt, utterly reprobate*, for any place at all.

II 1 Againe, *exalted*, by whom? The next words are, *à Domino, by God*, as good a *Builder*, nay better than the beſt of them; which makes amends for the former.

2 And, *how far?* Placed by him, not in any part of the *Building*: but, in the part moſt in the eye (*the corner:*) and in the higheſt place of it (*the very head.*)

So, *Rejected*, and that by the *Builders*, and to the *loweſt eſtate:* And from the *loweſt eſtate*, *Exalted in Caput Anguli*, to the chiefeſt place of all; and that by GOD *himſelf*. This for CHRIST.

Gen. 49. 24. And *David* is a *ſtone*, and ſo is *ours*, and ſo is every good Prince *Lapis Iſrael* (as *Iacob*, in his Teſtament, calleth them.) And *Builders* there be, ſuch as by office ſhould,

3 Pſal. 61. 4. but many times doe not their office, no more than *Caiaphas* here. *Reprobaverunt* is when they *deviſe to put Him by, whom God would exalt:* And *Factus Caput*, when GOD for all that, doth them right, and brings them to their place, the *Throne Royall*.

As

As, this was the *day*, when GOD so brought *David* (as appeareth by the 24. verse:) And *Hic est dies*, this is the day, when He brought *His Majestie* to be *Head* of this Kingdome. Of these in their order.

The stone which the Builders refused, &c.

THe estate of mankind, as they are in Society, either to Church or Kingdome, is in divers times set forth to us in Scripture, sometimes of a *Flock*, sometimes of *Husbandry*: otherwhile, of a *Building*. *Ye are his Flock*, divers times in the *Psalms*, *Yon are Gods husbandrie, you are Gods building*, both in one verse. Now the stile of this Text, runs in termes of this last, of *Building*, or *Architecture*. For here are *Builders*, and here is *stone*, and a *Coigne* or *Corner*, and a *Top* or *Turret* over it. 1 Cor. 3. 9.

Of this Spirituall *Building*, we are all *stones*: and (which is strange) we all are *Builders* too: to be *built*, and to *build*, both *stones*; in regard of them whom GOD hath set over us; who are to frame us, and we so to suffer them. *Builders*, in regard of our selves first: then, such as are committed to us, by bond, either of duty, or charity: Every one, being (as *Saint Chrysostome* saith well) *de subditâ sibi plebe, quasi domum Deo struere*, of those under his charge, to make GOD an house. As *stones*; it is said to *us*, by *Saint Peter*, *Super-ædificamini*, *Be ye Built up*, or framed. As *Builders*; it is said to us, first, by S. *Iude*, *Build your selves in your most holy faith*. Then, by *Saint Paul*, *Edifie ye, or build ye one another*. *Be built*, by obedience and conformitie: *Build your selves*, by increase in vertue, and good workes: *Build one another*, by good example, and wholesome exhortation. The short is: this is to be our studie, all: if we bee, but our selves, every one in himselfe, and of himselfe, to *build God* an *Oratorie*. If he have an Houshold, of them, to *build* Him a *Chappell*. If a larger circuit, then a *Church*. If a countrey or Kingdome, then a *Basilica*, or *Metropolitan Church*: which is properly the Princes Building. 2 Pet. 1. 5. Iud. 20. 1 Thes. 5. 11.

This in the text (the *Builders* here were in hand with) as a *Basilica*: for it was the frame of the *Iewes* Government: but, is applyed, to all States in generall. For, *Iewry* was the Scene or Stage, whereon the errours or vertues of all governments, were represented to all posterity.

Foure words there be in the text: 1. *Ædificantes*, Builders. 2. *Lapis*, Stone, 3. *Angulus*, a Corner, and 4. *Caput*, the Head. From the first word *Ædificantes*, this wee have: that States would not be, as tents: set up, and taken downe, and removable. They would be *buildings*, to stand steddy and fixed. Nothing so opposite unto a *State* as not to *stand*.

2 From the second, *Lapis*: that, this *Building* would be, not of clay and wood, or (as we call them) *Paper-walls*: but, *Stone-worke*, as strong, as defensible, as little subject to concussion, or combustion: as might be.

3 From the two parts specified, first, *Anguli*: this *Stone-worke*, is not a wall forthright, to part in sunder, or to keepe out: but, it consists of divers sides; those sides meete in one Angle: where if they meete, and knit well, all the better will the *building be*.

4 *Caput*. And they will knit the better, if they have a good *Head*. For, where they meet, no place so much in danger of weather going in, and making the sides fly off, if it want a Covering. A *head* it would have to cover it: It is a speciall defence, and besides, it is a Soveraigne beautie, to the whole building.

And that *Head*, would not be of *playster*, to crumble away: or of *wood*; to warp or rot with the weather: or of *lead*, to bow or bend, or to crack: but of *Stone*, and the principallest *Stone*, that could be. The chiefe part it is, the *head*: the chiefe care, and consultation would be, what *Stone meet* for that place: for indeed it is all in all.

That

The first sense CHRIST.

That, is the consultation here. Here is CHRIST, what say you to him? He is a *stone*. 2. *A building stone*, 3. *A Corner stone*. 4. *A Head stone*. *A stone*. So the Prophet termes Him. *Dan.* 2. 34. *Zachar.* 3. 9. *Esay* 28. 16. And so the Apostles, *Peter*, *Act.* 4. 11. *Paul*, 1 *Cor.* 10. 4. 1 In His Birth: *Daniels stone, cut forth without hands*, 2 In His Passion: *Zacharies stone, graven and cut full of eyes, all over*. 3 In His Resurrection: *Esays stone layed in Sion*, *Qui crediderit non confundetur*, *He that believeth in him then shall not be confounded*, saith S. *Peter*, 1 *Pet.* 2. 6. *Hic est lapis*. He is the *stone* of our faith, saith S. *Peter*, *Lapis erat Christus*. And *Petra erat Christus*, saith S. *Paul*. He is the *stone* of our Sacraments, the Water of our Baptisme, and of our Spirituall drinke (both) issue from Him. A *stone*: first, for His nature, of the earth as *stones* are, out of *Abrahams quarrie* (saith *Esay*) to shew His Humanitie. And, out of κατώτερα τῆς γῆς *the very lowest part of the earth* (saith the Apostle;) to shew His Humilitie. Indeed, nothing so subject to contempt, to be trodden on, to be spurned aside, as it. And such was His condition, *Vermis, non homo*, and *Lapis, non homo*. *A worme, or a stone, and no man*.

Dan. 2. 34. Zach. 3. 9. Esay 28. 16. Act 4. 11. 1 Cor. 10. 4. Esay 51 1. Ephes 4. 9. Psal. 22. 6.

2 A *stone* will endure much sorrow, nothing more. And, who did ever suffer like *Him*? or in his suffering, who more patient, or still, or stone-like, than *He*?

3 But the chiefe vertue of a *stone* is, that it is firme and sure: And so *is He*. Ye may trust him, ye may build on him. He will not faile you. What you lay on him is sure. [a] *David* may have sure footing, and rest his *feet*; [b] *Moses*, *his hands*; [c] *Iacob his head*, on this *stone*. This is it he hath his denomination from. He that trusts in him, nothing, *not the gates of hell, shall prevaile against him*. Trustinesse, with *non confundetur*, the chiefe vertue of a *stone*: of CHRIST: and of those that are *Head-stones* by, and under Him.

a Psal. 40. 3. b Exod. 17. 12 c Gen 28. 11. Mat. 16. 18.

But, there are *stones*, that lye scattered, that will neither *head well*, nor *bed well* (as they say) not meet to build withall: meet, for nothing, but to hurle, and to doe hurt with. But CHRIST is a *Stone*, to do good with, to build with. *Lapis ad ædificationem*. And he loveth not to scatter, or be by himselfe, *his delight is to be with the Sons of men*: and to grow with them, into one frame of building.

Pro. 8. 31.

3 *A Corner-stone*. Of all the places in the building, that one speciall place liketh him: Where the sides meet, there hee is. To joyne together, *to make two one*, he loveth it above all: stretching himselfe, to both walls, that both may rest on Him.

Ephes. 2. 14.

4 And lastly, *Lapis primarius*, a *Headstone*. For, there he should be, there is his right place, and it will never bee well with the *Building*, till he be in that place, till CHRIST be Ἀνακεφαλαίωσις, *Caput, in omni procuratione*, the highest and chiefest end of all. This he is, and in the end, this he will be: if not by men, yet by GOD.

But now we have to doe with Men: and we are to put it to voices, their voices, with whom hee lived, what they thinke of CHRIST for *Caput Anguli*. It is returned, *Quem reprobaverunt*: *He* is *refused*. Will you heare it, from themselves? *Nolumus hunc regnare*, *We will not have Him King*; Not in that place; no *Head*, in any wise.

Luk. 19. 14.

1 But, *à quibus*, who are these? *These were foolish people*, that knew not the vertue or value of a *stone*: no heed to be taken what they cry. *We will get us*, with *Ieremy to men of skill, that know*, what *stone* is for every place; professed *builders*, by their trade: *But these also, were no better conceited of him*, than the other: for, *doe any of the rulers make any accompt of him? Iohn* 7. 48. As who say, None of them neither, the very *Builders* refuse him too.

Ier. 5. 4. Ier. 5. 5.

2 Well we will make the best of it: It may be, not for the *Head*: But there be more places than that: If not allow him there, yet he may be in some else. *Improbaverunt*, it may be, but not *reprobaverunt*: disallowed, but not cast aside quite. We aske then, how farre? Will ye put him up the second time, and (to see the *Quousque* in kinde) will ye put up *Barabbas* with him? *Non hunc, sed Barabbam*. So it went: That was their verdict. Now, by this time it is *reprobaverunt* (as flat as may bee) a *refuse* indeed, and that with a foule indignity.

Iohn 18 40.

But

But theſe, were but the *Vulgar*, againe: What ſay the *Builders* to this? He: of them, that tooke himſelfe for a very *Vitruvius*, ſuch a workman, as he ſaid, all the reſt *underſtood nothing at all*, the Maſter-builder *Caiaphas*, he was flat, *Expedit, It was expedient he ſhould die*; be caſt aſide into the heape of rubbiſh, be put out of the building, cleane. That, is his doome. Ioh. 11.49. 50

Now, lay theſe together. To be *refuſed* is not ſo much; it may be, it is of ſuch, as are ignorant. 1

But to be *refuſed of builders*, and thoſe the *chiefe*, is much; for, they are preſumed to be skilfull. 2

Againe, to be diſliked for the chiefe place, not ſo much; if not for that, he may be for another: But, to be utterly *reprobate* (that is) not *refuſed*, for the *Head*, nor *refuſed* for the *Corner*, but *refuſed* ſimply for any roome at all: not in the *top*, nay, not in the *bottome*: not in the *Corner*, nay, not in any ranke of the *building*: that, is as much as may bee. And this, was CHRISTS lot.

Yet this was all but in words, nothing was done to him. But there is a *reprobation*, indeed, and that is yet farre worſe. And to that, they proceed, even to actuall matters, to *reall reprobation*. Before they caſt Him aſide (this poore *ſtone*) they hackt and they hewd it, and mangeled it pitiouſly; they ſhewed their malice even in that, too. *Cælaverunt Sculpturam ejus* (ſaith the Prophet) their tooles walked on Him, they *graved Him*, and cut Him with a witneſſe, *and made him full of eyes*, on every ſide. What skilled that? What diſgrace, or what ſorrow is done, to a *ſtone*? the *Stone* feeles it not. The cry, of *Non hunc*, or the edge of the graving toole, affect it nothing. True: but He was *Lapis vivus, a living ſtone* (as *Peter* calleth Him, 1 *Pet.* 2.5.) *a ſtone* that hath *life*, life and ſenſe, and felt all: Felt His graving, the edge and point both: felt His diſpiſing, the ſcorne, and malice both: (of the twaine, this the more, but) both He felt. When *they made furrowes on his backe*, with the ſcourges, when they *platted the Crowne of Thornes, and made it ſit cloſe* to His head; when they *digged His hands, and feet*, He felt all. He endured it patiently, *tanquam Lapis*: but He felt it ſenſibly, *tanquam vivus*, Had quick ſenſe, of His paine in *graving*: had lively apprehenſion, of His contempt in *refuſing*. Zach. 3.9. Pſal. 129 3. Mat. 27. 29. Pſal. 22. 16.

And theſe very two words (in the text) *Lapidem*, and *Reprobaverunt*, ſet out unto us, both parts of His *Paßion* fully: As if He had beene *ſtone*, ſo layd they on Him: As if He had beene a *Reprobate*, ſo powred they all diſgrace upon Him. And even as a *ſtone* He was, in His paſſion. For, as the *ſtones* give againſt the weather: ſo was there not to be ſeen upon Him a *bloodie ſweate*? Did He not *give* (as it were) of Himſelfe, againſt the tempeſt came? And, when it came, was it not ſo ſtrange (even that, which this *living ſtone ſuffered*) as the dead *ſtones*, that had no life, as if they had had life and compaſſion of His caſe, *rent in ſunder* with it? *Lapidem* then, is true. Luk. 22.44. Mat. 27.51. Ioh. 19.29

And, for *reprobaverunt*, that, is as true. For how could they have intreated *a reprobate*, worſe than they entreated Him? *In His thirſt, In His prayer, In the very pangs of death*, what words of ſcorne and ſpitefull opprobrie? What deeds of malice and wretched indignitie! of Himſelfe, it is ſaid (and by way of exaggeration) *He humbled Himſelfe to death, the death of the Croſſe*: of them, it may be no leſſe, *Reprobaverunt ad mortem, mortem crucis*, they *rejected Him to death, the death of Reprobates*; *the death*, wherunto a *curſe* is annexed, *the death of the Croſſe*. And never gave Him over, till they brought Him, *lapis ad lapidem*, into a grave of *ſtone*, and rolled a *ſtone* upon Him, and there left Him. And thus much for *Lapis quem reprobaverunt*. Math. 27 47. Phil. 2.8. Mat. 27.60.

It is the Feaſt of the *Paſſeover*: we now paſſe over, to His other eſtate; His *Exaltation, ad caput Anguli*. Were it not ſtrange, the ſtone ſhould be rolled away, and this *ſtone* ſhould be digged up againe, and ſet up in the *Antes*, the place moſt conſpicuous (that is) made a *Corner-ſtone*: and that, in the very top, the higheſt part of all (that is) made a *Head-ſtone*? Were not this a ſtrange Paſſeover, from *death*, to *life*; from loweſt *reprobation*, to higheſt *approbation*; from baſeſt *reproach*, to greateſt *glory*? 2

But, ſeeing *builders* (we ſee) may be deceived, and that *in Capite* (as we find here) and that, though *Caiaphas* be one of them: and a *ſtone* may have wrong, Would it not

not be well, we called to ſcrutinie againe? Is there any *builder* yet left, before whom we may bring the matter? Yes, there is. *Every houſe is built of ſome man* (ſaith the
Heb.3.4. Apoſtle (*but he that is the builder of all, is* GOD. Hee that ſet up this great vaulted
Iob 38.6. worke, of Heaven over our heads: that laid the *Corner-ſtone* of the earth, Hee is a
Pſal.104.3. *Builder*. But, He that laid His Chamber beames in the waters, *Et appendit terram*
Iob 26.7. *ſuper nihilum*, hangs this great Maſſe, no man knowes upon what: He that begin-neth at the top, and builds downwards, Heaven firſt, and then Earth (as He did:) He paſſeth all ours, He is a skilfull *Builder* indeed. Is He of the ſame minde? Offer CHRIST to His probation. *He* will *reprobare reprobantes*, condemn them, that ſo refuſed Him: And all will turne, quite contrary. Saint *Peter* ſaith it: he was
1 Pet.2.4. ἀπὸ ἀνθρώπων δεδοκιμασμένος, *reprobate with men, but* ἐκλεκτὸς, *choſen of God*, ἄξιος, *nothing worth with them*, but ἔντιμος, *precious, with Him*. Meet to be in the *building*; Nay, no *build-ing*, meet to be, without him. And in the *building*, if any part more object to the ſight, than other, *there*. And in that, if any place higher than another; *there*. *In ædificio, Angulo ædificii, Capite Anguli*: In the *Building*, the *Corner* of the *Building*, the *Head* of the *Corner*: (that is) in the higheſt place, of the chiefeſt part of all. This He thought Him, and as he thought Him, ſo He made Him: and made Him ſo this day, the day of His *Reſurrection*. Whom they caſt down, GOD lift up, from the grave: whom they vilified, He glorified; glorified, and made him *Caput anguli, The Head of the Corner*.

Anguli. How of the *corner*? The *corner*, is the place, where two wals meet: and there be many two's in this *Building*: The two wals of Nations, *Iewes* and *Gentiles*: The two, of conditions, *Bond* and *Free*: The two, of Sex, *Male* and *Female*: the great two (which this day wee celebrate) of the *Quicke* and the *Dead*: above all, the greateſt two of all *Heaven* and *Earth*.

The two firſt meet in Him: There was a partition, but he downe with it: *Et fe-*
Gal.3.28. *cit utraque unum, Epheſ.2.14.* So that, *there is neither Iew nor Greeke, neither Bond nor Free, neither Male nor Female, but all one in* CHRIST JESUS. Yea, the *Quick* and the *Dead*, both live to Him. And all theſe, ſo many Combinations, as in the *Center*, meet in him: and he in the mids of all, draws all, and knits all, in one holy faith, and bleſſed hope of his comming; one mutuall and unfained love towards each other. *Ex-*
Zach.10.4. *te Angulus*, well ſaid *Zacharie*.

Caput. And as *Vnitie* is in the *Angle*; ſo *Order*, his under the *Head*. As all, one, in Him; ſo, he is *Head* of all. *Head* of the *Iewes*, *Ieſus* in their tongue: Head of the Gen-
Col.1.18. tiles, CHRIST in their tongue: *Head of the Church*: *Head of all Principalitie*
Col.2.10. *and Power*. Therefore this day, CHRIST *that died roſe againe, that Hee might bee*
Mat.28.18. *Lord both of Quicke and Dead, Rom.14.9.* And of the great *Angle* of all, conſiſting of *Heaven and earth*, for *all power was given him in heaven and earth*, and he made *Head* of both.

1 Now then: will ye lay theſe together? There can come to a *ſtone* no greater dig-
2 nity, than, there to be in the (*Head.*) To any *ſtone*: but it is much increaſed, by that Circumſtance, that it is not onely, *Lapis* (barely;) but, *Lapis quem reprobaverunt*, that now is there in the *Head*: Not any *ſtone*, but a *ſtone* ſo refuſed (as we heard) for ſuch a *ſtone*, there to be, from that *Terminus à quo*, to come to this *Terminus ad quem*; from ſo baſe an eſtate, there to be, that is a great increaſe to it.

3 And thirdly, by ſuch a perſon, a *Builder* ſo matchleſſe, there to be: that is yet a degree higher: And this triplicitie exalteth much his *Exaltation*. That by *God*, and not *Gods ſuffering*, but His *doing*: and that *factum mirabile, His wonderfull doing*; it came to paſſe: As indeed, wonderfull it is to ſee, that which all the world now ſeeth: CHRIST, that (for the preſent) was ſo ſtrangely dejected; ſince to be ſo exceeding-
Phil.2.9.10 ly glorifie: *So many knees to bow to Him, ſo many tongues to confeſſe Him, His Name to be*
11. *above all Names, Heaven and earth to be full of the Majeſtie of His glory.*

Now from theſe words, *caput Anguli*: that which we learn morally, is: to make much of the two vertues commended to us, in theſe two words: [1] *Virtus Anguli* [2] *and Anguli ſub c[illegible]te.*

Firſt

First, the vertue of two walls united in one *Angle*, that is *Vnitie*. For CHRIST will not be *Caput Macerie*, of a Party-wall, but of an *Angle* joyned. He is not of their ſpirit, that, ſo they may be *Head*, care not, though it bee never ſo broken a *wall*.

Secondly, not every *Vnitie*, but *Vnitas ordinata*, that hath, or is under a *Head*, For it is not, *Cujuſvis Anguli*, but *Anguli cui Caput*: not of every *Angle*, but of an *Angle*, the unitie whereof, is neither in the taile, nor in the ſides, but in the *Head:* That is commended to us, as *Vnitie* againſt *Diviſion*; ſo *Order* againſt *Confuſion*. They that can be content to *corner* well, but would be *Acephali*, *Headleſſe*, have no *Head*, pleaſe him not: No more doe they, that would joyne, but would be *Poly-cephali*, have a Conſiſtory of *heads*, many *heads*: as many as the beaſt of *Babylon*. For ſure it is, an *Angle* can have no more *heads* but one. To love an *Angle* well, but an *Angle* that hath an *head*, and but *one head*. To love an *head* well; but an *head*, not of a *ſingle wall*, but of an *Angle*. Both theſe, and both to be regarded. They be *Zacharies* two *ſtaves*, *Bands* and *Beautie*, which uphold all government; break one, and the other will not long be unbroken. The *head*, without *Vnitie*: *Vnitie*, without the *head:* either without other will not long hold. Zach. 11.7. 10.14.

Both then: but eſpecially *Vnitie*, for that commeth in here, not neceſſarily (as doth the *head*) but extraordinarily. And therefore, extraordinary regard to bee had of it. For I was thinking, why hee ſhould here in this ſecond part, ſay, that *He was made head of the Corner?* Why ſhould it not ſuffice to have ſaid, *factus eſt Caput*, and no more? Or if more, *factus eſt Caput Ædificii?* To have ſaid, *He was made the Head*: at leaſt-wiſe, made the *head of the whole building?* Why muſt *Anguli*, bee added? What needed any mention of the *Corner?* No occaſion was given, no mention was made of it, in His *Refuſing*: The word [*head*] would have ſerved fully, to have ſet His *Exaltation* forth. Some matter there was, that this word muſt come in. And ſure, no other, but to ſhew CHRIST's ſpeciall delight and love of that place. At His riſing, this day, *ſtetit in medio*: and here He is come to His place againe: for, *Stetit in medio*, and *Caput Anguli*, come both to one. Therefore, that like love, like ſpeciall regard be had by us of that place, and of the vertue of that place (*unitie*;) that it be ſought and preſerved carefully, that the *ſides* flie not off, the well knitting wherof, is the very ſtrength of the whole *building*. Iohn 20.19

By *Bede*, it is rendred, as a reaſon why the *Iewiſh Builders* refuſed our *Saviour* CHRIST, for the *head-place*, *Quia in uno pariete, ſtare amabant*. They could endure no *Corner*; they muſt ſtand alone, upon their owne ſingle wall; be of themſelves; not joyne with *Gentile* or *Samaritane*. And CHRIST they endured not, becauſe they thought, if He had beene *head*, He would have enclined that way. *Alias oves oportet me adducere*: *Alias*, they could not abide. But ſure, a purpoſe there muſt be *alias oves adducendi*, of bringing in others, of joyning a *corner*, or elſe wee doe not *facere ſecundùm exemplar*, build not according to CHRIST's patterne; our faſhion of Fabricke, is not like His. They that thinke, to make CHRIST *Head* of a *Single wall*, are deceived, it will not be. They that ſay, ſo the *head*, all is well; it skils not for the *Corner*; erre too. He is γωνιαῖος a *Corner ſtone* firſt, and then ἀκρογωνιαῖος, a *Head-ſtone* after. And they that had rather be a Front in a wall, than in a meaner place *ſub lapide Angulari*; And they, that ſtand upon their owne partition, and will not endure to heare of any joyning; care not what become of *Angulus*, if it were ſtrucken out; *the ſame mind is not in them*, in neither of them, which was in CHRIST JESUS. His mind we ſee. He lookes to the *Angle*, as to the *Head*; and to the *Head*, as to the *Angle*. And they build beſt, that build likeſt Him, *Wiſdome is juſtified of all her Children*. Iohn 10.16. Heb. 5.8. Phil. 2.5. Luk. 7.35.

And laſt; the dutie of *the whole ſecond part*, and ſo, *this dayes dutie*, is this. When the *head-ſtone* is brought forth, and reared (as to day it was) wee are to proſecute it, with *Hoſanna*, and *Benedictus qui venit* (as it ſtraightway followeth in the *Pſalme*) with acclamation of *Grace, Grace unto it*. For ſo (ſaith the Prophet) *Lapis primarius* would be laid with rejoycing. Rejoycing: as in His regard, that hath obtained his I Verſe 25.26. Zach. 4.7.

due: ſo, even in the *Buildings*, that hath got ſuch a *Head*: Such and ſo gracious a *Head*, as could endure thus to be refuſed by them; and yet admit, yea even thoſe, that ſo refuſed Him (if the fault be not in themſelves) to be *Stones* in His *Building*, for all that: and to be members of the Body, whereof He is the *Head*.

2 Then ſecondly, as GOD hath: ſo we to make *Him Head*. Actually, wee cannot; *He* is made to our hands: but in account, wee may. Giving Him, the higheſt place in all our reſpects; *Magnifying His Name, and His Word, above all things: His Word*; making it our chiefe ground: *His Name* and the glory of it, making of it our chiefe end. That other conſiderations carry us not away, as theſe *builders* here it did, of *Venient Romani*, or I wot not what; but that ever, (as the Heathen Lawyer ſaid) it be *Potior ratio, quæ facit pro Religione*, the beſt reaſon, that maketh beſt for *Religion*, and for the good of the body of this *Head* (that is, the peace of His Church.) And this, for, *Lapis erat* CHRISTUS.

Pſal. 138. 2.

Iohn 11. 48.

1 *The ſecond ſenſe, David.* But, *Lapis erat David*, is likewiſe true. Therefore, that we doe King *David* no wrong, let us ſhew, how it fits him too: but briefly, becauſe, this, is not His day. *David was a ſtone*. The *Iewes* ſay, it was his Nic-name, or name of diſgrace; that, in ſcorne they called him ſo. For that, all His credit (forſooth) came, by caſting a *ſtone*, and hitting *Goliah*, by chance, right in the fore-head: and ſo, they thwitted him with that name. They gave it him, in ſcorne: but he bare it, in earneſt. For ſure, much ſorrow he endured: had that propertie of a *Stone*. And nothing could remove him, or make him ſhrink, from his truſt in GOD, or from his Allegiance to *Saul* his liege-Lord: that qualitie alſo.

2 And *refuſed* he was: not as CHRIST, we muſt not looke for that, neither in him, nor in any. GOD forbid, that any, ever ſhould be ſo refuſed, as he. As CHRIST, none, but CHRIST. No: but yet, in his degree *refuſed* he was, though. A hard time he had, and many hard termes, and hard uſages he endured for many yeares together; purſued, and followed, and ſhould have *beene* no *head*, nay, ſhould have *had* no *head*, if he had been gotten.

3 *Refuſed*, and by whom? Even by *Saul*, all his life-time: and when *Saul* was dead, *Abner* refuſed him, and ſet up another againſt him. And when he was out of his countrey, in *Gath*, *refuſed* there too, by the Princes of *Achis* And even at home, by his owne brethren, and fathers houſe. Yea, *Samuel* himſelfe, had given it away (the *head-place*) from him, to *Eliab*, and ſo *refuſed* him; but, for GOD. And theſe, went then, for the chiefe *Builders* in *Iſrael*, at that time. So, the *builders refuſed him*.

2 Sam. 2. 8.
1 Sam. 29. 4.
1 Sam. 17. 28.
1 Sam. 16. 6.

4 But after all this, all this notwithſtanding, this *Stone* became the *head*, (that is) *David* got the Crown, and was King at laſt. For (*head*) is the *Kings* name. So doth *Samuel* call the *King*, 1 *Sam.* 15. 17. So doth *Eſay*, *Chap.* 7. 4. So doth *Hoſee*, *Chap.* 1. 11. But eſpecially, ſo *Daniel*, in expreſſe termes, *Tu es Caput aureum*, ſpeaking to the King, *Thou art the head of Gold*.

Chap. 2. 38.

Head, and of the *corner*: that is (as ſome interpret it) of *Iuda*, and *Iſrael*. But, that is thought ſomewhat hard. For, thoſe two, were not two Kingdomes, nor ever ſo reckoned, till *Roboams* time. And, what if *David* had not happened to have beene firſt King of one Tribe, and after, of all; ſhould he have loſt this name then? Should he not have beene Ἀκρογωνιαῖος? Shall no King be *Caput Anguli*, if hee have but one entire Kingdome? ſhall not *Salomon*, as well as *David*? No queſtion but he ſhall.

The better part therefore think good, to give it that ſenſe, which never failes in any *State*: and which ſundry times ye ſhall finde pointed at by *David* himſelfe, as in the [a] 115. before, and in the [b] 135. after: Yea, even here in [c] this *Pſalme* at the beginning, *Domus Iſrael*, and *Domus Aaron*, the Houſe of *Iſrael*, and the Houſe of *Aaron*; that is, the two eſtates, *Civill and Eccleſiaſticall*, which maketh the maine *Angle*, in every Government. GOD Himſelfe hath ſevered them, and made theſe, two; but to meet in one: Not one to maligne and conſume the other. And, the happie combining

a Verſ. 9. 10. 11.
b Verſ. 19.
c Verſ. 2. 3.

combining of theſe two, is the ſtrength of the *Head*, and the ſtrength of the whole *Building*. If it beare but upon one of them, it will certainly decay. It did ſo in *Sauls* time: He little regarded the *Arke*, and leſſe the *Prieſts*. *David* ſaw *Sauls* errour, and in his *Pſalme* (where he ſingeth *Ne perdas*, to a Common-wealth) promiſeth to have equall care of both pillars, and to uphold them both. Pſal. 75. 3.

The firſt booke of *Chronicles*, is ſufficient to prove, and perſwade any, he dealt in *both*, as chiefe over *both*. Not by right of *Prieſthood*, for none he had. And that, of his *Prophecy*, is as cold. Others alſo did the like, *Aſa*, *Ioſaphat*, *Ezekias*, *Ioſias*, that were no *Prophets*, nor ever ſo accounted.

In the Law (it is *Philo's* note) both Tables meet in the fifth Commandement (which is the *Crown-Commandement*) as it were in an *Angle*; which Commandement, is placed (ſaith he) ὡς ἐν μεσωείῳ, as it were in the middle, or confines of both tables; that of *Religion*, and this other of *Iuſtice Civill*: That, with the right arm, the Prince may ſupport that, and with the left, this; and ſo uphold both. And in the Goſpell, CHRIST applyeth this very verſe to Himſelfe, as *Heire* of the *Vineyard*. *Heire* He was not, but as *King*, not as *Prieſt*: He could not; for, *of that Tribe he was not borne, but was called to it, as was Aaron.* Matth. 21. 42. Heb. 7. 13. 14.

Since then, here we finde both, and that *David* was both, it is no errour (I truſt) to call a *King*, *Caput Anguli*; No more is it, to call *him Lapidem primarium*, or *angularem*, chooſe ye whether. The *Perſian* (by the light of nature) called the King *Ahaſhueroſh* (that is) *Soveraigne head*. The *Grecian* (by the ſame light) called the King, Βασιλέα that is, βάσιν τοῦ λαοῦ the *Baſe* or *Corner-ſtone* of his people.

Shall I adde this? This word (*Stone*) which is here affirmed, of *David*, in this verſe: is, in the new Teſtament, five ſeverall times, turned by the *Syrian* Tranſlator, *Cepha*:[a] thrice in the three Goſpels: once in the[b] *Acts*: and once in[c] Saint *Peter*. So that, he did not thinke it ſtrange, to call *King David Cephas*. So *Cepha*, as well ſaid of *David*, as of *Peter*. And[d] *Tu paſces*, as well ſaid to *David*, as *Paſce* to *Peter*. And[e] *Zorobabel* hath in his hand, the *Line*, as well as *Ioſua the high Prieſt*, towards the *building* of the *Temple*. The *thing*, the *dutie* it ſelfe, and the *bounds* of it, let us lay forth and agree of, as we can: but ſure, the *Name* is not to be ſtood on; it cannot be denyed him.

a 1 Mat. 21. 42. 2 Mat. 13. 10. 3 Luk. 20. 17.
b Act. 4. 11.
c 1 Pet. 2. 7.
d 2 Sam. 5. 2. 1 Chro. 11.
e Zach. 4. 10.

3 *The third ſenſe His Majeſtie.*

And now to our ſelves: to whom, as *This is the day which the* LORD *hath made*, touching CHRIST, and His *Reſurrection*; ſo is it, likewiſe, *the day that hee hath made*, the *ſecond time*, by making on it, *his Majeſtie, Head of this Kingdome*, the very Name whereof, hath affinitie, and carrieth an alluſion to the terme, *Anguli*, in the ſound of it.

2

And, neither were Your *Majeſtie*, without your part of *refuſing*, in a kinde: but did participate, ſomewhat of it, with *David*, though in a leſſe degree. Good, and firme, and ſure, though your *Right* were, as any *ſtone*; yet allegations were ſtudied, to ſubject it to queſtion, yea, to *refuſing*. For, did no body ever ſee a project drawn, wherein ſome other *ſtone* was marked out, to have beene *caput Anguli*? Yes; it is well knowne, *Titles* were raiſed, and ſet on foot, and Bookes written, to that end.

2

And, they tooke themſelves for no meane Work-men, that were the deviſers of them: that, both at home and abroad, contrived it another way: and plotted, to have put *You by*, and to have ſome other *head-ſtone*, of their owne hewing out, in Your roome.

3

Yea, to make your caſe, yet more like to CHRIST s caſe: even the High Prieſt, he that claimeth *Caiaphas' s* place, he and his crue, had their hands in it. Wee may no leſſe truly, ſay to them, than Saint *Peter* ſaid to *Caiaphas*; *Quem vos, Whom ye would have caſt aſide*, if you might have had your wils. And to that end, had your firſt *breves* ready drawn, and ſent abroad; and others, in a readineſſe, to ſecond them.

4 Yet for all their *Breves*, and *Bulls*; this *Stone* is the *Head*, for all that. *Factus*, made he is, and made by GOD. For *à Domino*, GODS doing it was, evidently; that after ſo much plotting, ſo many yeares together, at the very time, GOD bowed the hearts of ſo many thouſands, as it had been the heart of one man, to agree in one: as that, all that foreſaw it, thought it had not been poſſible; and all that ſaw it, confeſſed it admirable; and *all men ſaid, This hath God done: for they ſaw evidently, it was his worke.*

Pſal. 64. 9.

4 The *Head*, *You* were then made: And *Head*, not of One *Angle*, as *You* were before (for, *Caput Anguli*, I hold a King to be, though he have but one Kingdome) but *Caput Trianguli*, *Head* now of three, even of a whole *Triangle*. So, their titles were daſhed, their plots diſappointed, and all their devices, as the Potters clay. *Yours* it was of right, and GOD hath brought *You* to it. So, it is: and our eyes doe ſee it, and our hearts doe joy in it, and our tongues bleſſe GOD for it; and here we are, this day, with all praiſe and thanks to acknowledge it, that ſo it is. It is a part of this *Dayes dutie*, that ſo we ſhould acknowledge it, and give *Him* thanks for it, that brought it to paſſe.

Eſay 29. 16.

2 And, may I not further put you in minde, of another making yet? And it is not impertinent neither: to this day, eſpecially. For, after the firſt *making* or *placing*, looke, how many after-attempts are made, to unmake or diſplace the *Head-ſtone* againe; ſo many times, as it is heaved at, to that end, and thoſe attempts defeated: ſo many new *placings*, ſo many new-*makings*, are we to reckon of. *David* was *made head*, not only when *Saul* and *Abner* thought to put him downe, and were put-downe themſelves; which was, before he came to the Crown: but even after *he* had it, and had worn it long, when *Abſalom* and *Sheba refuſed* him (being their *head*) and cryed, *No part in David*, and ſo, ſought to him beſides the Throne.

2 Sam. 20. 1.

15. 30. 9. 36. And *Builders* there wanted not in that deſigne: *Abſalom* had *Achitophel* and *Amaſa*, two as principall *Maſter-builders*, as then were any. When GOD brought *David* backe to his Seate againe, and delivered him from them, that ſought to remove him from it, He did as good as place him in it, anew. *David* himſelfe ſaith ſo, before (at the 13. verſe.) *He was ſhrewdly lifted at, and ready to turne over: but God ſtayed him, and ſet him right in his Seat againe.* And in very deed, the Verſe next before, (the XXI) where he ſaith, GOD *had heard him and was become his deliverer*, makes the Writers to thinke, this *Pſalme* was endited rather for this ſecond, than for his firſt placing.

Now, a like *Second making*, wee may well remember: and wee cannot doe it better, than upon *this day*. *This day* (as we ſhall ſee) hath an intereſt in it. That, ſince your ſitting in the Seate of this Kingdome, Some there were, *Builders* one would have taken them to bee, if he had ſeene them, with their tooles in their hands, as if they had beene to have laid ſome foundation; where their meaning was, to undermine, and to caſt downe foundations and all: Yea, to have made a right *Stone* of *You*, and blowne *You* up among the *Stones*, *You*, and *Yours* without any more adoe.

2 And, *Maſter-builders* they had amongſt them, (ſo they will needs be accounted) that encouraged their hearts, and ſtrengthened their hands to the Work. And that they might doe, there was no *Seale* to hinder it: But diſcloſe it, that, they might not, for feare of breaking a *Seale*: there was a *Seale* for that. And thus did they *ædificare ad Gehennam*: edifie their followers to Hell-ward, to ſet them forward and *ſend them to their owne place*. That *Day*, which GOD undid that wretched deſigne, and brought their miſchiefe upon their owne heads, *That Day*, did GOD make *You Caput trianguli*, the ſecond time. *That day*, that *He brought You backe* (if not from death it ſelfe, yet) from deaths doore, from the very gates of deſtruction, *That day*, was a very *Eaſter-day* to *You*, though it were in *November*. And, εἰς ἐπιβολήν, after a ſort, a very *Reſurrection*: as very a *reſurrection*, as *Iſaacs* was, which the Apoſtles there ſpeaketh of: *That*, the deſtroying *Angell* (I am ſure) paſt over *You*, and ſo, it was truly the *Feaſt* of the *Paſſeover*. Fit therefore to bee remembred this *Day*,

Act. 1. 25.

3

Heb. 11. 19.

Hic

Hic eſt dies, *This is the day of the Paſſeover*, *This is Eaſter day*, the *day* of the *Reſurrection*.

But, to returne to the firſt making of all. By the true courſe of the yeare, this Moneth, being the very Moneth, this day being the very day, of that, of the firſt laying of the *Headſtone*: we are (as before *in* CHRISTO *Domino*, ſo againe here) *in* CHRISTO *Domini*, to proſecute it with *Davids* cry of *Hoſanna*, and *Benedictus*: and with *Zacharies* acclamation, of *Grace*, *Grace unto it*, even to this *Headſtone*. *Grace*, in his eyes that *ſo made you*: And againe, *Grace* in their eyes and hearts to whom he *ſo made you*: But above all, the *Grace* of all *Graces*, that you may make him ever *Your* Ἀκρογωνιαῖον, *Your ſtone of chiefe truſt*, and *Your marke of higheſt regard*, in all your Counſels and purpoſes, that *ſo made you*: And, ſeek to reduce the *diſiecta latera*, the ſides and wals flyen off, of this great building (for which the world it ſelfe was built) *His Church*, and reduce them into one *Angle*: The greateſt Service that can be done Him, on earth.

And ſo: He that this day made *You the head*, ſo make *You*, and ſo keepe *You* long, and many dayes. He that *refuſed* them, that *refuſed You* (*refuſed* them, with *reprobation*) ſtill may he ſo doe, *toties quoties*, to their continuall confuſion: That, the *head* over the *Triangle*, and the *Triangle* under the *head*, may many yeares ſtand faſt and flouriſh, in all peace, plentie, and proſperity, health, honour, and happineſſe. And, after all: He that hath crowned *You* here, with two Crownes, alreadie; crowne *You* alſo with the *third*, of Glory and Immortality, in his heavenly Kingdome.

I have now done. Onely I would move one thing, and it ſhall well agree with that, hath beene ſaid of the *Corner-ſtone*: and it ſhall ſerve to further our duty of thankes; and be a good cloſing up of the whole. Many wayes, was CHRIST our bleſſed SAVIOUR a *Corner-ſtone*: among others, eſpecially in this, ſaith Saint *Hierome*: *Quando agnum, cum pane conjunxit, finiens unum, inchoans alterum, utrumque perficiens in ſemetipſo*, One chiefe *Corner*-point of his, was: when hee joyned the *Lambe* of the *Paſſeover*, and the *Bread* of the *Euchariſt*: ending the one, and beginning the other, recapitulating both *Lambe* and *Bread* into himſelfe: making that Sacrament (by the very inſtitution of it) to be, as it were, the very *Corner-ſtone* of both the Teſtaments.

No Act then, more fit for this *Feaſt* (the *Feaſt* of the *Paſſeover*) than that Act which is it ſelfe the paſſage over, from the old Teſtament to the New. No way better to expreſſe our thanks, for this *Corner-ſtone*, than by the holy *Euchariſt*, which it ſelfe is the *Corner-ſtone*, of the *Law*, and the *Goſpell*.

And, there is in it, a perfect repreſentation of the ſubſtance of this *verſe and text* ſet before our eyes. Wherein, two poore Elements of no great value in themſelves, but that they might well be refuſed, are exalted by GOD, to the eſtate of a Divine myſterie, even of the higheſt myſterie in the Church of CHRIST. 1

And, a kinde of *reſurrection* there is in them, and therefore fit for the day of the *Reſurrection* (as ever, in CHRISTS Church, *Eaſter*-day hath pleaded a ſpeciall propertie in them.) *Sowen*, as it were, in *weakneſſe and diſhonour*: and (after they be conſecrated) *riſing againe, in honour and power*. 2 1 Cor. 15. 43.

And that a great *honour* and *power*: not only to repreſent; but to exhibit that, it repreſenteth: nor to ſet before us, or remember us of; but even to ſerve us for a *Corner-ſtone*. Firſt, uniting us to CHRIST the *head*, whereby wee grow into one frame of building, into one body myſticall, with him. And againe, uniting us alſo as *living ſtones*, or lively members, *omnes in id ipſum*, one to another, and all together in one, by mutuall love and charity. *Qui comedit de hoc pane, & bibit de hoc Calice, manet in me, & ego in illo. He that eateth of this bread, and drinketh of this cup, abideth in me, and I in him.* There is our *Corner* with Him. And againe, *Vnum corpus omnes ſumus, qui de uno pane participamus: All wee, that partake of one bread, or Cup, grow all, into one body Myſticall.* There is our *Corner*, either with other. By the ſame meanes, expreſſing our thankes for it; and by the ſame 3 Ioh. 6. 56. 1 Cor. 10. 17.

poſſeſſing our ſelvs of it: Sealing up both ways our duty to GOD for making CHRIST the LORD, our greateſt and chiefeſt : and for making His *Annointed* this day, under Him, either in their ſeverall degrees, our Χριστιανοί & our *chiefe*, or *Head corner-ſtone*. For which, together with all other his benefits, but eſpecially, as the time calleth to us, for theſe two, [CHRISTS *riſing*] and [*Our Soveraignes raiſing* to His Royall place] render wee, as we are bound, to GOD the Father, *&c.*

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A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

On the *XII.* of *Aprill*, *A.D.* MDCXII.
being *EASTER-DAY.*

I. COR. Chap. V.

Expurgate vetus fermentum, &c.

Ver. 7. *Purge out therefore the old leven, that ye may be a new lump, as ye are unlevened: For,* Christ *our* Passeover *is Sacrificed for us.*

8. *Therefore, let us keepe the* Feast, *not with old leven, neither with the leven of maliciousnesse and wickednesse; but, with the unlevened bread of Sincerity and Truth.*

Here be *two* things, give themselves forth upon the very first view of this *Text.* [1] First, here is newes, that we *Christians*, we also have our *Passeover*: [2] Then, that in memory of it, we are to *keepe a Feast. Pascha Iudæorum*, the *Iewes Passeover* we finde, in *Iohn*, Chap. II. and XI. *Pascha nostrum*, *Our Passeover*, never till now. And indeed, to finde a *Passeover*, in Saint *Pauls Epistles*, and his *Epistle*, not to the *Hebrewes*, but to the *Corinthians*; their *Passeover* as well as his: For him to call, not his Countrimen the *Iewes* at *Ierusalem*, but the *Gentiles* at *Corinth*, to keep such a *Feast*, is newes indeed. But *Pascha nostrum*; the words be plaine: One we have. *Itaque*, and *therefore let us hold a feast*, for it.

And truly, upon this word [*Celebremus*] may this *Feaſt* of our EASTER ſeeme to be founded. There, is not onely a *Warrant*, but an *Order* for the making it a *feaſt*. And ſure, howſoever it will fall out with other *feaſts*, this of *Eaſter*, if there were nothing elſe, but the *Controverſie*, that was about the *time* of keeping it, in the very prime of the *Primitive Church*, even immediately after the *Apoſtles*, it were enough to ſhew, it was then generally agreed of all, Such a *feaſt* was to be *kept*. And the alledging on either ſide (one, S. *Iohns* manner of keeping; the other, S. *Peters*) prove plainely, it is *Apoſtolicall* (this *feaſt*;) and that the *Apoſtles* themſelves *kept* it. *Itaque celebremus, therefore let us keep it.*

The Diviſion. The word *Itaque*, in the later *Verſe*, is ever a note of a *Concluſion*: And where a *Concluſion* is, there is an *Argument*: And ſo is the *Text*. It ſtandeth of an [1] *Antecedent*, and a [2] *Conſequent*. [1] The *Antecedent*, in theſe words: CHRIST *our Paſſeover, &c.* [2] *The Conſequent*, in theſe: *Itaque celebremus, &c.* Supply but this *Maxime* of *reaſon* and *law*; *If we have one, we are to hold one*; The Text will make up a complete *Argument*: But, one wee *have*; *therefore* wee are to *hold it*. *Habendum & tenendum*, as our *Tenures* run.

I. In the *Antecedent* there riſe theſe five points: 1. The maine word *Paſſeover*, what is meant by it: *Paſcha*. 2. That we *have* one, in the word *noſtrum*. 3. Who it is expreſly: CHRIST. 4. CHRIST how, or when? not every way, nor at every time conſidered; but, as, and when He was *offered up*; *Immolatus*, *offered up as a Sacrifice*. 5. And laſtly, the word of our *intereſt*, *Propter nos*, *For us*; that ſo, we might *paſſe over* our ſinnes, and be paſſed over by the *puniſhment* due to them.

II. In the *Conſequent*, there ariſe two points: 1. There is an *Itaque*, to conclude us to *keep this feaſt*. 2. And there is a *Non*, and a *Sed*, to direct us *how to keepe it*. The former binds us to *Celebremus*, to *celebrate a feaſt*; or to *Epulemur*, to *make a feaſt*. Both are read; and both well, for both are due. The latter, by *Non in fermento, ſed in azymis* (not ſo, but thus) teacheth us, *how* to hold it: How to keep a *Paſſeover*? but as a *Paſſeover* ſhould be *kept*. How was that? not with *leven*, but with *ſweet bread*. And then he takes off the *veile* from MOSES *face*, that under the *legall types* of *Leven*, and *Sweet bread*, theſe *Evangelicall duties* are expreſſed unto us: By *leven*, is meant *malice* and *lewdneſſe*: and ſo, we may not. By *ſweet bread*, is meant *Sincerity* and *Truth*: and ſo, we are (with them) to *celebrate our Feaſt*.

So, in the *Antecedent*, there is the [1] *Benefit*, and the [2] *Meanes*: that is CHRISTS *part*. In the *Conſequent*, [1] the *Feaſt*, and the [2] *Duty*: that is *Ours*. Indeed, to the word *Paſſeover*, ye may reduce them all. 1. The *Benefit*: for it is a *Paſſeover*; even the *paſſing over* of the *Deſtroyer*. 2. The *Meanes*: that is CHRIST, by the *Sacramentall* figure called the *Paſſeover*, as the meanes of it. 3. The *Feaſt*: whether that we *ſolemnize*, or that we are *invited to*, either is a *Paſſeover*. 4. And laſt our *Duty*: for, that is alſo a kinde of *Paſſeover*, from *Vetus fermentum*, to *Nova conſperſio*. So, [1] the *Benefit*, [2] the *Meanes*, [3] the *Feaſt* it ſelfe, and [4] the *Duty* of it, all are recapitulate, in this one word, *Paſſeover*.

The *Summe* of all is; that we performe the *duty*, that we ſo may partake of the *benefit*: all is but to conclude us *ad hoc Feſtum, ad hoc epulum*, to the *Feaſt* and the *feaſt* of *the Feaſt*; that we paſſe not them over. This is all, that S. *Paul* (here) pleads for, and all that we. Enough, to let you ſee the *Text*, in the *feaſt*; and the *feaſt*, in the *Text*: in the *Text*, the *parts* and the *order* of them.

Paſcha

PAſcha, a *Paſſeover*. * *Quænam eſt hæc Religio* (ſaith GOD) ſhall be our queſtion? *What is the meaning of this obſervance*, and what good is there in it? For, every *Feaſt* is in remembrance of ſome *benefit* (ἑορτὴ, ὅτι ἔπαθόν τι.) *Paſſing over* is (of it ſelfe) a thing *indifferent*; good or bad, thereafter as that is, which paſſeth over us, or we over it. For, if any good over-paſſe us, we loſe by it; but, if any danger, we are the better. Againe, if we paſſe from better to worſe, it is a *detriment*. But, if from a worſe caſe or place, to a better, it is a *benefit*. And this is a benefit: for, here is a *Feaſt* holden for it. Then did ſome evill *paſſe over* us; or we our ſelves *paſſe over* into ſome better eſtate.

I. The *Antecedent*. 1 What is meant by *Paſcha*. * Exod. 12. 26.

The *Law* muſt be our line, to lead us along this *Text*; the *Character* of it is *legall*. How was it there? *Evill* paſſed them; a *deſtroying Angell*, that *ſlew the firſt borne in every houſe through Egypt*, but *paſſed them over*, and touched them not. And yet there was another: They *paſſed* out of *Egypt*, to the *Land of promiſe*, *over* the *Red ſea*. They paſſed it well: *As for Pharaoh and his hoſt, they periſhed in it*. Yee ſhall finde both theſe thus ſet downe together (*Heb.* XI. in the 28. *verſe*) the *Deſtroyer did paſſe over them*: (In the 29. *verſe*) they did *paſſe over* into *Canaan*. The *Egyptians* periſhed in both; had no *Paſſeover*: GODS people had. Exod. 12. 29.

But what is this to us? Here is *Paſcha*, but where is *Noſtrum*? We are not in *Egypt*, no feare of our *firſt borne*; here is no *deſtroying Angell*: And we are farre enough from the *red ſea*. What then, if our caſe fall out to be like, if our danger as great: and ſo it will. Here we live, we call it a *vale of miſery*; in a world, whereof *Egypt* is but a corner, and was but a *Type*; Nor their *Pharaoh* but a limme of the great *Pharaoh*, that tyrannizeth here in this world. [a] We have every one a *ſoule*; it is not our *firſt borne*, it is more; even *Vnicam meam* (as the *Pſalmiſt* calleth it) the *firſt*, and all that we have. [3] It skils not for the *Angell*: GODS *wrath is ſtill ready to be revealed on our ſinnes*: from that, commeth all deſtruction. The *Angels* doe but carrie *the phials of it*. [4] And *death* will match the *red ſea*: all muſt through it, and ſome paſſe well, but the moſt part *periſh*.

2 Our *Paſſeover*. What it is. Pſal. 84. 6. Pſal. 22. 20. Apoc. 16.

Now then for *Noſtrum*. Our abode here is as dangerous, as theirs in *Egypt*: as many *deſtroyers*, yea, as many *Crocodiles* too; and therefore we need a *Paſcha*, to eſcape GODS *wrath*, to have it *paſſe over* us here.

And yet, there reſts another beſides. For, how well we ſhall do with that former, I know not; but, to the latter we muſt all come, to *death*, to the *Red-ſea*-brinke: and there, either *periſh*, or *paſſe* well *over*, one of the twaine. Sure, *Paſcha noſtrum* is not more than needs; *Paſcha nobis opus eſt*, wee need one (a *Paſſeover*) no leſſe than they.

Nay, I goe farther: Ours is ſuch as theirs. Theirs is *nihil ad noſtrum*, nothing to ours. For, what talke wee of a *deliverie* of *one* poore *Nation*; and that, but from a bodily danger; and but one neither? Call ye that a *Paſſeover*? How much more then, *ours*, the great, and generall *Paſſeover*, that freeth us? that freeth all *mankinde*, from the totall *deſtruction* both *of body* and *ſoule*; and that by an *eternall delivery*, both here and for ever? How to eſcape that, GODS *wrath*, *ira ventura*; that is the true *Paſſeover*. And what mention we *Canaan*? Is there any compariſon, between the two kingdomes of *Canaan*, and *Heaven*, whither CHRIST ſhall make us *paſſe*? Indeed, *Paſcha noſtrum* is it: *ours*, and none but ours. Theirs, but a *ſhadow*; Ours, the ſubſtantiall, very *Paſſeover* indeed. When all is done, *Paſcha noſtrum* is it. Matth. 3. 7.

Will ye give me leave, to preſent you with a meditation upon this point? it will

fit

fit the feaſt well, and ſerves us for a *preparation* to our *Paſſeover*, and I will not fetch it farre, but even from the word *Paſſeover*. For, all the labour is, but to make us feele the want of it.

Eccleſ 1.4. *Eſt ſapientis querela, tranſire generationem, aliam ſuccedere, aliam quoque tranſire.* It is that, the *Apoſtle* tels us, and we feele it, *Mundus tranſit*, that the world paſſes:
Chap.7.31. Παράγει (ſaith S. *Paul*) ἔρχεται (ſaith S. *Iohn*) in the *Active*, and *Paſsive* both, *the world*
1 Ioh.2.17. *paſſeth away*. *Et en Paſcha, en tranſitus*, a kinde of *Paſſeover* of the *world* it ſelfe, of
Heb 13. 14. this *tranſitory world* (as we terme it) *Vbi non habemus manentem, &c.* where we cannot long have any abode.

2 But then, if we look home to our ſelves, we ſhall finde another *Paſſeover* there;
Pſal 90.10. even that of the *Pſalme*, *Citò tranſit & avolamus*, we paſſe as a ſhadow, as a *dreame*, *when one awaketh*; we bring *our yeares to an end, as it were a tale that is told. Citò tranſit*,
Iames 3.6. *ſo ſoone paſſeth it and we are gone.* Saint *Iames* very excellently expreſſeth it: Τροχὸς, a very *wheele* of our *nature* whirling about: That the world paſſeth; but we, faſter than it.

3 But the third is the complaint indeed: that *tranſitory* though this *world* be, and we yet more tranſitory; yet we cannot paſſe it quietly for all that. But, ſome wipe we have of the *Angels ſword*; at leaſt-wiſe, in feare we live ſtill, of thoſe in the
Pſal.91.5,6. *Pſalme*, *Sagitta volans*, or *Terror nocturnus*, or *Incurſus*, or *Dæmon meridianus*; one
Apoc.6.4. of *Egypts ten plagues*: One of the *Angels phials*, or of the *Horſes*, *red*, *black*, or
5. *pale*, are ſtill abroad; much adoe we have, without ſome miſ-hap, to *paſſe* this life
8. that *paſſeth* ſo faſt.

4 But laſtly, ſay that we have the good hap, to ſcape well here; yet hence we muſt yer long, to the *red-ſea-bank*: we muſt come to *death* all: and *death* is not *Interitus* (a *finall end*) but *Tranſitus* (a *paſſage over* to a new eſtate.) There, is the maine perill, that we miſcarrie not; (great odds there is, for many doe;) but paſſe well over into the land of promiſe.

Theſe foure *Paſſeovers* it will not be amiſſe to think of. And, in all theſe, need we not one, to helpe us well through, that theſe perils may well *paſſe us over*? Need we not one, that may make the *red ſea paſſable* for us, that we may well come to the *land of the living*?

And now then, tell me, what is the ſumme of all our deſires? Is it not *Bonum Paſcha*? While we are here, the *Deſtroyers* may paſſe, and when we go hence, we may well get over? Is it not, *Sic tranſire tranſitoria, ut tranſeundo perveniamus ad æterna*? So to paſſe theſe tranſitory things, that we may well come to thoſe, that ſhall never paſſe? A *good Paſſeover* is our *wiſh*; and againſt we ſhall need it, a good one GOD ſend us. Upon the point, if we weigh well, *Salus ipſa nihil eſt, niſi Paſcha.* The *benefit* of all *benefits* (*ſalvation* it ſelfe) is compriſed, in this word; is nothing but a *Paſſeover*: As much, in one word, as the other, *tranſire à malo*, to be ſaved from *evill*; *tranſire ad bonum*, to be ſet ſafe in *good*: To theſe two may all be reduced. This is all we need, and all we ſeeke. And this *Paraſceue* (or *preparation*) will ſet us in hand to ſeeke it, and make us ſay (with our SAVIOUR) *deſiderio deſideravi ut, &c. earneſtly to*
Luke 22.15. *deſire, to have our part in this Paſſeover.*

3 *Who* it is. The next point; if we need one, and if we deſire one, where ſhall we have one?
Mark 16.3. *Quis revolvet nobis hunc lapidem? Who will roll us away this ſtone* (ſaid the *Women* this day.) To our line againe, the *law*. How did they there, in the *Type*? (for, ſo it muſt bee, in the *truth*.) They had a meanes, tha helped them through both, which (*per Metonymiam cauſæ*) they called their *Paſſeover*. And it was a *Lambe*.

CHRIST the *Lambe of* GOD. Have we ſo? yes: *Ecce* AGNUS DEI (ſaid the *Baptiſt*, at the firſt ſight.) But every *Lambe* will not ſerve; it muſt be a *Paſchall Lambe*. Is CHRIST that *Lambe*?
Iohn 1.29. S. *Iohn* puts it out of queſtion: That which was ſaid of the *Paſchall Lambe* [*ye ſhall*
Iohn 19.36. *not breake a bone of him*] he applies to CHRIST; and ſaith, in Him the *Scripture was fulfilled*. *Eodem tempore, illorum, & noſtrum: adductus in Feſto ipſo.*

Then,

Then a *Paſchall Lambe*, He is; and ſo in caſe, to be made a *paſſe-over* of. But, a *Paſſe-over* He is not, till He be *offered*. For (if ye marke it) *offering* is a *paſsing over* of that is offered, to Him, we offer it to: *Offered* He muſt be. *Et oblatus eſt* (ſaith *Eſay*) *offered He was*. 4 *Chriſt offered in a ſacrifice.* Eſay 53.7.

Oblatus; ſo He may be, and yet *alive*: but the word is ἐσφαγμένον, *immolatus*, *offered*, and *offered in ſacrifice*. A *live Lambe* is not it; it is a *Lambe ſlaine* muſt be our *Paſſe-over*. And CHRIST is a *Lambe ſlaine* (ſaith S. *Iohn*) *from the beginning*, and the *ſprinkling of His blood in Baptiſme*, maketh the *Deſtroyer* paſſe over us. Apoc 5.12. 13.8.

There be many kindes of *offerings*: This determineth which of them CHRIST was. Such an one, as we muſt *epulari*; that is the *Peace-offering*. For, of the *Peace-offering*, *the fleſh was to be eaten*: Part GOD had, and part the *offerer* eate; in ſigne of perfect peace and reconciliation betweene them. CHRISTS *blood* not only in the *Baſon*, for *Baptiſme*; but, in the *Cup*, for the other *Sacrament*. A *Sacrifice*; ſo, to be *ſlain*: A *propitiatorie Sacrifice*; ſo, to be *eaten*. As a *Peace-offering*. Levit.7.17.

Thus CHRIST is a *Paſſe-over*. But, where is *noſtrum*, without which all this is nothing? *Propter nos*, *for us*, that maketh it *ours*. That which is *for us offered*, is *ours*: and we ſo reckon it. The *Lambe* was not *ſlaine*, for it ſelfe: (*Quid agnus committeret?*) but for *the firſt borne*: So CHRIST; not for Himſelfe (*Nothing worthy death in Him*, witneſſe *Pilate*;) but, *for us*. 5 Our intereſt: *propter nos.* Exod.13.15. Luk.23.4. 14. 15.

For us, that is, *for our ſalvation*, to ſave us: *Save us*, from *what*? from our *ſinnes*. And here now, we are come to the point of the *Paſſe-over* indeed: the quitting us, and the manner of quitting us from our *ſins*. All the buſineſſe whereof was carried in the very manner of a *Paſſe-over*. To *ſave us from our ſins.*

Firſt, *ſin* it ſelfe, what is it but a *tranſgreſsion*, or *paſsing over* the *lines* and limits of our *Dutie*, ſet us in the *Law* of GOD? And why hovers the *deſtroying Angell* over us? Why goeth he not on his way, but ſeeks to bring deſtruction upon our heads? What is the marke, he ſtriketh at? What, but our ſinnes? But for them, no *Deſtroyer* ſhould have power over us. But for them that hang ſo heavie on us, and *ſo preſſe us downe*, we ſhould goe thorow well enough. 1 ἀνομία.

Why then, *Hic eſt omnis fructus, ut auferatur peccatum*: All is but this, to have our *ſins* taken away. And who ſhall take them away? *Ecce qui tollit peccata mundi*; that *taketh away ours*; nay *the ſins of the world*. 2 Iohn 1.29.

How *taketh away? God hath taken away thy ſin* (ſaith *Nathan* to *David*:) the word is not *abſtulit*, but *tranſtulit* (that is) *transferendo abſtulit*; or as the *Hebrew* word is) *tranſire fecit*: to take it from *David*, make it paſſe from Him upon ſome others; (that is) even the *Son of David*, Him GOD hath given us, to *paſſe* our *ſins over*, from us to Him. 3 2 Sam.12.13. העניר

And when that? when He was *offered*, made a *ſacrifice for us*. It is the nature of every *Sacrifice transferendo auferre*: He that offers it, *layes his hands on the head of it*, *confeſſes his ſinnes over it*, and his *juſt* deſert to be ſmitten by the *Deſtroyer*; but prayes, he may put this *offering*, in his owne place, and what is due to him (that is death) may be *transferred* from him, and light on the *offering*; that may ſerve, and hee ſcape. 4 Levit.1.4. 3.2. 8. 13.

In all offerings thus it was: but in the *Paſchall Lambe* ſpecially: that it hath carried away the name, from all the reſt, to be called the *Paſſe-over* only. In it (evidently) the *death* of the *firſt borne* was *tranſlated over* upon the *poore Lambe*. The *Lambe died*, the *firſt borne* was *ſaved*; his *death* paſſed over unto the *Lamb*: that it was juſtly called the *Paſſe-over*, for ſo it was. 5 Exod.12.13.

But much more juſtly CHRIST: who (ſure) was even a *Paſſe-over* throughout from the firſt to the laſt. At the firſt: His *birth*, what was it but a *Paſſe-over*, from the *boſome* of His *Father*, to the *wombe* of His *Mother*, to take our *nature*? And His *Circumciſion* what, but a *Paſſe-over*, from the ſtate of one *free*, to the condition of one *bond*, 6

bond, to undertake our debt? And at the laſt, His *Reſurrection* (this day) what was it, but a paſſage from death to life? and His *Aſcenſion* another, *de mundo ad Patrem*, from the world to His Father? Firſt and laſt, a *Paſſe-over* He was.

7

But, above all, His *death*, His *offering* was it: then, He was *Paſcha pro nobis*, indeed. For then, He *paſſed over* into the eſtate of us wretched ſinners, laid off His owne (as it were) and took upon Him our perſon; became *tanquam unus è nobis*, nay *tanquam omnes nos*. For, GOD tooke from us, and laid them on Him, *Poſuit ſuper Eum iniquitates omnium noſtrûm*, *Laid upon Him* (our *Paſſe-over*) *the tranſgreſſions of us all*. *Fecit peccatum*, *made Him ſinne for us*; there, our *Sinnes paſſed* from us; *fecit maledictum*, *made Him a Curſe for us*; there the *Puniſhment* of our *ſinnes paſſed* from us to Him. Then, and there, *paſſed* the *Deſtroyer over us*.

Eſay 53. 6.

2 Cor. 5. 21.

Gal. 3. 13.

Over us, to Him. But, when He came at Him, He *paſſed* Him not. *Tranſeat à me*, *calix* would not be heard; and it was *Paſcha*, *non paſcha*; a *Paſſe-over* to us, *No paſſe-over* to Him. We had one: He had none. Him it paſſed not, but light upon Him ſo heavie, that, it made a *ſweat* of *bloudy drops*, paſſe from Him; yea, *life and ſoule and all*, yer it left Him. At which His *Paſſion*; He was a right *Paſſe-over*; *Chriſtus πάσχων*, *Chriſtus paſcha*. Then, He was *pro nobis*; then, He was *noſtrum*: CHRIST, CHRIST *offered*, offered *for us*. Of which *paſſing* our ſinnes to Him, and GOD's *wrath over us*, this *day* and the *action* of this day, is a *memoriall*.

Matth. 26. 39.

Luke 22. 44.

II.

The *Conſequent*

And ſo let us paſſe over from the *Antecedent*, to the *Conſequent*: which is, *Itaque Celebremus*, *Therefore let us keepe a Feaſt*. A *Feaſt*, and CHRIST *ſlaine*, and ſo handled as He was? A *faſt* rather, one would thinke. True: but that, we heard againe of ours; ſo did not they, or theirs. For, this, He came againe ſafe; and opened unto us a new paſſage, by His ſecond *Paſſe-over*. All wee ſpake of right now, was done the third day ſince: But, we hold not our *Feaſt*, till this *day*. For, till this day, we knew not, what was become of Him. *Paſſed* He was hence; but, whether in His paſſage He had miſcarried or no, we knew not. But now, this day, by His *Reſurrection* (we know) He is well *paſſed over*; and ſo, *omni modo*, a true *Paſſe-over*. So now, we hold our *Feaſt*, as a *feaſt* ſhould be holden, *with joy*. And, a *double Feaſt* it is: [1] One, that *by His ſuffering*, *He paſſed from life to death for our ſinnes*. [2] A ſecond, that *by His riſing againe*, *this day*, *He paſſed from death to life for our juſtification*. And ſo, two *Paſſe-overs* in one. He *died*, and by His death made the *Deſtroyer paſſe over* us: He *roſe againe*, and by it, made *death* (as the *Red-ſea*) *paſſable* for us. *Itaque celebremus*, *Itaque epulemur*.

Rom. 4. 25.

Ἑορτάζωμεν, *Celebremus*. *Epulemur*.

Ἑορτάζωμεν, the word is one, but two wayes it is turned. [1] Some read, *Celebremus*. [2] Some other, *Epulemur*. But well: for firſt, it is kindly, when we *keepe a feaſt*, we *make a feaſt*. But this, this *feaſt* is not *celebrated ſine hoc epulo*. If CHRIST be a *propitiatory ſacrifice*, a *Peace-offering*, I ſee not how we can avoid, but the *fleſh* of our *peace-offering* muſt be eaten in this *feaſt* by us, or els we evacuate the offering utterly, and loſe the fruit of it: And was there a *Paſſe-over* heard of, and the *lamb* not eaten? Time was, when He was thought no good *Chriſtian*, that thought, he might do one without the other. No *Celebremus*, without *Epulemur* in it.

1 *Immolatus* and *Celebremus*.

But firſt, will ye lay the former and this together, *Immolatus* and *celebremus*; and ſee how well it falleth out with us. *Immolatus* is His part, to be *ſlaine*; *Celebremus* is ours, to *hold a Feaſt*: *Good-friday*, His; *Eaſter-day ours*. His *premiſſes*, bitter; our *concluſion* joyfull: a loving *partition*, on His part; an happy, on ours.

2 *Immolatus* and *Epulemur*.

Againe, will we lay *Immolatus* to *epulemur*. That the *Paſſe-over* doth not conclude in the *ſacrifice*, the taking away of *ſinne* onely; (that is) in a pardon, and there an end: But, in a *feaſt*; which is a *ſigne*, not of *forgiveneſſe* alone, but of *perfect amity*, full *propitiation*: Ye may *propius ire*, *draw neare unto Him*; ye are reſtored to full *grace* and favour, to *eat* and *drink* at His *Table*.

Heb. 10. 12.

Beſides, there was an *offering* in *Immolatus*; and here is another (a new one) in *Epulemur*. *Offered for us*, there; offered *to us*, here: There, *per modum victimæ*, here,

here *per modum epuli*. To make an *offering* of; To make a *refreshing* of. *For us* in the *Sacrifice*: *to us*, in the *Sacrament*. This makes a perfect *Passe-over*. We read both in the *Gospell*, πάσχα θύειν, to *sacrifice* the *Passe-over*; and πάσχα φαγεῖν, to *eat* it. It was *eaten* (the *Paschal Lambe*) and it was a *sacrifice*: It cannot be denied, there is a flat Text for it, *Exod.* 12.27. Both propounded here, in the termes of the *Text*: [1] The *Sacrifice*, in *Immolatus*: [2] The Supper, in *Epulemur*. Luke 22. 7. Matth 26. 17. Iohn 18. 28.

Celebremus, and *Epulemur*. There be, that referre *Celebremus* to the *Day*; *Epulemur*, to the *Action*: and so it may, well: Both *Day*, and *Action* have interest in this *Text*. And then, the *Text* is against them, that have never an *Easter-day* in their *Calender*. But the *Fathers* usually referre both to the *Action*. Their reason: Because (in truth) the *Eucharist* now, in the *Gospell*, is that, the *Passe-over* was, under the *Law*: The *Antitype* answering, to their *type* of the *Paschal Lambe*. It is plaine by the immediate passage of it from the one to the other: that, no sooner done, but this began. Looke, how soone the *Paschal Lambe* eaten, presently the holy *Eucharist* instituted, to succeed in the place of it for ever. And yet more plaine, that this very Scripture of my *Text* was thought so pertinent, and so proper to this *Action*, as it was alwayes said, or sung at it. And, I know no cause, but it might be so still. Two things CHRIST there gave us in charge: [1] ἀνάμνησις, *Remembring*, and [2] λῆψις, *Receiving*: The same two, Saint *Paul* (but, in other termes) [1] καταγγελία, *shewing forth*; [2] κοινωνία, *communicating*. Of which, *Remembring* and *Shewing forth* referre to *celebremus*: *Receiving* and *Communicating*, to *epulemur* here. Chap. 21. 25. Chap. 11. 25.

The first, in *remembrance* of Him, CHRIST: What of Him? *Mortem Domini*, His *death* (saith Saint *Paul*:) *to shew forth the* LORDS *death*. *Remember* Him, that we will, and stay at home; thinke of Him there: Nay *shew Him forth* ye must. That we will, by a *Sermon* of Him: Nay, it must be *Hoc facite*. It is not *ment all thinking*, or *verball speaking*: there must be actually somewhat *done*, to *celebrate* this *Memory*. That done, to the holy *symboles*, that was done to Him, to His *body*, and His *bloud*, in the *Passe-over*: *Breake* the one, *powre* out the other; to represent κλώμενον how His sacred *body* was *broken*; and ἐκχυνόμενον, how his precious *bloud* was *shed*. And in *Corpus fractum*, and *Sanguis fusus* there is *Immolatus*. This is it, in the *Eucharist*, that answereth to the *Sacrifice*, in the *Passe-over*: The *memoriall*, to the *figure*. To them it was: *hoc facite in Mei præfigurationem*, doe this in *prefiguration* of Me: To us it is, Doe this, in *commemoration* of Me. To them, *Prænuntiare*; to us, *Annuntiare*: there is the difference. By the same rules, that theirs was; by the same, may ours be termed a *Sacrifice*. In rigour of speech, neither of them: for (to speake after the exact manner of *Divinitie*) There is but one onely *sacrifice*, *veri nominis*, properly so called: That is CHRISTS *death*. And that *sacrifice* but once actually performed, at His *death*: but ever before represented, in *figure*, from the beginning; and ever since repeated, in *memory*, to the worlds end. That onely *absolute*; all else *relative* to it, *representative* of it, *operative* by it. The *Lambe*, but once actually *slaine*, *in the fulnesse of time*: but *vertually*, was *from the beginning*, is, and shall be, to the *end of the world*. That, the Center, in which their *lines* and ours, their *types* and our *antitypes* doe meet. While yet this *offering* was not, the *hope* of it was kept alive, by the *prefiguration* of it, in theirs. And after it is past, the *memory* of it is still *kept* fresh in minde, by the *commemoration* of it, in ours. So it was the will of GOD; that so, there might be with them a continuall *fore-shewing*, and with us a continuall *shewing forth* the LORDS *death till he come againe*. Hence it is, that what names theirs carried, ours doe the like, and the *Fathers* make no scruple at it; no more need we. The *Apostle* (in the X. Chapter) compareth this of ours, to the *Immolata* of the *Heathen*: And (to the *Hebrews*) *Habemus aram*, matcheth it with the *Sacrifice* of the *Iewes*. And we know the rule of comparisons: They must be *ejusdem generis*. [1] *Celebremus*: In the Sacrifice. 1 Cor. 11. 26. Luke 22. 19. 1 Cor. 11. 26. Heb. 10. 4. Heb. 9. 28. 1 Cor. 10. 21. &c. Heb. 13. 10.

Neither doe we stay here, but proceed to the other [*Epulemur.*] For, there is another thing yet to be done, which doth *present* to us that, which *Celebremus* doth *represent*. [2] *Epulemur*: In the *Sacrament*.

repreſent. From the *Sacrament*, is the applying the *Sacrifice*. The *Sacrifice*, in generall, *Pro omnibus*. The *Sacrament*, in particular, *to each ſeverall receiver*, *Pro ſingulis*. Wherein, that is offered *to us*, that was offered *for us*; that, which is *common to all*, made proper to each one, while each taketh his part of it; and made proper by a *communion*, and *union*, like that of *meat* and *drinke*, which is moſt neerely and inwardly made ours, and is inſeparable for ever. There, *Celebremus* paſſeth with the *repreſentation*: But here, *Epulemur* (as a *nouriſhment*) abideth with us ſtill. In that wee *ſee*; and in this *we taſte*, *how gracious the* LORD *is*, *and hath beene* to us. And ſo much for theſe two, as two *meanes*, to partake the Benefit, and we to uſe them: and as *Duties* required of us, and we to performe them.

Pſal. 34. 8.

Will ye marke one thing more: That *Epulemur* doth here referre to *Immolatus*. To CHRIST, not every way conſidered, but as when He was *offered*. CHRISTS body that now is; True: but not CHRISTS *body* as now it is, but as then it was, when it was *offered*, *rent*, and *ſlaine*, and *ſacrificed* for us: Not as now He is *glorified*; for ſo, He is not, ſo He cannot be *immolatus*; For He is *immortall*, and *impaßible*. But, as then He was, when he *ſuffered death* (that is) *paßible* and *mortall*. Then, in His *paßible eſtate*, did He *inſtitute* this of ours, to be a *memoriall* of His *Paßible*, and *Paßio*, both. And we are, in this action, not only carried up to CHRIST (*Surſum corda*) but, we are alſo carried backe, to CHRIST; as He was at the very inſtant, and in the very *act* of His *offering*. So, and no otherwiſe, doth this *Text* teach. So, and no otherwiſe doe we *repreſent* Him. By the incomprehenſible power of His eternall *Spirit*, not He alone, but He, as at the very *act* of His *offering*, is made *preſent* to us, and we *incorporate* into His *death*, and inveſted in the benefits, of it. If an *Hoſt* could be turned into Him now *glorified* as He is, it would not ſerve: CHRIST *offered* is it: Thither we muſt looke. [a] *To the Serpent lift up*, thither we muſt repaire, [b] even *ad cadaver*: we muſt [c] *hoc facere*, *doe* that, is then done. So, and no otherwiſe, is this *Epulare* to be conceived. And ſo (I thinke) none will ſay they doe or can *turne* Him.

[a] Iohn 3. 14.
[b] Luke 17. 37.
[c] 1 Cor. 11. 24.

1 *Itaque*: *we bound to keepe it.*

Now, all we have to doe, is to ſhew what we thinke of this *Itaque*, whether it ſhall *conclude* us or no: and that we ſhew it by our *practice*; for, other anſwer, the *Apoſtle* will take none. If we play faſt or looſe with it on this faſhion (as divers doe) upon the matter as good to ſay, The HOLY GHOST cannot tell, how to make an argument: CHRIST is *offered*, but no *Itaque epulemur*, for all that. Thus we will not ſay, for very ſhame. What then? will we *diſpenſari contra Apoſtolum* (which we blame as a foule abuſe in the *Pope*? and yet, I cannot ſee, but every meane perſon takes upon Him *Papall authority*, in this caſe;) and, as oft as we liſt, *diſpenſe* with the *Apoſtle* and his *Itaque*; exempt our ſelves from his *Concluſion*: That we will not ſeeme to doe. No: it is not at *Itaque*: The truth is, it is at *Non in fermento*, we ſticke: we love our *leven* ſo well (be it *malice*, or be it ſome other *leven* as bad:) ſo well we love it, we will not part with it; we loath the *Lambe*, rather than the *leven* ſhall out. But, in the meane time, there is no trifling with this concluſion; there is no *diſpenſing* with the *Apoſtle*: there is no wanton wilfull diſabling our ſelves will ſerve. *Itaque* will not be ſo anſwered: Not, but with *Epulemur*. It layeth a neceſſitie upon every one, to be a gueſt at this *Feaſt*. The *Iewes* (we know) were *held hard to theirs*, upon a great paine, to have (not *their names*, but) *their ſoules cut out from* GODS *people*. And is it a leſſe treſpaſſe for *Chriſtians* to paſſe by this *Paſſe-over*? or hath the Church leſſe *band*, to exact like care at our hands? No indeed: wee muſt know, the HOLY GHOST can tell how to inferre: And that this *Itaque* of the *Apoſtles* is a *binding concluſion*. To the next point.

Exod. 12. 19.

2 Direction how to keepe it.

Abſolutely, we are to *keepe this Feaſt*: but not to *keepe* it *Quovis modo*: No matter how: prepared, unprepared: in any *garment* in any ſort. No: this *Non* and this *Sed*; *Not* on that manner, *but* this; ſhew plainly every *manner* will not ſerve. What then is the *Manner*? *not in old leven*. With the *Paſſe-over* he began, and he holds him to it ſtill: that, if it be a *Paſſe-over*, reaſon vvould, it ſhould be kept like a *Paſſe-over* even,

even in the ſame *manner*. Now, the *Paſſe-over* was not a looſe lawleſſe thing; to hold it in any faſhion, it skilled not how. No: it had his lawes. Even that, *Hæc eſt lex Paſchalis* (ye ſhall reade it, *Exod.* 12. 43.) *This is the law* of *keeping* it.

Indeed, diverſe *lawes* it had in type, that concerne us in truth: Among the reſt this, for one, in the *Text*. The *Lambe* would not be *eaten*, with every kinde of *bread*: Every *paſte* was not for this *Feaſt*; not *levened*, in any wiſe. Such an *antipathie* there was betweene *leven*, and it, as it might *not* (I will not ſay, come to the board; but not) *be endured in the houſe, all the Feaſt long*, though it were neither *taſted* nor *touched*. If it were not throwen out; if any never ſo little of it remained in any corner, the Law was broken, the *Feaſt* illegitimate. To make it up then a perfect *Paſſe-over*; here is another yet (which I called our *Paſſe-over* duty:) the not ſtaying ſtill, in our old *leven*; but *paſsing over* (as it were) to a new *paſte*, a neceſſary condition for the right holding this *Feaſt*. For *ſweet bread* was ſo proper to the *Paſſe-over*, as (*Luke* 22.) ye ſhall finde, they be but two divers *names*, of one and the ſame thing.

1 Non inſermentum. Not with the *old Leven*.

Exod. 12. 19.

Luke 22. 7.

Omnia in figuram illis (ſaith the *Apoſtle*) With them, all was in *type*: What is the *Spirit* of this *letter*? What meant by *leven*? The *Apoſtle* tels us, the *old leven* of Ægypt, is our *former vitious courſe of life, ſowred* with the leven of the *old Adam*; and *Nova Conſperſio* is *newneſſe of life*. The time of *offering the Lambe*, is the time of caſting out this. Meet, if we would have our ſinnes paſſe from us, wee ſhould paſſe from them alſo, and throw their *leven* out.

1 Cor. 10. 11.

And well is *Sinne* reſembled to *leven*. Leven will grow *noyſome*, if it be kept long: and ſinne, if it have lyen long in us, or we in it, turnes to a certaine *ſowreneſſe*, that we our ſelves feele an unpleaſant ſavour or upbraiding of it, in our ſoules. Our SAVIOVR felt it ſo (I am ſure;) the *Vinegar* He tooke, ſhewed the *reliſh* of it. By which upbraiding, we finde, we need an *Expurgate* for it, as it were a corrupt humour in our ſoules, that needed to be *purged* out.

Generally, all *old leven* whatſoever: namely, two ſorts of it, 1 κακία, and 2 πονηρία turned, *Naughtineſſe* and *Malice*. The words, in their owne nature (as they properly ſignifie) 1 One noteth a *looſe* licentious *lewdneſſe*, lightly ending in *Luſt*. 2 The other, an *unquiet* working *wickedneſſe*, that will take paines to doe a ſhrewd turne, commonly the effect of *Malice*. The ſinnes of *Luſt* are well ſet out, in *old* corrupt *leven*: for, ſo they end, moſt-what in *corruption*, and rottenneſſe. The ſinnes of *malice* likewiſe. For, as *leven*, it makes men *ſwell* one againſt another as if they would *burſt*; and *ſowre* are the *fruits* of it, and unpleaſant, as any *leven* in the world.

These two to be caſt out, as thoſe that have a ſpeciall *antipathie* with this *Feaſt* and *Offering*. For, no agreement betweene a *foule life*, and the *feaſt* of an *undefiled Lambe*. Nor, no fellowſhip, betweene *ſowre malice*, and the feaſt of *Sweet-bread*. And theſe two are ſpecially named, becauſe they were the faults wherewith the *Corinthians* ſpecially were *levened*, to whom he writes. *Inceſt* (at the firſt *Verſe*:) as (we know) *Corinth* heard evill for *looſeneſſe*: There is *Nequitia*. And againe, *ſwelling* one againſt another (at the *ſecond*) there is *Malice*.

As, to rid our ſelves of this *leven*; ſo to furniſh our ſelves (as with new *paſte*) with the two leven-leſſe vertues, *Sinceritie* and *Truth*. *Sinceritie* (that is) *cleanneſſe of life*: (a word thought to be taken from *Honey*, which is then *mel ſincerum*, when it is *ſine cera*, unmingled, without *wax*, or any baggage in it.) εἰλικρινεία, the *Greeke* word is (properly) of *uncounterfeit wares*; ſuch, as we may κρίνειν ἐν εἰλῇ bring forth, and ſhew them in the *Sunne*; as need not the *falſe light* of a *cloſe ſhop*, to utter them. But, *Truth*, that, runnes thorow all; flat againſt all kinde of *leven*: if it have any manner *leven*, *true* it is not: and ſo, out it muſt.

Sed, &c.

1. The *leven* of *Doctrine.* Matth. 16. 6. 12.

Of *leven* in the *Goſpell*, I finde three ſorts interpreted to our hands, that we cannot miſtake. CHRIST willed his *Diſciples*, to beware of the *leven of the Phariſees and Sadduces*. It is after ſaid, He meant it of their *doctrine*, that was full of *corrupt leven*. 1. The *Phariſees*; of the *leven* of *ſuperſtition*, conſiſting in *Phylacteries, phraſes*, and *obſervances*, and little elſe. 2. The *Sadduces*; of a *leven* that ſmelt ſtrong of *prophanenesſe*, in their libertie of *prophecying*, calling in queſtion *Angels*, and *Spirits*, and the *Reſurrection* it ſelfe. 3. And a third *leven* CHRIST names, the *leven of Herod*; ware that too: Many times, it is the bane of true *Religion*, when GODS *truth* and worſhip muſt be moulded up with *Ieroboams*, and with *Herods* ends; ſquared to them juſt, as is fitteſt to doe their turnes; that *Ieroboam* may be ſafe. No ſuperfluous Caveat: many times, this marreth all, Let all be abandoned; *Phariſees, Sadduces, Herods*, and the *truth* take place.

Marke 8. 15.

2. The *leven* of *life.* Luke 12. 1.

Now, as in that place, the *Phariſees leven*, is *Doctrine*: ſo, in another, I finde, that CHRIST expounds it *hypocriſie*: and that is meerely oppoſite to *truth*, in *meaning, ſpeaking*, and *dealing*. The *Phariſee* was a great dealer with this *leven*. He had it on his *face*, to make him looke *ſowre*; men might take notice, when *they faſted*. Hee had it on his *tongue*; *Rabbi, O you teach the truth, you reſpect no mans perſon*; when they ſought to cut His throat. He had it in his *whole courſe*; all for ſhew; to ſeeme that, they were not: *Gabbatha*, without; and *Golgotha*, within.

Matth. 6. 16. Matth 23. 7. 27.

But yet, even they, though they uſed it, they taught it not for a doctrine; nor avowed not the lawfull uſe of it; that one might ſpeake the one halfe *without*, and the other halfe *within*: (as our *Phariſees* now doe.) Men, ye ſhall never have any *ſincere truth* from them. Search them, they have ſtill a peece of *leven* in their *boſome*: ſpeake ſo, and deale ſo, as if they would take the ſentence by the end, and turne it cleane againſt the *Apoſtle*; to purge out all his *ſweet bread*, all *ſinceritie*, and *truth*; and hold their *Paſſe-over* in *leven*, or not at all. *Antichriſts goat* may be ſo *eaten*: The *Lambe* CHRIST cannot. To the *Lambes* nature (that is *ſincere*) nothing ſo contrary, as this, to *meane, ſpeake*, or *deale un-ſincerely*.

3. The *leven* of *company corrupt* in *life.*

You ſee a *leven* of *Doctrine*, and *Life*: (that is, the *leven* of the *Goſpell.*) A third there is (the *leven* of the *Epiſtle*) and that is of *Corrupt company*: and that is (in very deed) the *leven* of this *Text*. For, when the *Apoſtle* would have this *leven* here *purged*, what meanes hee? To have the *inceſtuous Corinthian* removed, and caſt out of the *Fellowſhip* of the *faithfull*, by the *Cenſures* of the *Church*. True: but thoſe, not in every mans power. But, this is: To *avoid*, and *ſhunne* them, and their *company*: ſo, we may; and ſo, we are bound to caſt them out.

There is very great danger in perſons ſo *levened*; great *ſcandall*; even to the well diſpoſed: but, farre greater danger, to the moſt; that will ſoone take this *leven*: Our nature is apt to take it; it is eaſily *fermented* that way. As much good *leven*, as will ſerve three *pecks*, ſo much evill will doe more than ſerve three *buſhels*, and never leave till it *have ſowred them all*. That, except this be looked to, all the reſt will be to ſmall purpoſe.

In Religion.

Now, when Saint *Paul* ſpeakes of perſons thus *levened*, he meanes not only ſuch, as are *lewd* of *life*, tainted that way: but, even ſuch alſo, as are unſound in matter of *Religion*, and have a *ſowre* ſavour that way. Here (to the *Corinthians*) he would have the *inceſtuous perſon* caſt out, with his *levened* life: But (to the *Galathians*, after) hee preſſeth the ſame point againſt another kinde; ſuch as *levened* the *Goſpell*, with MOSES *ceremonies*, and ſo corrupted the *truth* in *Religion*; and them he would have *cut off*: both *Corinthian* and *Galathian leven* both muſt out. And marke: upon the ſame reaſon, both; and in the very ſame words. That a *little leven* doth not a little hurt; but otherwhile, *marreth the whole batch of bread*. *Evill doctrine* is againſt *Truth*: *Evill life*, againſt *walking* in the *truth*: *Evill company* will bring us to both. Therefore, away with them: but, away with this eſpecially. If they will not *purge* out their *leven*, purge them out. And that eſpecially, againſt this *Feaſt*, in the nature whereof, there is a contrarietie to all *leven*.

Gal. 5. 3. 4, &c. 9. 12.

Gal 5. 9.

Now

Now then, this is our concluſion: *Come* we muſt, and *Itaque celebremus.* This is our *Caution:* Thus we muſt come, *Non in fermento, ſed azymis.* If we ſay; it skils not, whither we come; *Itaque* meets with us: If we ſay; it skils not, how we come, *Non in fermento* meets with us too. It is, with us here, as with the *Prophet*; when we would heale one, the other breaketh forth. If we preſſe *Non in fermento*, we loſe *Itaque epulemur*, they come not at all: No Feaſt. If we urge *Itaque epulemur*, they come; how? *levened*, and *unlevened*, all; clap them down together. We need a *Quomodo intrâſti huc?* to keepe ſome backe: And yet, we need a *Compelle intrare*, to bring others in. But, the *manner*, but the *caution*, remember that. The maine concluſion is, that we come. The other we muſt not *leave undone:* But, this (peremptorily) we are *bound* to doe. Hoſea 7.1. Matth. 22.12. Luke 14.23.

The *Apoſtle* binds us *to doe it:* The *time* to doe it, *now.* For, if this follow: CHRIST *is offered, Therefore we are to come to His feaſt:* This will follow as ſtrongly, CHRIST *is now offered, therefore let us now come.* Goe by degrees: The *Chriſtian Paſſeover* (our *Paſſeover*) a *time* it muſt have; ſometime it is to be *kept.* We would doe it, at that *time*, when it were beſt for us to doe it. When beſt for us to doe it, but at the *time*, He did it Himſelfe? And that did He, even at this *feaſt*, now. Now then, at this *feaſt*, it is moſt kindly to do it: moſt like to pleaſe Him, and to proſper with us.

And indeed, if at any time we will do it, *Quando Paſcha, niſi in Paſcha*, what time is the *Paſſeover* ſo proper, as at the *feaſt* of the *Paſſeover? Quando tempus epulandi, niſi quando tempus immolandi?* When the time of His *receiving*, as at the time of His *offering?* Therefore they both, the *feaſt* and the *lambe*, have one name; to ſhew the neere conjunction, that ſhould be between them. When the *day* commeth, to remember what was done on the day; and ſo, what we to do, on that day. *Paſcha quod celebramus*, to put us in minde, of *Paſcha quod epulamur.* For, tell me, will the *ſacrifice commemorative*, or the *Sacrament communicative* ever fall more fit, than, when that was *offered*, which we are to *commemorate*, and to *communicate* withall? Is not the fitteſt time of doing it, the time when it was done? of *Hoc facite*, then, when *Hoc factum eſt?* So that without any more adoe, the ſeaſon it ſelfe pleadeth for this effectually.

And now is the time of *Expurgate*, for our *bodies:* the corrupt humours, that leven it, now we caſt them out. And why not, now likewiſe, thoſe that lie *ſowre* in our *ſoules?* And even Natures *Paſſeover*, the generall *Paſſeover* is even at this time, both in *heaven* and *earth.* Above, in *heaven:* where, the *Sun* having *paſt over* all the *Signes* is come about, and renewes his courſe, at the firſt *Signe* in the *Zodiack.* And beneath in *earth*, from the ſharpe time of *Winter*, and *fermenting* time of the earth, to the *renewing ſweet* time, the time of the *Spring*, wherein there is *nova conſperſio*, in nature it ſelfe. And why ſhould not the *Paſſeover of grate* be now likewiſe in ſeaſon, and have due concurrence with *nature?*

Sure, all agree well, if we but agree our ſelves. And if we agree, for our parts, to doe the *dayes duty*, CHRIST will not be behinde with His, the *dayes benefit.* But, during our *time*, and in the *houre of death*, be our true *Paſſeover*; ſhielding us from all deadly miſhaps, while we here live; and giving us a ſure and ſafe paſſage at our end, even a paſſage to the laſt and great *Paſſeover* of all; the *truth* of that, whereof theirs was the *ſhadow*, and ours the *image* now. For, we have not yet done with our *Lambe*; nor the work of this *Paſſeover* is not yet fully accompliſhed.

There is a farther matter yet behinde: for as this *feaſt* looketh back, as a *memoriall* of that, is already paſt and done for us: ſo doth it forward, and is to us a *pledge* of another, and a better yet to come, The *feaſt* of the *marriage* of the *Lamb* here, that is our *Paſſeover:* where, whoſoever ſhall be a *gueſt*, the *Angels* pronounce him *happy and bleſſed for ever.* Apoc. 19.7. 9.

That, is the laſt and great *Feaſt* indeed, when all *Deſtroyers and all deſtructions ſhall ceaſe and come to an end for evermore*; and we heare that joyfull voice, *Tranſi in gaudium Domini*; *Paſſe over into the joy of the* LORD; the joyes of Heaven: Joyes not mingled with any *ſowre leven* (as this *worlds joy* is) but *pure* and *entire:* nor *tranſient* (as Mat. 25. 21.

that of this *world)* and ever flitting and forſaking us then ſooneſt, when we thinke, we have beſt hold of them; but *permanent*, and abiding ſtill. A *Paſſeover*, that will never be *paſſed over*, but laſt and continue a *Feaſt* to all *Eternity*. Of that, this here is a *pledge*, if we neglect it not, as if it were not worth the taking. And He, that at this time gave us this *pledge*, in His good time alſo bring us to the *Paſſeover*, whereof this is the *pledge*, even to the *never paſſing*, but *everlaſting joyes*, and happineſſe, of His *heavenly kingdome*, through the *offering* of His bleſſed SONNE the very PASCHALL LAMBE. TO whom with, &c.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

On the *XVIII.* of *Aprill*, *A.D.* MDCXIII.
being *EASTER-DAY.*

COL. Chap. III.

Igitur, ſi con-ſurrexiſtis Cum CHRISTO, quæ ſurſum ſunt quærite, ubi CHRISTUS eſt in dextera DEI ſedens:

Quæ ſurſum ſunt ſapite, non quæ ſuper terram.

Verſ. 1. *If yee then be riſen with* CHRIST, *ſeeke thoſe things which are above, where* CHRIST *ſitteth at the right hand of* GOD.

2 *Set your affections* (*or* minds) *on things which are above; and not on things which are on the earth.*

THE Wiſdome of the *Church* hath ſo diſpoſed of her *Readings* in theſe great *Feaſts*; as (lightly) the *Goſpell* lets us know, what was done on the day, (done *for us*) and the *Epiſtle*, what is to be done *by us*. To inſtance in this preſent: *Surrexit Dominus verè*, The *Lord* is *riſen indeed* (ſaith the *Goſpell*:) *In quo con-ſurrexiſtis & vos*, and *you are riſen with Him* (ſaith the *Epiſtle*.)

2 That which is in the *Goſpell*, is CHRISTS *Act*, what He did: That which in the *Epiſtle*, our *Agendum*, what we to do.

3 Or rather, both ours: 1 what He did, matter of *faith*: 2 what we to doe, matter of *dutie*, our *Agendum* upon His *Act*.

The common ſort looke to *Eaſter-day*, no further than *Eaſter-day fare*, and *Eaſter-*

day apparell: and other uſe they have none of it. The true *Chriſtian* enquireth further, what is the *Agendum* of the feaſt, what is the proper *Act* of *Eaſter-day?* The *Church* hath hers; and we have ours. Nothing more proper to a *Chriſtian* than to keepe time with CHRIST: to *riſe with Him*, this day, who this day *did riſe*. That ſo it may be *Eaſter-day* with us, as it was with Him: the ſame, that was the day of His, be alſo the day of *our riſing*.

The Summe. Thus then it lieth: CHRIST *is riſen*; And, if CHRIST, then *We*. If we ſo *be*, *then we ſeek*: and that we cannot, unleſſe we *ſet our minds*. To *ſet our minds* then. On what? *On things above*. Which *above?* Not *on earth* (ſo is the Text) but, *where Chriſt is*. And why there? Becauſe, where He is, there are the things, we ſeeke for, and here cannot finde. There, *He is ſitting*; So, at *reſt*: And, *at the right hand*; ſo, *in glorie*: *Gods right hand*, and ſo, *for ever*. Theſe we ſeeke; *reſt*, *in eternall glorie*. Theſe CHRIST hath found: and ſo ſhall we, if we make this our *Agendum*; begin, this day, to *ſet our minds*; to *ſearch* after them.

Becauſe it is to the *Coloſſians*, the *Coloſſus*, or capitall point of all, is, To *riſe with* CHRIST: That is the maine point. And if you would do a right *Eaſter-dayes* worke, doe that. It is the way to entitle us to the true holding of the *Feaſt*. That ſo we may, theſe two *Θpera Paſchalia* are commended to us. *Things above*, [1] to make them *our ſearch*, [2] to *fix our minds* on them. Theſe two we read, *quærite*, *ſapite*, in the *Imperative*: wee may, in the *Indicative*, as well: ζητεῖτε is *quæritis*, as well as *quærite*; and φρονεῖτε *ſapitis*, as well as *ſapite*. If ye read them *imperativè*, thus: This yee are to doe, to *ſeeke*, to *ſet your minds*; then be they *in præcepto*, and *per modum Officii*, by way of *precept*, and in nature of a dutie. If you read them *indicativè*, thus: *If you bee riſen, then you doe ſeeke, and ſet your minds*; then, they bee *in elencho*, *and per modum ſigni*, by way of *triall*, and in nature of a *ſigne*. Both well; and a good uſe of both.

The Diviſion.

I 1 2 — II 3 4 — III 5 6 7

Heb. 1.

Act. 1. 11.

The *Parts* lye thus. Two things are ſuppoſed: Two other inferred: And a third *Two*, we are referred to, or given hope of. The *Two ſuppoſed*, theſe: [1] CHRIST *is riſen*. [2] and *We with* CHRIST: *If ye be riſen with* CHRIST. The *Two inferred*, theſe: If *riſen*, then [1] *to ſeeke*; [2] then, to *ſet our minds above*, *on things there*, *where* CHRIST *is*. The two he *referreth* to, or giveth hope of, *Reſt with Him in glory*. [1] *Reſt*, to *ſit*: [2] *Glory*, at *the right hand*. And GOD maketh up all (the perfect number of ſeven:) For, *eternall* is the *reſt*, and *eternall* the *Glorie*, that is at His *right hand*.

Theſe we heard of at His *Birth*, in the *Epiſtle* then. This wee heare of againe at His *Riſing*, or *ſecond Birth*, from the *grave*, in the *Epiſtle*, now. This we ſhall heare of againe at His *Aſcenſion* too. This is remembred in all, as the fruit of all; at every *Feaſt*, ſet before us, as our *hope*, and all we *ſeeke*, *To ſit with* CHRIST *at the right hand of* GOD.

I

The two *ſuppoſitions*.

I

Chriſts riſing.

IF *Ye be riſen.* This ſeemeth *prima facie* to bee but a ſingle ſuppoſition: but being well looked into, reſolves into two *riſings*: [1] CHRIST's and [2] *Ours*: [1] *Hee*, and [2] *We with Him*. Of which, the firſt (CHRIST's) doth *immutabiliter ſupponere*; His; needs no *If*. It is not, *If* CHRIST *be*: but *If we*, *with* CHRIST. For, CHRIST *is* certainly. Three hundred yeares the World *oppoſed* it: Thirteene hundred (ever ſince) the World hath *ſuppoſed* it. And ſo let us: and ſo paſſe to our owne, and begin every yeare, to lay our grounds anew; every *Eaſter*, to be teaching our *rudiments* over againe.

There

There is an [*If*] that ſuppoſeth but *mobiliter*; may be, or not be, thereafter as wee *ſeeke*, and *our minds be ſet*. But yet (if ye marke it) is not *His* ſuppoſed, by it ſelfe, and *ours* inferred upon His; but *ours* ſuppoſed likewiſe: *His*, and *ours* (both) ſuppoſed under one: under one and the ſame *If*. And as they are cloſe lincked, that one *ſuppoſition* ſerveth for them: ſo are they woven together that one *Prepoſition* (Σὺν) holdeth them: under one *Si*, and one Σὺν both. The *Apoſtle* hath framed a new word here, for the purpoſe [*con-ſurrexiſtis.*] The *Reſurrection*, we have heard of: The *con-ſurrection* we are now to heare, and take notice of.

To ſet our *Suppoſe* right, I aske two queſtions: [1] the one of theſe [*If you:*] [2] the other of theſe [*If you be riſen.*] *Si vos*, if you: Why, doth the *reſurrection* pertaine but to ſome certaine *vos*? Is it not *Si omnes*? concernes it not all? As *Chriſt died*, ſo is He *riſen* for all: and ſhall not all *riſe* with him? What doe wee then doe with *Si vos*? Yes, all *riſe* with Him out of their *graves*: but, not all *riſe* to the *right hand* after mentioned. A great part *riſe*, to *ſtand* on the *left*: not to *ſit on the right hand of God*. With that, the *Apoſtle* here dealeth. The *reſurrection* reacheth to *all*: This *reſurrection*, to ſuch onely as *Seeke*, and *ſet their mindes*.

2.
Our Riſing:
1 *Si vos*, If you.

The other, *bee riſen* (the *tenſe*) is that right? For, (ever) when we heare of the *Reſurrection*, we are carried ſtraight, to that of the *dead*, from their *graves*, at the latter day. We conceive: Well, if He be *riſen* we *ſhall riſe*: *ſhall*, in the *future tenſe*. But, here is *newes* of another, in the *preter tenſe*: (For, ſo it is; *Bee riſen*, not *ſhall riſe*; *be* alreadie, not ſhall hereafter.) It cannot be taken of that, which is *to come*: It ſhould then be, *Si conſurgetis*. But needs, of one *preſent*, or *paſt*: it is, *Si conſurrexiſtis*.

2 *Si conſurrexiſtis*, If you *be riſen*.

How then? Fall we in with them, *qui dicunt reſurrectionem jam eſſe factam*, *that ſay the reſurrection is already paſt?* Nor that neither. We are no *Sadduces*: Nor wee are not of *Hymenæu's* ſect, neither. But, this we beleeve: as there is one *to come*, of the *body*, at the *laſt* and great *reſurrection*, which he treats of, to the *Corinthians*: ſo is there alſo one, which we are to paſſe here, of the *minde's*; which here he commendeth to the *Coloſſians*.

2 Tim. 2. 18.

1 Cor. 15.

And theſe two leade us directly to the two *Reſurrections*, which Saint *Iohn* (after) doth more expreſly deliver, under, the termes of *firſt* and *ſecond* (*Apoc.* 20. 6.) And this withall, that all the good or evill, of that of the *Corinthians*, doth depend much upon the *well*, or evill, paſſing, of this of the *Coloſſians*.

This wee are to looke after, to *riſe before*; a *reſurrection* now in being. This of ours imports us (we ſee) no leſſe, than CHRIST's owne (which, I wiſh, well laid up in minde) ſince both are under one *If*, ſuppoſed alike, one no leſſe than the other. CHRIST *is riſen*, is not enough; nay, is nothing at all, if that be all; if He be *riſen without us*; He *riſen*, and we *lye ſtill*: if, with this daies *reſurrection* on his part, there be not alſo a *con-ſurrection* on ours.

Now then we are to looke to our *If*; that it ſuppoſeth aright. And *if he be riſen*, to cry to Him *Trahe nos poſt Te*, to *draw us with Him*, and not leave us ſtill in our *graves* of *ſinne*. He ſaid of himſelfe, that *if once He were exalted*, *He would make* His magneticall vertue to appeare, and *draw all to Him*. *All*, but not all at once: but (as the Apoſtle ſaith) *each in his order*. And that *order* is to beginne with the *ſoule* firſt, and draw it. For, the *ſoule* being (as the very *Philoſophers* have acknowledged (it is *Ariſtotles* owne word) ἄνωθεν *from above*) will the more eaſily be drawne to τὰ ἄνω *things above*. It is kindly, it is con-naturall for it, to *draw* thither-ward. And then after, in the ſecond place, together with it ſelfe, to elevate and lift up the fleſh thither with it. For (as well obſerveth *Chryſoſtome*) theſe two were not thus joyned (the *Spirit*, and the *fleſh*, I meane) that the *fleſh* ſhould pull downe the *ſpirit* to *earth*, but that the *Spirit* ſhould exalt the *fleſh* to *heaven*. And this ſubliming or lifting up the *Spirit*, is the *riſing with* CHRIST, here in the *Text*. The other, in His time and turne, to follow. But, if this goe not before, the other will not come after,

Cant. 1. 3.

Ioh. 12. 23.

1 Cor. 15. 23.

take

take that for certaine. This then to endeavour; and this day to ſet in hand with it. For, this is the maine point, that we finde our ſelves *riſen with* CHRIST; finde it, or procure it: finde it already, or procure it, as ſoone as may bee.

II. The *double* Inference. 3 *If wee ſeeke.* 4 *if we ſet our mindes, &c. on things above.*

Now, thus we ſhall know, if we be *riſen*, and thus procure it, if we be not: If wee *ſeeke, if we ſet our minds on things above*: which is the double *inference*, upon the former double *ſuppoſe*: which I divide into the 1 *Act*, and the 2 *Object*. The 1 *Act*, *Quærere*, and *ſapere*: the 2 *Object*, *quæ ſurſum*.

Of the two *acts*, one referreth to *action*: (*ſeeking*, is a matter of *endevour*.) The other to the *affection*: (*ſet your affection, or minde*; it is both) There be two works arguing the Spirit: 1 *Motion*, and 2 *Senſe*. *Motion*, in the one, *Seeking*: *Senſe*, in the other, ſo is it turned (*Phil.* 2. 5.) *Idem ſentite, let the ſame minde be in you*. There is *Motus læſus*, in them that *ſeeke* not: and *Senſus læſus*, in them that *ſavour* not. To theſe two reduce all: 1 *Quærenda ſapere*, 2 and *Sapienda quærere*: To *minde*, what we are to *ſeeke*; and to *ſeeke*, what we *minde*. Of theſe two 1 *joyntly* firſt: 2 then *ſeverally*; and 3 laſt of their *order*.

I The two acts *joyntly*. *Seeke*, and *ſet your mindes*. Matt. 16. 23.

Ioyntly: for, diſ-joyned they may not be. One is little worth, without the other. There bee, that *ſeeke*, and be very buſie in it, and yet *ſavour* not the *things* that are of GOD. So ſought a great *Apoſtle* once: and our SAVIOUR did not let to tell him of it, ὲ φρονεῖς (the very word here) *thou ſavoureſt not*. Men, that are poſſeſſed with falſe *principles*, and yet fall a *ſeeking*; *zealous* in their way, but want true *knowledge*, to fix their *minds* aright. Now, without *knowledge*, (ſaith *Salomon* truely) *the minde is not good*: and we know, *Mala mens, malus animus*, the minde miſ-led, will ſet the *affections* awry ſtraight.

Pro. 19. 2.

Will yee ſee them in kinde? Looke but to the end of the laſt *Chapter* before. There, they *ſeeke* ſo, as they will neither *taſte*, *handle* nor *touch*. So *ſeeke*, as *downe* they goe to *worſhip*, not onely GOD, but the *Angells* too. So *ſeeke*, as *ſpare not their owne bodies*, and yet wrong all the while; and yet with all their *ſeeking*, not *riſen with Chriſt*, for all that. Why? For, *quærunt, non ſapiunt*.

Cap. 2. 21. Verſe. 18. Verſe. 23.

On the other ſide: there be, that *ſapiunt, non quærunt*; that *ſapiunt quæ Chriſti, quærunt quæ ſua, Savour Chriſt*, but *ſeeke themſelves*. Of whom the *Apoſtle* (*Phil.* 2. 21.) they have *knowledge* competent, but without ſo much as a *ſparke* of true *endeavour*: *Pariter intelligunt nobiſcum* (ſaith *Auguſtine*) *pariter non diligunt*; *Vnderſtand* well enough, but coldly *affected*: So *ſit ſtill*, and *ſeeke* not.

So that, both would be kept together; *Quærite*, and *Sapite* both. For, as in the body naturall, it fareth between the *ſtomach* and the *head*: (a *rheumatique head* ſpoyles the *ſtomach* with *diſtillations*; and a *diſtempered ſtomach* fills the *head* with *raw vapours*, and ſoone mars the other:) So is it here: our *minde* miſtaking, miſ-leads the *affection*: and a wrong ſet *affection* puts the *minde* out of frame. That, in ſunder they would not be, but *joyned* ever. *Sapere*, without *quærere*, will not *riſe*, but lye ſtill; and *quærere*, without *ſapere*, will *riſe*, but lead you aſtray.

2 The Acts ſeverally. 1 *Seeke*.

Now *ſeverally*. *If we be riſen*, to *move*, and to *ſeeke*: that is, to reſolve, that with ſitting ſtill without *ſeeking*, what we are here willed to *ſeeke*, will not be had. Wee ſhall not ſtumble on it, or hit upon it unawares; there needs a *ſeeking*. If our *Saviour* knew the way well, it is hard to hit, *and few there be that finde it*. The ſhort: there goeth *ſearch* and *enquiry* to it; *paines*, and *diligence* are requiſite: wee ſhall not come thither, with the turning of a ginne. It were great folly (when we ſee dayly, *things here beneath*, without travaile, will not be come by) once to thinke, *things above* will drop into our lapps, without any *ſeeking*.

Matt. 7. 14.

To *ſeeke* then: but, to doe it to purpoſe. For, that which wee call *ſeeking*, is nothing leſſe. Thoſe, to whom the Prophet *Eſay* ſaid (*Chap.* 21. 12.) *Si quæritis, quærite*, *If yee will ſeeke, why then ſeeke*; doe it, in earneſt; it ſeemes, they ſought ſo

ſo ſlightly, ſo ſlenderly, as it deſerved not the name of *ſeeking*. *Pilate* asked, *Quid eſt veritas?* & then, ſome other matter tooke him in the head, and ſo up he roſe and went his way, before he had his anſwer: He deſerved never to *finde* what *truth* was. And ſuch is our *ſeeking* moſt what; ſeldome or never ſeriouſly: but ſome queſtion, that comes croſſe our braine, for the preſent: Some *Quid eſt veritas?* ſo *ſought*, as if, that we *ſought* were as good loſt as found. Yet, this, we would faine have go for *ſeeking*: but it will not be. *O ſi quæritis quærite* (ſaith ESAY; looke the place) *The morning comes, ſo doth the night*, that is; our dayes, ſpend apace; and we ſay, *we will ſeeke*. If we will, let us once do it indeed: ſeeke it, as they did, this day; follow it hard, make it our *race*, with the one; our *morning-worke*, with the other: Ioh. 18. 38. Eſay 21. 12. Ioh. 20. 4.

2 *Set your minds.*

But, wee ſhall never *ſeeke*, as wee ſhould, unleſſe wee put to the other word, *Set our mindes on them*. For, will a man ever kindly *ſeeke* that he hath no *minde* to? Never. The *minde* is all. Be it what it will, or whence it will, *above* or *beneath*, if we *affect* it not, we ſhall *ſeeke* but faintly. That we may *ſeeke things above*, as it is meete, we muſt *prize them*; prize them, as a *ſilver mine* (ſaith *Salomon*:) as a *treaſure hid in a field* (ſaith our *Saviour*) and goe *ſell all*, to *compaſſe* them. Then ſhall we *ſeeke* to ſome purpoſe. Pro. 3. 14. Mat. 13. 44.

But in the word φρονεῖν there is more. There is (I told you) *idem Sentite*, the *ſenſe*; (Hee that ſeekes, ſhould have as well *eyes* to *diſcerne*, as *feete* to goe about it: It is no buſineſſe for a *blinde* man, no more than for a *lame*, to *ſeeke*:) And that is *knowledge*, which would be had too. To *ſeeke*, we know not what, is but to *erre*, and never finde that we ſeeke for. To *quærere* then; but, *Sapere*, to be *wiſe* in our ſeeking, to get us true directions; elſe, for all our *ſeeking*, we may be *to ſeeke* ſtill.

Which φρονεῖν is a word, the *Apoſtle* much uſeth, as being very ſignificant, full, and forcible. Foure things are in it: 1. To *ſet the minde*; the *minde*, not the *phanſie*: not to take up a *phanſie*, and fall to *ſeeking*, as wee ſee many now adaies; no ground in the world, but their owne *conceipts*. Yet *ſeeke* they will needs, and have all the world follow them, and have nothing to follow themſelves, but their owne *folly*. So as, being very *idiots*, they take themſelves, for the *onely men*; And till they come into it, never was *wiſe man* in the world, that knew what to *ſeeke*, or how.

2 It is then an *act* of the *underſtanding* (φρονεῖν) but not of it alone: for then νοεῖν were enough. Yet the greateſt part make no matter of it, but even *noëma*. It is, as to *ſet our minde*, not our *phanſie*; ſo, our *minde*, not onely to *know* it, but to *mind* it. It is *Sentire*, and *Sapere*; And it is beſt ſeen in *Sapite*, which is not onely to diſtinguiſh *taſts*; but, in and with the *taſte*, to feele ſome *delight*, to have a *ſenſe* of the ſweetneſſe withall, which will make us *ſeeke* it againe *plus magis*: and without it, our *ſeeking* will be but *unſavorie*.

3 So to *ſavour* it, as wee hold *quærere*, to be *Sapere*, that, to *ſeeke*, is our *wiſedome*; that wee doe not *rectè ſapere*, unleſſe wee doe *hoc ſapere*, *Hæc erit ſapientia veſtra* (ſaith *Moſes*) *This ſhalbe your wiſedome, before* GOD *and man*, and you ſo to reckon of it: even this, to *ſeeke things above*; and to thinke, when ye are about that buſineſſe, ye are about a point of high *wiſedome*; and that to performe it well, is the wiſeſt action of our life. Deut. 4. 6.

4 To hold it our *wiſedome*: and (laſt) I aske what wiſedome? Not that, which doth *contemplate*, that is σοφία; but the *active wiſedome*, for that is φρόνησις *rerum agendarum*. To ſhew that not onely our *Grounds*, for *Iudgement*; but our *Rules*, for *Action*, are to be fet thence. Thither to get us, thence to derive our *reaſons*, why wee doe things, or leave them undone. Thus to caſt with our ſelves: this, that now I am about, He that *ſitteth on high, at* GODS *right hand*, what will He ſay or thinke of it? May I offer it to him? Will He allow of it? Will he helpe me forward with it? Will He in the end reward me for it? Yea, even our πολίτευμα (as to the *Philipians*) is to bee from thence, even the *wiſedome*, that ſwayeth there, to be from *above*, *de ſurſum*. If it be not, Saint *Iames* is ſomewhat homely with it. Philip. 3. 20. Iam. 3. 15.

By

3 The *Order.* *Quærite,* First.

By this time, we know, what it is to *ſeeke*, and what to *ſet our mindes*. But, in the marſhalling theſe, there is ſomewhat, that *quærite* is called on firſt. 1. To teach us, that it is the firſt thing, we are to have care of; *Chriſts primùm quærite* makes *quærite*, to be *primùm*, to ſtand firſt. That wee then doe it the honour, to make it our *firſt* act, our *riſing with him*; at this *feaſt*, the, *riſing* of the *yeare*; and on this *feaſt*, in the *morning*, the *riſing* of the *day*. For, then He *roſe*.

1 Mat, 6. 33.

2 It is firſt called on, becauſe (to ſay truth) there is more need of *diligence*, in this buſineſſe, than ought elſe. Alwaies, we have more adoe, to quicken the *affection*, than to enforme the *judgement*. And that did they, this day, know: who *ſought*, before they had *light*, *while it was yet darke*. So much did they know, diligence to import, in this buſineſſe. The greateſt defect is in that point: therefore it needs firſt to be urged. For, though we ſee, yet we ſit ſtill and *ſeeke* not.

2

III.

The thing *referred* to, or the *Object.* *quæ ſurſum.*

And now to the *object*. Of *ſeeking* we ſhall ſoone agree: *Generatio quærentium* wee are all (ſaith the *Pſalme:*) even a *generation of ſearchers*. Somewhat wee are *ſearching* after ſtill. Our *wants*, or our *wanton deſires* finde us *ſeeking*-worke enough, all our lives long. What then ſhall we *ſeeke*, or where?

Pſal. 24. 6.

He (ſaith the *Apoſtle*) that will thus beſtow his paines, let it be, where? *Above*. On what? *The things there*: *Quæ ſurſum* he repeats in both; tells it us *twice* over: *Quæ ſurſum quærite; quæ ſurſum ſapite*. *Above* it muſt be.

And, of this alſo, we ſhall not varie with him, but be eaſily enough entreated to it. We yeeld preſently (in our ſenſe) to *ſeeke* to be above others, in favour, honour,

Iudg. 9. 15.

place and power, and what not? Wee keepe the *Text* fully in this ſenſe: wee both *ſeeke*, and *ſet our whole minds* upon this. *Altum ſapimus omnes*; all would be *above*, *Bramble* and all, and nothing is to *high* for us.

It is true, here; for on earth, there is a *Surſum above*: there *bee high places*, wee would not have them taken away; wee would *offer in them*, and *offer for them* too, for a need. And, there is a *right hand* here too, and ſome *ſit* at it; and almoſt none, but thinkes ſo well of himſelfe, as why not he? Our SAVIOUR CHRIST,

Mat. 20. 21.

when it was phanſied, that Hee ſhould have beene a great *King* upon earth, there was ſuing ſtraight, For His *right-hand*-place. Not ſo much as *Good-wife Zebedees two ſonnes* (that ſmelt of the *fiſher-bote*) but, meanes was made for them, to *ſit* there.

But, all this while; wee are wide. For, where is all this? Here upon earth. All our *above*, is *above one another*, here; and is *Ambitions above*; and further it mounteth not. But, this is not the *Apoſtles*; not the *above*, nor the *right hand*; he meaneth. No: not CHRISTS *right hand* upon earth: but, that *right hand*, Hee *ſits at*, Himſelfe, *in Heaven*. The *Apoſtle* ſaw cleerely, we would erre this error: therefore, to take away (as he goes) all miſtaking, he explaines his above, two waies. 1 *Privativè*: *Non quæ ſupra terram*, Heare you, *not upon earth*: His *Above*, is not here, upon *earth*. This is, where *not?* 2. Then *poſitivè*: to cleere it from all doubt, where; he points us to the place it ſelfe, *above*, there *above*, where CHRIST is (that is) not *on earth*: Earth is the place, whence He is *riſen*. The *Angels* tell us,

Luc. 24. 6.

non eſt hîc; *ſeeke him* not *here* now, but in the place, whither He is gone, there *ſeeke* Him; In *heaven*. *Heaven* is a great circle; where, in *heaven?* In the chiefeſt place: there where GOD *ſits*, and CHRIST *at His right hand*. That place *ſeeke*: there *ſet your minds*.

So that, upon the matter, the fault he findes, the fault of our [*above*] is; it is, not *above* enough: It is too low, it is not ſo *high*, as it ſhould be. It ſhould bee *higher*, *above the hills*; higher yet, *above the clouds*; higher yet, higher than our eye can carry, *above the heavens*. There now, we are right.

And

And indeed the very frame of our bodies (as the Heathen *Poet* well obſerved) giveth thither, *upward*: *-----Cœlumque tueri Iuſſit*, and bids us *looke thither*. And, that way, ſhould our ſoule make; it came from thence, and thither ſhould it draw againe: And we doe but bow, and crooke our *ſoules*, and make them *Curvæ in terras animæ*, againſt their nature, when we hang *yokes* on them, and ſet them to *ſeeke* nothing but here *below*. 1 The reaſons,

And, if *Nature* would have us no *Moles*, *Grace* would *have us Eagles*, to mount, where *the body is*. And the *Apoſtle* goeth about to breed in us, a holy ambition; telling us, we are *ad altiora geniti*, borne for *higher* matters than any here: therefore, not to be ſo baſe minded, as to admire them; but to *ſeeke after things above*. For contrary to the *Philoſophers* ſentence, *Quæ ſupra nos nihil ad nos, things above they concerne us not*; he reverſes that: Yes (and we ſo to hold) *Ea maxime ad nos*, they chiefly concern us. 2 Luk. 17.37.

Come to the laſt now. And why this place, *above?* I ſhall tell you: For, *there* is CHRIST, and Him we *ſeeke*, to day, if it be *Eaſter-day* with us; and if we *ſeeke* where He is, He is *above*, certainly. But he implieth a further reaſon yet: Becauſe, in very deed, there, with Him, are the *things* which we, of all other, *ſeeke* for; and when all is done, all our *ſeeking* is to them referred, as to the end. We would not ever travaile but after our laborious toyling courſe here, finde a place of *reſt*, and this we *ſeeke*. But, not this alone: but a *ſeat* of *glory* withall. *Sit* we would; but in ſome *eminent* place; not, at the *left foot*, but at the *right hand*; in *light*, and *honour*, as much as might be. 3

We ſeeke *reſt*: Specially, they that are toſſed in a tempeſt, how doe they deſire a good *haven*, a harbour of reſt! And ſure, here we *dwell in Meſech*, meet with much diſquietneſſe. None but, ſometime, hath ſenſe of the *verſe* in the *Pſalme*: *Oh that I had wings like a Dove! then would I flie and be at reſt.* And the more our *incolatus* is prolonged, the more we *ſeeke* it, finde it how we may. What the *things above* are? *Reſt.* Pſal. 120.5. Pſal. 55.6.

And, it is not the bodies trouble ſo much, but *invenietis requiem animabus*, to finde reſt to our *ſoules*; that, is it. And, the *ſoule* is from *above*; and but in her owne place; never findes it. *Turne thee to thy reſt O my ſoule*, that is worth all. But, both are beſt: and not, after all our turmoiles here in this world, to heare *non introibunt in requiem meam*, in another world, but to be caſt into that place, where there is no reſt day nor night: but enter into *His reſt*, which (in the *Epiſtle* to the *Hebrews*) hee ſo much beates upon. Mat. 11.29. Pſal. 116.7. 95.11.

And verily, if we *ſeeke reſt*; *glory* we *ſeeke* much more. For, for it, we are content to deprive our ſelves of all *reſt*, which otherwiſe we love well enough. And, a reſtleſſe courſe we enter into, and hold out in it, all our life long, and all to winne it though it be but a little before our death. For, no *reſt* will ſatisfie, or give us full content, unleſſe it be on the *right hand*. Chap 3.17. 18. 19. 1 *Glory.*

Theſe two then we ſeeke for; where are they to be found? Not in *quæ ſupra terram*: Not here therefore: but folly to ſeeke them here. We are by all meanes to avoid their errour, that *ſought*, this day, to *ſeeke the living among the dead*; a thing where it is not to be had. Luk. 24.5.

Never *ſeeke*, to ſet up our reſt here, in this tumultuous troubleſome place, this [a] *vale of Achor* right (as *Hoſee*:) this [b] Τρύβος (as S. *Iames*) a *wheele* ever wherling about, [c] *quærens requiem & non invenit eam*. Where, we ſhall ſoone be diſeaſed with a *Surgite poſtquam ſederitis*, after we ſit a little, quickly diquieted againe. The *Prophet Mica* tels us plaine, *Non habetis hic requiem*, here we cannot have it, this is not our *reſt*. [a] Hoſ. 2.15. [b] Iam. 3.6. [c] Mat. 12.43. Mic. 2.10.

Nor never ſeeke for true *glory* here: Why? *Locus eſt pulicum & culicum*. It is, the place of *fleas* and of *gnats*, this. In the *garden*, the place of our delight, we meet with *wormes*; and there be *Spiders*, even in the *Kings Palace*. This place of *wormes*

and *Spiders*, call ye this the place of *glory*, in *duſt* and *cobwebs*?

Say it be: yet ſuch is the nature of theſe two (ſuch as they be) the *reſt*, and the *glory* here, as they divide it ſtill: have ye one, ye muſt quit the other. They that are in *glory*, have not the *quieteſt life*: And they that are moſt at *reſt*, fartheſt off from being *glorious*. *Reſt* is here, a thing *inglorious*: and *glory* a thing *reſtleſſe*. Thus it ſtands with us: *Iſſachars* condition like ſome; *Reſt* is good, though it be betweene a paire of *panniers*: If that like us, we muſt live in this eſtate, the moſt obſcure of all the *Tribes*. But, if we will have a *name among the great ones of the earth*, if it be *glorious*, then farewell *reſt*: We muſt take our lot among them, that live not moſt at *eaſe*, certainly. For, here they meet not, but are in ſunder ſtill.

Gen. 49. 14

7 *At the right hand of God.*

But ſay yet, we could make them meet; Be at all *eaſe*, and in all *glory* together? *ſeated*, and *ſeated at the right hand* both. (Now come we to weigh the word *Dei*:) The right hand (here) *ſuper terram* is not the *right hand of* GOD, but of a *man*, which ſhall wither, and within a certaine of yeeres (as the Prophets terme is) *fall from the ſhoulder*. And ſo this *reſt*, and this *right hand*, we can have no hold of either. It is ſaid in the *Acts*, *After two yeares*, *Felix* went his way, and another came *Governour* in his place. And then the places were changed; ſome were diſeaſed: and ſo is the caſe of all *felicity* here.

Ioh. 3 ſ. 22

Acts 24. 28

Upon the point then. *Reſt*, and *glory* we *ſeeke* not barely: but, we ſeeke them ſo as they may endure: and our wiſh is, if it might be, even *for ever*. And this may be had: but, it will be had at no *right hand*, but *ad dexteram Dei*; *Gods* only. Then, *ſeek* them there. Not here, where either we ſhall *ſeeke* and not finde them; or *finde* one from the other; or, if both together, yet have no hold of them, but ſoone loſe them againe. *Seek*, where we may; nay, where we ſhall be ſure to find them; where, both will be had; and both together, and good aſſurance of both, even to *eternity*, as, at *Gods right hand*, a right hand that withereth not. If ye ſeeke *reſt*, let it be in *His holy hill*; if *glory*, *Gloria in excelſis*, where CHRIST is already; *Set*, ſo at *reſt*; at the *right hand*, ſo in *glory*; at *Gods right hand*, and ſo, in both, *for ever*. There they be, there *ſeeke*, there *ſet your minds*.

Pſalm 15. 1
Luke 2. 14.

To withdraw our ſelves, to ſequeſter our *mindes* from things here below, to thinke of Him, and of the place where now He is, and the *things*, that will bring us thither.

The *application to the time.*

It is a prerogative, that a *Chriſtian* hath: to make it *Eaſter*, any day in the yeare, by doing theſe duties on it. They come no day amiſſe. But, no day ſo fit, as this day, the very *day of his riſing*. Then, of very congruity; we to *riſe* alſo. For, no reaſon in the world, if He *riſe*, that we ſhould *lie ſtill*. Nor is it good for us, that He ſhould *riſe*, without us, and leave us behind in the *grave* of our *ſins* ſtill. But, when, He, then we too.

Riſing is not ſo proper to the day, but the two *ſignes*, or two *duties* (call them which ye will) are as proper. For, this day was (indeed) a day of *ſeeking*. *I know whom you ſeeke, yee ſeeke Ieſus that was crucified* (ſaith one *Angell*:) *Why ſeeke yee the living among the dead* (ſaith another?) To *riſe*, when He *roſe*; to *ſeeke* Him, when He was *ſought*. This day, He was *ſought* by *men*, *ſought* by *women*. *Women*, the *three Maries*; *Men*, the two *Apoſtles*. The *Women*, at *charges*; the *Apoſtles* at *paines*. *Early*, by the one, *earneſtly*, by the other. So, there was *ſeeking* of all hands.

Mar. 16. 6.
Luk. 24. 6

And they which *ſought* not, went to *Emmaus*, yet they *ſet their minds* on Him; had Him *in minde*, were talking of Him by the way. So that, theſe doe very fitly come into the *Agendum* of this *day*. Thus to *ſeeke*, and *ſet* our minds. At leaſt, not to loſe Him quite, that day, we ſhould *ſeeke* Him; nor have our *minds* fartheſt from Him, that day, they ſhould be moſt upon Him.

Luke 24. 13

The

The *Church*, by her *Office*, or *Agendum*, doth her part, to help us herein, all ſhee may. The things, we are willed to *ſeeke*, ſhe ſets before us; the bleſſed *Myſteries*. For, theſe are *from above*: the *bread that came downe from heaven*; the *blood* that hath been carried *into the holy place*. And I adde, *ubi* CHRISTUS: For, *ubi Corpus, ubi ſanguis*, CHRISTI, *ibi* CHRISTUS, I am ſure. And truly, here, if there be an *ubi* CHRISTUS, there it is. On earth, we are never ſo neere Him, nor He us, as then and there. There, *in efficaciâ*; and, when all is done, *efficacie*, that is it, muſt do us good; muſt raiſe us here, and raiſe us at the laſt day, to the *right hand*: and the locall *ubi*, without it, of no value. To the Sacrament. Ioh. 6 50. Heb. 9. 12.

He was found in the *breaking of bread*: that *bread* She breaketh, that there we may *finde* Him. He was *found* by them, that had their *mindes* on Him: To that end, She will call to us, *Surſum corda, lift up your hearts*: which when we heare, it is but this Text iterated, *Set your minds*, have your *hearts*, where CHRIST is. We anſwer, *We lift them up*; and ſo (I truſt) we doe; but (I feare) we let them fall too ſoone againe. Luc. 24. 30. 35.

Therefore, (as before, ſo after) when we heare, *Thou that ſitteſt at the right hand of the Father*; and when againe, *Glory to God on high*, all is but to have this. But eſpecially, where we may *Sentire* and *Sapere quæ ſurſum*, and *guſtare donum cœleſte*, *taſt* of the *heavenly gift* (as in another place he ſpeaketh:) *ſee* in the *breaking*, and *taſt in the receiving*, *how gracious* He was and is; was, in *ſuffering* for us; is, in *riſing* againe for us too, and regenerating us thereby to a lively hope. And gracious, in offering to us, the meanes (by His *Myſteries* and grace with them) as will *raiſe* us alſo and *ſet our mindes* where true *reſt*, and *glory* are to be ſeene. Heb. 6. 4.

That ſo, at this laſt and great *Eaſter*, of all (the *Reſurrection-day*) what we now *ſeeke*, we may then *finde*; where we now *ſet our mindes*, our bodies may then be ſet; what we now but *taſt*, we may then have the *full fruition* of: Even of His *glorious God-head*, in *reſt*, and *glory*, *joy*, and *bliſſe*, never to have an end.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

On the *XXIV.* of *Aprill*, *A.D.* MDCXIV.
being *EASTER-DAY.*

PHIL. Chap. II.

Verſ. 8. *He humbled Himſelfe, made obedient, unto death, even the death of the Croſſe.*

9. *For this cauſe, hath* GOD *alſo highly exalted Him; and given Him a Name, above every name.*

10. *That at the Name of* JESUS, *every knee ſhould bow, of thoſe in Heaven, and in earth, and under the earth.*

11 *And that every Tongue ſhould confeſſe, that* IESUS CHRIST *is the* LORD, *to the glory of* GOD *the Father.*

FOR *this cauſe*, GOD *hath exalted Him* (ſaith the Text:) *Him* (that is) CHRIST. And, *for this cauſe* are we now here, to celebrate this *exalting*. Of which His *exalting*, this is the firſt day: and the Act of this day, the firſt ſtep of it: even, *His riſing againe from the dead. Hæc eſt clarificatio Domini noſtri* JESU CHRISTI, *quæ ab Ejus reſurrectione ſumpſit exordium* (ſaith S. *Auguſtine* upon this place:) This now, is the glorifying of our *Lord* JESUS CHRIST, which tooke His beginning, at His glorious reſurrection. *The Summe.*

Thus, is the ſumme and ſubſtance of this Text, ſet down by that learned Father. By Him alſo, is it likewiſe divided to our hands: Into *Humilitas Claritatis meritum;* *The Diviſion*

I and, *Ciaritas humilitatis præmium.* Humilitie, the merit of glory (in the firſt verſe of the foure.) And glorie, the reward of humilitie (in the other three.) Which two, here and ever, are ſo faſt linked together, as, there is no parting them. I cannot, but touch; and I will, but touch the Merit (in the firſt verſe:) It properly pertaines, to another day. And ſo, come to *Opus diei*,

II The matter of this daies exultation, is called here, *His exaltation.*

And is, of two ſorts. By GOD (in the ninth verſe:) And by us (in the two laſt.)

1 By GOD; And that, is double: *Of His Perſon: Of His Name.* Two *Super's*, either, one. *Super-exaltavit Ipſum*, His Perſon; there is one (in the forepart of the ninth verſe.) And *Nomen ſuper omne nomen*, His name; there is the other (in the latter part of it.) And this is GODS.

2 Then commeth ours. For GOD exalting it Himſelfe; He will have us to doe the like. And not to doe it inwardly alone: but even outwardly to acknowledge it for ſuch: And ſets downe preciſely this acknowledgement, how, He will have it made a by us. Namely, two waies: By the *Knee*, by the *Tongue*. The *Knee, to bow to it* (*verſe* 10.) The *Tongue, to confeſſe it* (*Verſe* 11.) And both theſe, to be generall; *Every Knee, every Tongue*. And not in groſſe, but deduced into three ſeverall rankes: *All in Heaven, All in earth, All under the earth*: which comprehends all (indeed) and b c leaves none out. This acknowledgement, thus, but only inſinuated by the *Knee*, is by the *Tongue* more plainly expreſſed: And this it is, That JESUS CHRIST, is d *the* LORD, LORD of all thoſe three. This, to be done, and ſo done, as it redound all, *to the glory of God the Father.*

But then laſt, take the Uſe with us: that, ſince in Him, His *humiliavit ſe-ipſum*, ends in *Super-exaltavit Deus*; His *humbling Himſelfe*, in GODS *Exalting*; That *the ſame minde be in us*; Verſe 5. And the ſame end ſhall come to us. As His end was, ſo ours ſhall be, *in the glory of God the Father.*

Propter quod, For this cauſe.

I WE touch firſt upon this word. It is the *Axis* and *Cardo*, the very point, whereupon the whole Text turneth.

Verſe 8. First, *Propter*; A cauſe there is. So GOD *exalts* ever, *for a cauſe*. Here,

1 on earth, otherwhile, there is an *Exaltavit*, without a *Propter quod*. Some, as *Sobna*, *Haman*, *Sanballat*, ſometimes *exalted*; no man knowes, wherefore. With GOD, there goeth ever; with men, there ſhould goe, a *Propter quod*, before *Exaltavit*.

Propter. Eſay 22. 15. Eſt. 3. 1. Nehem. 4. 1.

2 *For a cauſe*: for what? *for this cauſe*. And this now, caſts us back to the former verſe, where it is ſet downe, *Humiliavit*: There it is, for *His Humilitie*.

Propter quod. *Humiliavit.*

Now, of all cauſes, not for that: if we goe by this world, which (as the Proverbe is) was made for the preſumptuous. Not for that vertue of all others. A vertue (before CHRIST thus graced it) ſo out of requeſt, as the *Philoſophers* (look into their *Ethickes*) you ſhall not ſo much as finde the name of *humilitie*, in the leſt of all their vertues. Well, this caſt vertue, of no reckoning, is here made the *Propter quod*, of CHRISTS *exalting*. As, *Reſpexit humilitatem*, the ground, of His Mothers *Magnificat*. And He, that, by Him *brought light out of darkneſſe*, at the firſt: will

Luke 1. 48. by Him, bring glory out of *humilitie* at laſt, Or this booke deceiveth us. With GOD, it ſhall have the place of a *Propter quod*; how poore account ſoever, we make

2 Cor. 4. 6. of it here.

But, this *Quod*, is a Collective, there be in it more points than one. I will but

1 *Ipſe.* point at them.

Hu-

Humiliavit ipſe, He humbled. (*He*) which many times is idle, but here, a circumſtance of great weight. *He:* ſo great a Perſon; *being in the forme of* GOD, *and without any diſparagement at all, equall to* GOD (as he tels us a verſe before) *He humbled.* Verſe 6.
Vbi, Majeſtatem præmiſit; ut humilitatem illuſtraret: That diſcourſe of His High Majeſty, was but to ſet out, to give a luſtre to His *humility*. For, for one of meane eſtate, to be *humble*, is no great praiſe: It were a fault, if he were not. But, *In alto nihil altum ſapere:* For a King (as *David*) to ſay, *I will yet be more humble:* for the King of Kings, for Him, to ſhew this great *humility*; that is a *propter quod* indeed. *Humiliavit ipſe.* 2 Sam. 6. 22.

Then ſecondly, that *Humiliavit Ipſe ſe. Ipſe ſe*, and not *alius ipſum*; that He was not brought to it by any other, but of His owne accord, *He humbled Himſelfe*. There is a difference betweene *humilis*, and *humiliatus*. One may be humbled; and yet not *humble*. *Pharao* was humbled, brought down, by his ten plagues. *Simeon* of *Cyrene, angariatus, to humble* his neck under the Croſſe. This was, *alius ipſos*. But *Ipſe ſe*, is the true *humility*. For then, it is *laudabili voluntate*, not *miſerabili neceſsitate:* of a willing minde; and that is, commendable; not of force and conſtraint; for that, is miſerable. *For this cauſe*, that *He humbled Himſelfe*. 2. *Se.* Exod. 10. 16. Matth. 27. 32.

And thirdly, *humiliavit ipſe ſe* (*Obediens.*) It was not *Abſaloms humility*, in ſhew and complement; and his heart full of pride, diſobedience, yea rebellion. (And yet it is a glory for *humility*, that even proud men take a pride, to ſhrowd themſelves in her mantle: that pride weares *humilities* livery.) But it is not *humble courteſie*, but *humble Obedience*, that is the *Propter quod*. Till it come to that, many beare themſelves in tearmes and ſhew, low, *ad humum*, even touch the ground. But come once thither, to *obedience*; then, give lawes they muſt, but obey none, make others obedient (and ye will) but not *factus obediens*, not made themſelves ſo. CHRIST was *ſo made*. And for *this cauſe*. 3. *Obediens.* 2 Sam. 15. 5.

And ſomething ſtrange it is, why *Humiliavit ipſe ſe Obediens*, would not ſerve and no more; but (*factus*) muſt be added. Somewhat there was, in that. An *Obedience* there is, that commeth from the *dictamen* of naturall reaſon: in ſome things we ſo obey; we will do it, becauſe our reaſon ſo moveth us. That is, *Obediens natus*. But, ſome other there be, wherein there is no other reaſon, to lead us to doe it, but onely this, that it is injoyned us by a lawfull *Superiour*, and therefore we doe it, and for no other cauſe. This is *Obediens factus*; and that in true proper termes, is the right *obedience* indeed. All looke to the former; and very few obey thus. But even ſo *obeyed* CHRIST, *& erat ſubditus illis*. And for *this cauſe* then, that He was *factus Obediens*. 4. *Factus.* Luke 2. 51.

And *Obediens factus:* (*uſque*) is a fifth. For the very ſize, the extent of our *obedience* is a matter conſiderable. For if we come to any, it is *Agrippa's, In modico*, in ſome petty ſmall matter. Or *Sauls*, in the *refuſe of the ſpoiles* little worth. And, that *obedience* is little worth, that is ſo ſhrunk up. The drawing out, the *uſq;* of it, is all in all. How farre *obedient?* untill what? *Vſque quò?* Which very Extent, or *uſque*, is many times as much worth as the *Obedience* it ſelfe. This alſo will come into the *Propter quod*. 5. *Vſque.* Acts 26. 28. 1 Sam. 15. 9.

Now many *Vſque's* there be, in this, of His. 1. *Vſque naturam hominis*, Thither. His very humanity had beene *humility* enough. 2. *Vſque formam Servi*, is more: How? *Even to waſh the feet of thy ſervants* (ſaid *Abigail*, and tooke her ſelfe to be very *humble* in ſo ſaying) Thither He came too. Verſe 7. 1 Sam. 25. 41. Iohn 13. 5.

What ſay ye to *uſque mortem* (the ſixth point?) *Mortem?* that will ſtagger the beſt of us. We love *Obedience* in a whole skin: *Vſque* any thing, rather than that. And (to ſay troth) no reaſon in the world, *Obedience* ſhould come to that. *Death is the wages of ſinne*, of diſobedience. *Factus obediens?* What, and *factus reus* too? Obedient, and yet put to death? Heaven and earth ſhould ring of it, if the caſe were ours. Well, even thither came His *obedience: Et, ne perderet obedientiam, perdidit vitam.* And rather than to loſe His *obedience*, loſt His life. This is indeed, a great *Propter quod*. 6. *Mortem.* Iob 2. 4. Rom. 6. 23.

5 Mortem autem Crucis.

Enough now: For, death is *ultima linea* (we ſay.) Nay, there is yet an *Autem* more behinde, to make it up full ſeven. For, One death is worſe than another. And His, was *Mortem autem*, the worſt death of all: the death of malefactors: and of the worſt ſort of malefactors, *Mortem Crucis*.

Nay; if He muſt die, let him die, an honeſt, a faire death. Not ſo: nay *Morte*
Chap. 2. 20. *turpiſſimâ* (ſaid they of it, that put Him to it) the foulеſt death of all other: *uſque mortem, mortem autem Crucis*.

Died, and, ſo died. Ever the (*So*) the manner is more than the thing it ſelfe, in
Luke 2. 7. all of CHRIST. To be borne (*So*) to be borne, *uſque preſepe*, to the *Cratch*: To die, nay (*So*) to die, *uſque Crucem*, to the *Croſſe*. *Vſque naturam hominis*; *uſque formam ſervi*; *uſque mortem malefici*. 1. So great a Perſon: 2. Thus to *humble*: 3. *Humble* His *owne ſelfe*: 4. To be *obedient*: 5. To be *made obedient*: 6. *Obedient* with an *uſque*, ſo farre: 7. So farre, as to *death*: 8. And to a *death*, *ſo opprobrious*: Theſe extenſives, and Intenſives put together, will (I truſt) make up a perfect *Propter quod*. And this, for *humilitas claritatis meritum* (in the firſt verſe.)

II. Now, for *Claritas humilitatis præmium* (in the reſt.) And, will ye obſerve
Verſe 9. how they anſwer one another? For *humiliavit* there, here is *exaltavit*: For *Ipſe* there; DEUS, GOD here: For *Ipſe ſe*, DEUS *ipſum*. *He humbled himſelfe*; GOD, *exalted Him*. For *humiliavit uſque*, there: here is *exaltavit ſuper*. For, *factus obediens* there; here *factus dominus*. For *mortem Crucis*, the death of the Croſſe there: here, is the *glory of* GOD *the Father*.

Super-exaltavit Ipſum.

This *exalting*, we reduced to two: [1] *Of His Perſon*; [2] *Of His Name*. Of His *Perſon*, in *ſuper-exaltavit Ipſum*: Of His *Name* (in the reſt of the verſe.)

To begin with His perſonall *exaltation*. *Super-exaltavit*, is a de-compound. There is, *Ex* and *Super* (both) in it. His *exalting* hath an *Ex*, whence or out of what: His *exalting* hath a *ſuper*, whither or whereunto.

Ex.

Ex, from whence? from the two very laſt words, *Mortem Crucis*. His raiſing to life oppoſed to *Mortem*, the ſorrowes of *death*. The giving of His *Name*; to *Crucis*, the ſhame of the *Croſſe*. This dayes (*Ex*) was from *death*. His *humiliavit* had beene *ad humum*, to the ground: Nay further, into the ground: Nay further yet,
Ephel. 4. 9. εἰς τὰ κατώτερα, into the very loweſt parts of it. His *exaltavit* then was from thence, from
Pſal. 9. 13. 49. 15. *death*: and not *the gates of death* (then, He was not in:) nor *the jawes of death* (then,
Prov. 7. 27. He was not quite downe:) out from *inferiora*, and *interiora*, the lowermoſt, and in-
Matth. 28. 2. nermoſt roomes of *death*. From under the *Stone*; thence: from the *Dungeon*, with
a Gen. 40. 15. [a] *Ioſeph*; From the *bottome of the Den*, with [b] *Daniel*; From the *belly of the Whale*,
b Dan. 6. 23. with [c] *Ionas*: (All three, Types of Him.) There is His *Ex*.
c Ionas 2. 10.

Super.

Now then, whither? From *Death*, to life: From *ſhame*, to glory: From a *death* of *ſhame*, to a life of glory. From the *forme of a ſervant*, in *factus obediens*; to the dignity of a Soveraigne, in *factus Dominus*.

But will ye mark againe? For, *Non ſicut delictum, ſic donum* (ſaith He, elſwhere)
Rom. 5. 15. So here, not as His *humbling*, *ſo was* His *exalting*: but more. That, of His *humbling*, was diſpatched in one verſe. This, of His *exalting*, hath no leſſe than three. So the amends is large, three to one.

But, that is not it I meane: but this: *Super* is not thither only, but above and be-
Iohn 11. 44. yond it. From *death* to life: Nay, *Super*; more than ſo: Not to *Lazarus* life, to die
againe, but to life immortall: *ut vitam habeat, & abundantius habeat*: That *abundan-*
Iohn 10. 10. *tius* is immortality. From ſhame to *glory*: onely that? Nay, *Super*, *to the glory of*
1 Pet. 1. 4. *the Father* (that is) *glory, that ſhall never fade*, as all here ſhall. So downeward, it was but *uſque*, had his ſtint, ſo farre, and no farther: upward now, it is, *Super*, no ſtint, but higher and higher ſtill.

Levit. 23. 10. This day is the *feaſt of the firſt fruits*. On it, He had no more, but the firſt fruits of
Iohn 2. 10. His *exalting*. He was *exalted*, but with *Iona's exaltation* onely, from the lower parts,
2 Reg. 2. 11. to the upper parts of the earth. But we ſhall follow Him higher, to the *exaltation* of

Elias.

Elias, Super, above the clouds: Nay, *Super,* above the Starres, above *the Heavens, and the heavens of the heavens:* till we have brought Him, from *de profundis,* to *in excelsis*; from the loweſt parts of the earth, to the higheſt place in Heaven, even to *the right hand of* GOD. And higher, we cannot goe.

Will ye obſerve yet once more, a kinde of *Omen* or preſage, of both theſe *exaltings*; and that, at the very time of *His Humiliation?* For, even that His *humiliation* was acted, after the manner of an *exalting* (though in a meere mockery.) For, to all their diſgraces, they added this, of ſcorne: They lift Him up, upon His croſſe, for all the world as the *Philiſtines,* did *Samſon*; ſet Him aloft, *betweene the two pillars,* to make ſport at Him. This was His *exaltation.* And they gave Him a *Name* too, *Pilates* title over His head; And *bowed* their *knees*; and cried, *Ave Rex* (a kinde of *Confeſſion.*) Iudic. 16. 25. Mar. 15 16. 19. 18.

This, as they performed it, was *grande ludibrium*; but as GOD turneth it, it was *grande myſterium.* For, to earneſt, GOD turneth both. A kinde of ſtrife, there ſeemed to be: the lower they, the higher GOD: the more odious they ſought to make Him; the more glorious GOD: He *exalted* His *Perſon,* in ſtead of the Croſſe, to His owne high throne of Majeſty. And inſtead of *Pilates* title, gave Him a Title of true honour, above all the Titles in the world.

And this, for *Super-exaltavit ipſum:* And ſo, I paſſe from *the exalting* of His *Perſon* (the amends for *Mortem.*) And come to the *exalting* of His *Name,* the amends for *Crucis,* (in the latter part of the ſame verſe.)

He gave Him a Name. For, without *a Name,* what is *exalting?* What is His *Nativity* without an *Epiphanie?* For, to thoſe two, may theſe two here well be compared. His *Reſurrection* is a very *Nativity.* To it doth S. *Paul* apply the verſe of the *Pſalme, Hodie genui te, Acts* 13. And this *Name giving,* is as the *Epiphanie*; to make it apparent and knowne to the world. And indeed, why are things *exalted* or *lift* up, but that they may be in view, and notice taken of them? So that, they which be *exalted,* ſeem not ſo to be, till their ſo being be made publike, and, there go a *Name* of it abroad in the world. *Dedit Ei Nomen.* Acts 13. 33.

And ſure, when men are ſo high, as higher they cannot be (as Kings) there is no other way to *exalt them,* left us, but this; to ſpread abroad, to dilate their *names.* Which every noble generous ſpirit had rather have, than any dignity; though never ſo high. For, being in their dignities, how farre will they venture; even to jeopard dignity, life and all: and all, but to leave a glorious *Name* behinde them? That, To *give a Name,* is even to *exalt* His very *exaltation* it ſelfe; and to make him, that is at the higheſt, higher yet.

A Name He gave Him: what *Name?* not (*inter*) among the famous names on earth; but (*Super omne nomen*) above them all. Here is, *Super* upon *Super:* another *Super* to His *Name,* no leſſe than His *Perſon.* That, above all *perſons*; and this, above all *names* whatſoever. And now, by this time, His *exaltation* is complete, and not one (*Super*) to be added more. *Super omne Nomen.*

This *Name,* is named in the verſe, and it is the *Name* of JESUS. Of the *giving* firſt, And then of the *Super,* of it.

Of the *giving,* three doubts ariſe: 1. How *given* Him, and others had it alſo? 2. How *given* now, and He had it before, even in the womb of his Mother? 3. How *given* Him of grace, and yet He deſerved it? *Propter quod.* *Dedit Ei.*

How is this *Name* ſaid to be *given* Him, (as ſome ſpeciall dignity) and others had it beſide, and before Him? *Ieſus* the Worthy, the ſonne of *Nun: Ieſus* the high-Prieſt, the ſonne of *Ioſedek* (to ſay nothing of *Ieſus,* the ſonne of *Sirach.*) They had it (it is true) but not *given* them by GOD, as He, by *the mouth of the Angell,* GODS deputy. But they, by men, had men to their God-fathers, As now, we have a Sect or Society of *Ieſus:* but they *gave* themſelves the *Name:* GOD never *gave* it them. He *gave* it here, for *humiliavit,* a vertue they little regard: For he that doth but ſmell of it, is *eo ipſo,* not meet to be of that Company. Other manner ſpirits, they

1 Others had it. Heb. 4. 8. Agg. 1. 1. Matt. 1. 21.

I have

Ser. at Christm. 1610.

I have before this, told you, of foure maine differences, betweene this *Iesus*, and all others. This one now, shall serve for all. All those *Iesus*, and every one of them,

Luc.8.25. had need of, and were glad, to *lay hold of the skirts* of this *Iesus*, to be saved by Him: otherwise, they had beene falsely so called; lost men all. And so, will be willing, to resigne this *Name* to Him; that He, may beare it (at least) with a maine difference from them all.

Dedit Ei. 2 He had it *before.*

But what tell ye us of it, now, after the *Resurrection?* doe not we know it was *given* Him, being yet in the wombe? It was so, but by a kinde of anticipation. For, it never had the perfect verifying, the full Christendome (as they say) till this day. Not yet full three daies since, they upbraided Him with it: JESUS, a SAVIOUR,

Mat.27 42. A wise SAVIOUR, and *cannot save Himselfe!* For, He seemed to perish then, to lose

Iohn 10.18. His life, in their sight: but, now, this day *taking it againe*, He shewed, He did but *lay it downe*, He lost it not: He was now JESUS indeed, able to save Himselfe: and a-

Heb.5.9. ble *to save all those, that trust in Him with their salvation.* So; it was never in kinde till now: but now, it was.

Dedit Ei. 3 He did *merit* it.

But, if He *gave* it Him, and ἐχαρίσατο, gave it Him, of grace: where is the merit then, the *Propter quod* we spake of, what is become of that? Safe enough, for all this.

1 Cor.7.9. That, which is otherwise due, it may be so cheerfully parted with, as if it were a frank and free gift indeed. The Apostle elsewhere, hath taught us to joyne *debita* and *benevolentia*, in one: They will stand together well enough.

In many things, we suffer slander by the Church of *Rome*: In this among many; as if we pinched at CHRIST'S merit, and were loth, He should be allowed Himselfe to merit ought, because of this ἐχαρίσατο that soundeth all upon grace. Wherein, it is well knowne, take the most that can be made of it, and we say no other thing, than do their own Schoolemen. It is not *gratia adoptionis*, this; the grace of adoption (as in us) that is, here spoken of: It is *gratia unionis*, the grace of union. And that grace CHRIST had. For, seeing, in the humanity of CHRIST, there was not, there could not be, any possibility of merit, to deserve the uniting it selfe, or the being assumed into the God-head: To be so assumed, and so united, was that grace, we terme, the grace of union. Other grace, we know none in CHRIST. But being once so united, there was in Him, to deserve, and deserve againe, and that amply. *Propter quod*, might then be truly said of Him, every way.

Super omne. Above all names.

This, for the *giving*. But now, how is this *Name*, said to be *above all names?* what, above the *Name of* GOD? We may say, with the *Apostle, When he saith,* GOD *did give it Him, it is manifest, He is excepted, that did give it Him.* But we need not so say,

1 Cor.15.27. For, this is one of GODS owne *Names. I am* (saith He) *and beside me, there is no* SAVIOUR.

Esay 43.11. How is it then *given* Him? *Accepit ut homo, quod habebat ut Deus.* What, as GOD, He had, as Man, He received: with His nature, His *Name*; and the chiefe of all His *Names*, the *Name* of a SAVIOUR. For, *Above all*, it is: *Above all*, to Him: *Above all*, to us.

Above all to Him.

To Him: for though many Titles of the Deitie, sound, and seeme, to be more glorious; Yet he esteemes them all, not like this: Why? For no other reason, but that, they had not, *nos homines*, and *nostram Salutem*, in them. No *Name* He sets by, like that, wherein, with His *glory*, is joyned, our *safety*. And this, of all, He made choice of (as, to Him, *above all*) that we might accordingly esteeme of Him, that esteems it *above all*, only for our sakes.

Above all to us. Acts 4.12.

But howsoever, to Him: To us sure, *above all.* For no *Name*, doe we hold by, *No Name under Heaven, given us, whereby we may be saved, but it.* To us more worth it is, than all: yea (I may say) than the very name of GOD. For, GOD *in Him reconcileth the world*;

2 Cor.5.19. without Him, is enemy to it, and to us: So, with this *Name*, there is comfort in the *Name* of GOD: without it, none at all. The *Name* (sure) which we have use of *above all*. For it is the *Name*, which in the depth of all our distresse, by sinne or by misery, we even adjure Him by, *ut rem nominis impleat*, that he make good

His

His owne *Name*; ſhew, He beares it not for nought, and ſo, *ſave us*: That, He would never ſo remember our wretched ſinnes, as that thereby to forget His owne bleſſed *Name*: That *Name* ſpecially, which He of all other moſt eſteemeth: and ſo, of all other will leaſt forget. *To Him* then, and to *us* both; it is *Nomen ſuper omne nomen*. And, ſo let it be, even *Suprema lex, ſalus*; and *ſupremum nomen, Ieſus*. To ſave, the higheſt law: And the *Name* of a *Saviour*, the higheſt *Name*. Let it ſo be, let it ever ſtand Higheſt, and let no *name* whatſoever, get *above it*. And ſo, I come to the tenth verſe.

That at the Name of Jeſus, &c. Verſe 10.

To *give* Him ſuch a *Name*, is one gift: To *give* Him, that for ſuch an one, it ſhould be reputed and taken, is another; For, *given* it may be, on His part; and not acknowledged on ours. So that, this is a new degree. *At the Name of* IESVS.

That GOD, though He have ſo *exalted* it, yet reckons it not *exalted*, unleſſe wee doe our parts alſo, unleſſe our *exaltation* come too. At which words, comes in our dutie: The part, that concernes us. Thus to eſteeme it *Super omne nomen, above all*: And in ſigne we ſo do, to declare as much. And therein, He leaves us not to our ſelvs, but preſcribes the very manner of our declaration, how He will have it: Namely, theſe two waies: *The knee to bow to it; the tongue to confeſſe it*.

Now, theſe are outward acts, both. So then: firſt we are to ſet downe this for a ground; that the *exalting* of the ſoule within, is not enough. More is required by Him: more to be performed by us. He will not have the inward parts only, and it skils not for the outward members, though we favour our *Knees*, and locke up our lips. No: Mentall devotion will not ſerve: He will have, both corporall and vocall, to expreſſe it by. *Knee* and *Tongue*.

Our body is to afford her part, to His *glory*: And the parts of our body: And namely, theſe two, the *Knee*, and the *Tongue*. Not only the upper parts, the *Tongue* in our head: but even the nether alſo, the *Knee*, in our legge. The words be plaine, I ſee not how we can avoid them.

For the *Knee*, two things: 1. He would have it *bow*. 2. He would have it *bow* to His *Name*. *Bow*, firſt: For, what better way, or more proper, than by our *humilitie* to *exalt* Him, who for His *humilitie* was *exalted*? Or what may more fit, to expreſſe our *humilitie* by, than by this ſigne of humbleneſſe? For a ſpeciall way it is of *exalting*, or making a thing high, by falling downe, and making our ſelves low before it. Then ſecondly, That GOD careth for our *knees*: will be ſerved with them. Negatively; He will not have them [a] *bow to Baal*. Poſitively; He will have them *bow* to Himſelfe. Will yee believe Him, if He binde it with an oath? *I have ſworne* (ſaith He) *by my ſelfe that every knee ſhall bow to me, Eſay* 45. 23. And will yee make GOD forſworne? And it cannot be ſaid, this is old Teſtament: For even in the New, *Rom.* 14. 11. theſe very words are applyed to CHRIST, as meant to be fulfilled in, and to Him. *Knee bow* 1 2

But, this here in the Text, is more ſtrong: that, It is aſſigned Him (this honour) as a part of His reward, for *Mortem Crucis*. And ſhall we rob Him, or take from Him the reward of His Paſſion.

We begin our *Liturgie* every day, with the [b] *Pſalme*: (and we had it from the Primitive Church, they did begin theirs with the ſame.) Wherein we invite our ſelves to it: *Come, let us worſhip, and fall downe, and kneele before the Lord our maker*. Shall we ever ſay it, and never do it? Is not this to mock GOD?

* They in the Scripture, They in the * Primitive Church, did ſo, did *bow*. And verily he will not have us worſhip Him like *Elephants*, as if we had no joynts in our

[a] 1 Reg. 19. 18
[b] Pſal 95 61.
* *Flexis genibus*
Omnes Reges.
David Pſal.
95 6. *Salomon*,
2 King 8. 58.
Ezechias
2 Chro 29 30.
Prophet Daniel
Dan. 6. 10.
Eſdras. Eſ. 9.
5. *Mica.*
Mica 6 6.
Chriſtus ipſe
Luc. 22. 41.
Apoſtoli.
Petrus, Act 9. 4
Paulus. Eph. 3.
14. *Iacobus.*

Hegeſio 5. lib. apud Hiero. Stephanus, Act 7. 60. *Eccleſia idque, Ipſa Pentecoſte* Act. 20. 36. 21. 5. * *Euſeb. hiſt. l. 5. c. 5 Tertul. contra Marc. lib. 3. cap. 18. & De corona Mil. cap. 3. Athanaſ. in vita Anton. fere in fine. Babi. apud Oecum. Nazian. Orat. 2. de filio, Sive 36. Hieron. in Epheſ. 3. & in loc. Aug. de cura pro mort. gerend. c. 5. Theoph. Alex. ep. Paſc. 2. Cæſar. Arel. Hom. 34*

Knees

Knees; He will have more honour of men, than of the pillars in the Church. He will have us *bow the knees*: And let us *bow* them in GODS Name.

Bow to His Name.

To *bow the Knee*, And to His *Name*, to *bow it*. For, this is another prerogative. He is *exalted*, to whose *Person Knees doe bow*: but He, to whose *Name* only, much more. But the cause, is here otherwise. For, His *Person* is *taken up out of our sights*: all we can *doe*, *will not reach unto it*. But, His *Name*, he hath left behinde to us, that wee may shew by our reverence and respect to it, how much we esteeme Him; how true the Psalme shall be, *Holy and reverend is His Name*.

Acts 1.9.
Psal.16.2.
Psal.111.9.

But if we have much adoe, to get it *bow* at all: much more shall we have, to get it done to His *Name*. 1. There be, that do it not.

2. What speake I of not doing it? There be, that, not only forbeare to doe it themselves, but put themselves, to an evill occupation, to find faults where none is, and cast scruples into mens minds, by no meanes to doe it.

3. Not to doe it at His *Name*? Nay, at the holy Mysteries themselves, not to do it: Where, His *Name* is (I am sure) and more than His *Name*, even the body and blood of our LORD JESUS CHRIST: And those, not without His soule: Nor that, without His Deitie: Nor all these, without inestimable high benefits of grace, attending on them. And yet they, that would be glad and faine, a Pardon for this life, or some other Patent, with all *humilitie* to receive upon their *knees*: This, so great, so high, so heavenly a Gift, they straine, and make dangerous, to *bow their Knees* to receive it: as if it were scarce worth so much. But, it hath ever beene the manner in CHRISTS Church, whether we * offer to Him, * or receive ought offered from Him, in this wise to doe it.

* Mat.2.11.
* *Chrys. hom.ad Pop.Antioc.*61. *Ambr. in* Psal. 118.*bis.& lib.* 3.*cap.*12. *De Spir.S. Aug. Epist.*120. *cap.*27.

But, to keepe us to the *Name*: This is sure, the words themselves are so plaine, as they are able to convince any mans conscience: And there is no Writer (not of the Ancient) on this place, that I can find * (save he, that turned all into Allegories) but literally understands it, and likes well enough we should actually performe it.

* *Amb. Hexam. lib.*6.*cap.*9. *Hicro. in Esa.* 45.*ver.*23. *Cyril. in Esa.To.* 4.*orat.*3.

Yet will ye see, what subtilties are taken up, to shift this duty?

1

All *Knees* are called for, and all have not *Knees*. Here are three rankes reckoned: and two of them have none. What is that to us? we have: To us, it is properly spoken, and we to look to it. And if this were ought, that the spirits in Heaven and Hell have no bodies, and so no *Knees*: Why, they have no *Tongues* neither properly, and then by the same rule, take away *confessing* too, and so doe neither.

But the *Apostle*, that in another place, gives the Angels *tongues* (*with the tongues of Men and Angels*,) might aswell in this place, give them *Knees*: they have one, as much as the other And in both places *humanum dicit*, he speakes to us, *after the manner of men*: that we by our owne language, might conceive, what they doe. For, sure it is, the spirits of both kindes, as they doe yeeld reverence, so they have their waies, and meanes, to expresse it, by somewhat, ἀνάλογον to the *Knee*. They doe it, their way: we to doe it, ours. And this is ours: let us look to our own then, and not busie our braines about theirs. But for us, and for our sakes they are divers times expressed in the *Revelation*, even doing thus, *falling downe* before Him.

1 Cor.13.1.
Rom.6.19.
Rev.4.10. 5.8.14.7.11.

2

The Name of IESVS.

Secondly, why to this *Name*, more than to the *Name* of CHRIST? There want not reasons why.

CHRIST is not, cannot be, the *Name* of GOD: GOD cannot be anointed. But, JESUS is the *Name* of GOD, and the chiefe *Name* of GOD (as wee have heard.)

The name CHRIST, is communicated, by Him to others, namely to Princes: So is not JESUS: that is proper. *Ego sum, & praeter me non est alius*. And ever that which is proper, is above that which is holden in common.

Esa. 43.11.

CHRIST is anointed, to what end? to be our Saviour. That is the end then. And ever, the end is above the meanes: ever the name of health, above the name of any medicine.

But

But, when we finde expreſly in the verſe, *this Name is exalted above all names*, and this act, limited to it, in direct words; and ſo, this *Name* above them, in this very peculiar: Why ſeek we any further?

Thirdly, What? to the two ſyllables, or to the ſound of them? What needs this? Who ſpeakes of ſound or ſyllables? The Text ſaith, do it to the *Name*. The *name* is not the ſound, but the ſenſe. The caution is eaſie then, do it to the ſenſe; have minde on Him, that is named, and doe *His Name* the honour, and ſpare not. 3

Fourthly, But it cannot be denied, but there hath ſuperſtition beene uſed in it. Suppoſe there hath. And almoſt, in what not? In hearing of Sermons now, is there not ſuperſtition in a great many? What ſhall we do then? Lay them downe? Abandon hearing as we do *Kneeling*? I trow, not; but remove the ſuperſtition, and retaine them ſtill; doe but even ſo here, and all is at an end. 4

Indeed, if it were a taken-up-worſhip, or ſome humane injunction; it might perhaps, be drawne within the caſe of the *brazen Serpent*. But being thus directly ſet downe by GOD Himſelfe; in us, there may be ſuperſtition; in it, there can be none. And, if it be in us, we are to mend our ſelves, but not to ſtirre the act, which is of GODS owne preſcribing. It was never heard in Divinity, that ever ſuperſtition could aboliſh a duty of the Text. 2 Reg. 18.4.

That we ſet our ſelves to drive away ſuperſtition, it is well: But it will be well too, that we ſo drive it away, as we drive not all reverent regard and decency away with it alſo. And are we not well toward it? we have driven it from our head: for we keep on, of all hands: And from our *Knees*; for, *Kneele* we may not: we uſe not (I am ſure.) Sure, heed would be taken, that by taking heed we prove not ſuperſtitious, we ſlip not into the other extreme, before we be aware: Which, of the two extremes, Religion worſe indureth; as more oppoſite unto it. For, believe this, as it may be ſuperſtitiouſly uſed; ſo it may irreligiouſly be neglected alſo.

Looke to the Text then, and let no man perſwade you, but that GOD requireth a reverent carriage, even of the body it ſelfe: And namely, this ſervice of the *Knee*; And that, to His Sonnes *Name*. Ye ſhall not diſpleaſe Him by it, feare not: Feare this rather, for the *Knee*, if it will not *bow*; that it ſhall be ſtricken with ſomewhat, that it ſhall not be able to *bow*. And for the *Name*, that they that will do no honour to it; when time of need comes, ſhall receive no comfort by it. And ſo I leave this point.

The Tongue. Pſal. 30.12. 57. 8.

For, the *Knee* is not all: He further requires ſomewhat, from the *Tongue*. And, reaſon: That member, of all other, the *Pſalmiſt* cals our *glory*: a peculiar, we have more than beaſts: They will be taught to *bow*, and bend their joynts: We have *Tongues* beſides, to doe ſomthing more than they. And indeed, the *Knee* is but a dumbe acknowledgement; doth but ſignifie *implicitè*: but a vocall *confeſsion*, that doth utter our minde plainly. And ſo, is looked for, at our hands.

To confeſſe.

This He cals, ἐξομολόγησις. Three things are in it: Firſt, λόγος: ſpeak we muſt, ſay ſomewhat. And ſecondly, ὁμοῦ; do it together; not ſome ſpeake, and ſome ſit mute. And thirdly, ἐξ ſpeak out, not whiſpering, or betweene the teeth; but clearly and audibly. And this is ἐξομολόγησις. And it was the praiſe of the *Primitive* Church, this, that joyntly they did it, and aloud; that their *Amen* (as S. *Hierome* ſaith) was like a clap of thunder; and their *Alleluja* as the roaring of the Sea: And no praiſe it is to us; who, as our joynts are ſtiffe to *bow*, ſo our voices are hoarſe to *confeſſe*. We can neither ſee the former, nor ſcarce heare the latter; as if (there being but two duties in the Text) we meant to ſuppreſſe them both.

Knee firſt, and then Tongue.

The *Knee*, and the *Tongue*: Why the *Knee* firſt? why begins He there? They be marſhalled right. For, having by our *Knee bowed*, put our ſelves in minde of due regard of Him in feare and reverence; we are then the fitter to ſpeake of Him, and to Him, with that reſpect is meet: And, not be ſo homely with Him, as in their geſture and ſpeech both, ſome are: as if they were haile fellow, even familiar with GOD. And all (forſooth) as they call it, to caſt out *the ſpirit of bondage*. From a heart poſſeſſed with the humble feare of GOD, from ſuch an heart, *Confeſsion* is evet moſt kindly: Faith being as the heart; and feare being as the lungs; (ſo the Fa-

thers compare them:) It will get an heat, and an over-heat (our faith;) if by feare, as coole ayre, it be not tempered: But, faith and feare together, make the bleſſed mixture.

Every Knee.
Every Tongue:
1
Revel. 4. 10.
Luke 2. 14.
Rev. 15. 3.
4. 8.
5. 9.
2
Pſal 110. 1.
Marke 9. 26.
3
John 18. 6.
Revel. 16. 10.

The *Tongue*, and *every tongue*; as the *Knee*, and *every Knee*: they to *bow* all, and theſe all to *confeſſe*. But for all that, not all alike. They, *in heaven, caſt downe their crownes, and fall downe* themſelves of their owne accord: And *confeſſe* Him, ſinging, as at His birth, and in the *Revelation* diverſe times. They *under the earth* do it too, but not *ultrò*, are throwne downe, and even made His *foot-ſtoole*. So; downe they go, though ſore againſt their wils: And *confeſſe* Him too, though *roaring*, and as it were upon the racke. They, on *Earth* (as in the midſt) partake of both. The better ſort, with the *Angels*, get them to their *Knees* gladly; and cheerfully *confeſſe Him*: The reſt (as Infidels, and ſome Chriſtians little better) are *forced to fall backward*, and made in the end to cry, *Vicisti Galilæe*, though they *gnaw their Tongues* when they have done.

So, we ſee our lot: One way, or other, we ſhall come to it, all: if not now, *in die illo*: Which is the reaſon, that *Rom.* 14. 11. the *Apoſtle* applieth this place in *Eſay*, to CHRIST's ſitting in Judgement, at the latter day. *Exalted*, He ſhall be, with our good wils; or whether we will or no. Either fall on our *Knees* now; or be caſt flat on our faces then: Either *confeſſe* Him *Cantando*, with Saints and Angels, or *ululando*, with devils and damned ſpirits. For, the *Father* will be *glorified* in the *Sonne*, by the glorious *Confeſſion*, of them that yeeld; or the glorious confuſion, of them that ſtand out.

Every Tongue.
Pſal. 150. ult.

The *Tongue*, and *every Tongue*: that is, every Speech, Dialect, Idiome, Language, in the world, ſtand charged with this *Confeſſion*. *Omnis ſpiritus*, every ſpirit to give breath; and *Omnis Lingua*, every *Tongue* to be as a Trumpet, to ſound it forth. And, where are they then, that deny any *Tongue* the faculty here granted; Or barre any of them the duty here injoyned? That locke up the publike *Confeſſion* (the chiefe of all other) in ſome one *Tongue* or two, and ſend forth their *Superſedeas* to all the reſt? No, His Title here, hath more *Tongues* than *Pilate's* on the Croſſe: That had but three; this, hath every *Tongue*, what, where, whoſoever, none except. A *Præludium* whereof was in the *Tongues* ſent from Heaven, whereby every Nation under

Acts 2. 6.

Heaven, heard, each in their owne Tongue ſpoken, Magnalia Dei, the glad tidings of the Goſpell.

confeſſe that
IESVS
CHRIST
is the LORD.

But, though thus many *Tongues*, yet one *Confeſſion*, even this, that JESUS CHRIST *is the* LORD. And a bleſſed *Confeſſion* is it (this) that JESUS (that is) a SAVIOUR, that He, that ſuch a one is the LORD: that not a fleecer, or a flayer, but a SAVIOUR, hath the place. 2. That CHRIST (that is) one which ſaveth and cureth, *unctione, non punctione*, with anointing, not with ſearing or pricking, that we acknowledge Him to be the LORD. LORD: before, by that He is SONNE: And now LORD againe, by vertue of His *Propter quod*.

Lord, whereof? Nay not qualified, of ſuch a Place, Baronie, County, Segniorie, but *Lord in abſtracto*. But, if we will qualifie Him, we may. *Lord* of theſe three ranks of *Confeſſours* (here in the Verſe) and of thoſe three places and Regions, that

Matth. 16. 19.
Revel. 3. 7.

containe them: 1. *Lord of Heaven*, He gave *the Keyes of it*: 2. *Lord of earth*: He *hath the Key of David* (and, if of His, of every Kingdome elſe:) 3. *Lord of hell*, for, loe, *the Keyes of Hell and of Death, Apoc.* 1. 18. *Of Death*, to unlocke the graves:

Revel. 20. 3.

Of Hell, to locke up the old Dragon, and his crew, *into the bottomleſſe pit*. A great *Lord*: For, whither ſhall one go, to get out of His dominion.

Well, if it be but to *confeſſe* this, that is no great matter, we will not ſticke with Him; who cannot ſay, JESUS CHRIST *is the Lord?* That *can no man* (ſaith

1 Cor. 12. 3.

the *Apoſtle*) *ſay it*, as it ſhould be ſaid, *but by the* HOLY GHOST. For, *confeſſing Him* LORD, we *confeſſe* more things by Him, than one. For, two things goe to it.

Matth. 14. 30.
Acts 9. 6.

1. S. *Peter* gives us one; 2. S. *Paul*, the other. 1. *Domine ſalva, pereo*, ſaith S. *Peter. Save Lord, I ſink*: A *Lord* to ſave. 2. *Domine quid me vis facere?* ſaith S. *Paul. Lord what ſervice wouldeſt thou I ſhould doe?* A *Lord* to ſerve.

Saint

S. *Peters*, we like well; to ſuccour and ſave us, when we are in any danger: He ſhall heare of us, then. But S. *Pauls Quid me vis facere?* when it comes to that, then our *confeſſion* fumbles, and ſtickes in our teeth: Nay, then, *Quis eſt Dominus noſter?* we have no LORD (we) then. So, we play faſt and looſe, with our *confeſſion*; faſt, at ſuccour, looſe, at ſervice; in, at one, out, at the other. Pſal. 12.4.

But what ſpeake I of doing His will? when, if He do not ours, in each reſpect; if we have not this or that when we would, we fall from *confeſſing*, and fall to murmuring. And it fareth with us, not as if He were LORD, and we to do His will: but as if, we (indeed) were the LORDS, and He to do ours: As if there were nothing betweene us and Him, but He to do our turnes, and then *Tu autem Domine*, His Lordſhip were expired and at an end.

Upon the point, thus it is: we *confeſſe* it, the wrong way; the *Lord to be Ieſus*: but not, *Ieſus* to be the *Lord*. *O Lord* be *Ieſus*: but not, *O Ieſus* be *Lord*. *O Lord* be *Ieſus*, to ſave us: but not, *O Ieſus* be *Lord*, to command us. So that, all our *humiliavit* ſtill, is without *factus obediens*.

Ye ſee then, it is worth the while, to *confeſſe* this, as it ſhould be *confeſſed*. In this wiſe none can doe it, but *by the* HOLY GHOST. Otherwiſe, for an *Ore tenus* only, our own *ghoſt* will ſerve well enough. But that, is not it. *Quid me vis facere?* is it, that makes the *Lord*. He tels us ſo Himſelfe, and with a kinde of admiration, that any ſhould think otherwiſe: *How call ye me Lord* (ſaith He) *and doe not as I will you?* Luke 6.46. As much to ſay, as, It is to no purpoſe, though you ſay *Domine, Domine*, double it, and treble it too, it will goe for no *confeſſion*, if a *factis negant* come in the neck of it: Matth. 7.21. Tit. 1.16. if S. *Pauls Quid me vis facere* be left out?

And this, is yet more plaine, by the laſt words of all. Namely, that this *confeſſion* is ſo to be made, as it redound *to the glory of* GOD *the Father*. Whoſe great *glory*, it is, that His Sonne is *Lord* of ſuch ſervants, That men ſhall ſay, See what ſervanrs He hath! how full of reverence to His *Name!* how free, how forward to do His will! Herein is His *Name* much magnified. As on the other ſide, it muſt needs be *evill ſpoken of*, and that *among the very Heathen*, when, not a *Knee*, got to bow; when this ſyllable (LORD) comes out of our mouth, but no *Quid me vis facere?* to follow it. When they ſee, how unſervice-like, our ſervice is; how rude our behaviour toward Him, and His *Name*, whom we terme *Lord* (indeed) but uſe Him nothing ſo. But, come hither into His preſence, and carry our ſelves here, for all the world, as the fellow did before *Auguſtus*, of whom, *Mecænas* well ſaid: *Hic homo erubeſcit timere Cæſarem*. And ſo, we: as if we were aſhamed, to ſeeme to beare any reverence at all, to Him, or His *Name*. It would not be thus. I am privie, there is no one thing, doth more alien thoſe, that of a ſimple minde refuſe the Church, than this; that they ſee ſo unſeemly behaviour, ſo ſmall reverence ſhewed this way. But ſure, the *Apoſtle* tels us, our carriage there ſhould be ſuch, ſo decent, as if a ſtranger, or unbeliever ſhould come into our aſſemblies, the very reverence He there ſeeth, ſhould make him fall downe, and ſay, *Verily* GOD *is among us*; to ſee us, ſo reſpectively beare our ſelves, in the manner of our worſhip. Rom. 2.24. 1 Cor. 14.25.

This *Confeſſion* that *Ieſus is the Lord*, is to be, *to the glory of* GOD *the Father*: So we take it one way. Or, this *Confeſſion* is to be, *that Ieſus is the Lord to the glory of* GOD *the Father*: ſo another way. And both well. To *confeſſe*: that *He is the Lord*, that all His Lordſhip is, not to His owne *glory*, but to *His Fathers*. Think not then, that *Gloria filio*, ſhall abate ought of *Gloria Patri*. The *Sonne* is *Lord, to the glory of His Father*, and not otherwiſe. Let that feare then be farre from us, that in *exalting* the Sonne, we ſhall in the leaſt minute eclipſe the *glory of His Father*. Here is no feare of emulation, that it will prove the caſe of *Iupiter* and *Saturne*. No, ſo bleſſed is the accord of this *Father*, and this *Sonne*, as the *Father* thinketh it ſome blemiſh to *His glory*, if ſo profound *humility*, ſo complete *obedience*, He had not ſeen highly rewarded, with *Super* upon *Super*. And the Son will admit of no *glory*, that ſhall impaire His *Fathers* in the leaſt degree: For loe, *He is Lord to the glory of God His Father*. This, is the end of His (of CHRISTS:) And the ſame may be the end of all *Exaltations*; that

Confeſſe to the glory of GOD *the Father.*

IESVS *is the* LORD *to the glory of* GOD *the Father.*

that a SAVIOUR ever may be LORD, hold that place: and hold it, and be LORD, not to His owne, but *to the glory of* GOD, even GOD *the Father*.

The conclusion. Matth. 11. 26. Iohn 13. 15. Luke 2. 12.

The end of all: And, we muſt needs know and take that, with us; for which, all this here is brought. And it is a Leſſon; even, His *Diſcite à me:* and it is a Paterne; even His *Exemplum dedi vobis*, to commend unto us, the vertue of the Text; the *Propter quod* of the Feaſt; even *Humility: Hoc erit ſignum*, it is His *ſigne* at *Chriſtmas:* As His *ſigne* then, ſo His *Propter quod* now, at *Eaſter*. So, the vertue of both Feaſts: I will offer you but three ſhort points touching it.

1 *Humiliavit.* CHRISTS *Perſon.*

It is no humble man is ſet before us here, it is the Sonne of GOD, and Himſelfe GOD: *Et quomodo non humiliatur homo, coram humili Deo?* How is not the Sonne of man *humble*, and the Sonne of GOD is? Even for Him, to love it; for His very *Perſon*.

2 *Worke.*

And, in this vertue, He is not barely ſet out to us, but in it, and by it, bringing to paſſe the works of our redemption: Which, cannot but extraordinarily commend this vertue to us; in that it hath pleaſed GOD, to doe more for us, in this *His Humility*, than ever He did, in all His Majeſty: even, to ſave and redeeme us by it. To love it then; *if not for Him, yet for the works ſake.*

Ioh. 10. 38. 14. 11.

3 *Reward.*

But ſpecially (which is the third) for the *Propter quod*, in the Text: if not for the worke, yet for the *Rewards* ſake. That, as CHRIST was no loſer by it, no more ſhall we: For, all this *Glory* here, the way to it, is, by the firſt verſe. *Humiliavit*, is the beginning, and the end of it is *exalting*. That, the mother; this, the daughter: all riſeth from *Humiliavit ipſe ſe. Humiliamini ergo*, ſaith Saint *Iames: Humiliamini ergo*, ſaith Saint *Peter*; and after it there followeth ſtill, *& exaltabit vos Deus*, a promiſe of a like *glorious* end. And what ſaith the *Apoſtle* here? This *minde* (ſaith he) *was in* CHRIST; and it was φρονῆσις, a wiſe minde: That, we count it a wiſe minde, and worth the carrying, and carry it; and it ſhall carry us, to the ſame journeyes end, it brought Him: even *to the glory of* GOD *the Father*. This for *Humility*.

Iames 4. 10. 1 Pet. 5. 6. Verſe 5.

Obedicns Domine.

And what? Shall we not give ſome light triall, of our *Obedience* alſo, to averre our *Confeſſion*, that, *He is our* LORD? It would be, by *Domine, quid nos vis facere?* (that is the true triall.) Say then, *Domine, quid nos vis facere?* And, He will anſwer us; *Hoc facite in Mei memoriam.* Will ye know, what I would have you doe? *Doe this, in remembrance of Me:* In ſigne that I am LORD, doe but this: Here is a caſe of inſtance, and that now; even at this very preſent, a proof to be made. By this, we ſhall ſee, whether He be LORD or no. For, if not this; but ſlip the collar here, and ſhrink away: *Si rem grandem dixiſſet*, in a farre greater matter, how would we ſtand with Him, then? We were wrong before, here is the *ſound and ſyllables* (we ſpake of) here it is. For, all is but *ſound and ſyllables*, if, not this.

2 Reg. 5. 13.

Heb. 6. 9.

But of us, *I hope for better things*, that by *our humble* carriage, and *Obedience* (at leaſt, in this) we will ſet our ſelves, ſome way to *exalt Him*, in this *His* day of *Exaltation:* Which, as it will tend to His *glory*; ſo will He turne it to matter of our *glory:* and that, in His Kingdome of *glory*; or (to keep the word of the Text) *in the glory of* GOD *the Father*. That ſo we may end, as the Text ends. A better, or more bleſſed end there cannot be. And, to this bleſſed end, He bring us, that by His *humility* and *obedience*, hath not onely purchaſed it *for us:* but ſet the way open, and 'gone it before us, JESUS CHRIST *the Righteous*, &c.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

On the *IX.* of *Aprill*, *A.D.* MDCXV.
being *EASTER-DAY.*

JOHN, Chap. II. Ver. XIX.

Reſpondit IESUS, & dixit, Solvite Templum hoc, & in tribus diebus excitabo illud.

IESUS *anſwered and ſaid, Diſſolve (or, deſtroy) this Temple, and within three dayes I will raiſe it up againe.*

HE *anſwered and ſaid* this, to the *Phariſees.* Who ſought a *Signe* of Him (the Verſe next before.) A *Signe* they would have; And (he tels them) a *Signe* they ſhould have. Themſelves ſhould miniſter Him occaſion, to ſhew a *Signe*; the like was never ſhewen. For, *deſtroy Him* they ſhould (*His body*, ſo) and He *within three dayes*, would *raiſe it againe*, from death to life. The Occaſion. *A Signe.* Verſ. 18.

But this *Anſwer* of His, is a figurative ſpeech, and runs under the termes of the *Temple.* The reaſon whereof was: they were then in the *Temple*; there, fell out this Queſtion. And (as it appeareth in the Verſes before) much adoe there had beene betweene them, and that a long time, about the *Temple.* The ſpeech *figurative.*

Now, His manner ſtill was; the *Place*, the *Time*, the *Matter in hand*, ever to frame the Tenour and termes of His ſpeech, according to them. And ſo, now, being in the *Temple*, He takes His termes from thence; even from the *Temple.*

But He doth (as I may ſay) *Solvere Templum hoc*, *looſe* and *undoe* this terme for us: For (within a Verſe) we are told, this *Temple* is no other, than the *Temple of* The *figure* interpreted. Verſ. 21.

His body. (Now the reſt followes of it ſelfe.) The *Solvite*, is a taking Him in ſunder, His ſoule from His body: The *excitabo*, is the ſetting them together, and *raiſing them up againe.* And both theſe, *within three dayes* (the onely word in the Text, wherein there is no figure.)

How a *Signe* in the true *ſenſe.*

And this now was His *Signe.* And a great *Signe* it was. Great, even in their ſenſe, if it had been, but of the Pile of Building (as they took the word *Temple.*) But greater farre, farre another manner *Signe* in His ſenſe, in the true.

For, as for that *Temple*, *Zorobabel*, and *Herod* had *raiſed* it: and other great Perſons, as great Buildings as that. But, the *Temple* of the *body*, if that were once *downe*, all the Temple-builders that ever were, with all their care and coſt could never get it up more. Therefore, in His (in CHRIST's) ſenſe it is farre the greater *ſigne*, than as they phanſied it.

Luke 16.30.

Indeed, ſo great a *Signe*, as he, that was *in hell fire*, could not deviſe, nor did not deſire a greater. *If but Lazarus, if but one come from the dead:* then; then *regard him:* that ſigne, out of queſtion. Why, here is one *come from the dead*, and this day *come*, and a *greater than Lazarus:* I truſt then, we will *regard Him*, we will *regard this ſigne*, and not be worſe, than *he in hell* was. Let us then *regard* it.

The Diviſion.

The ground of the *ſigne* (and of all here) is *Templum hoc.* About it, two maine *Acts*, they ſhew forth themſelves: The *razing of it downe*, in *Solvite*; The *raiſing of it up*, in *Excitabo.* Theſe in figure. Anſwerable to theſe, *This Temple*, is *Chriſts bodie.* The *razing it downe*, is CHRIST *crucified* and *ſlaine.* The *raiſing it up*, is CHRIST *reſtored to life.*

Of which two (to divide it by the *Perſons*) *Solvite* is their part: *Excitabo*, His. That, His *Paſſion* by their *act* (*Solvite:*) This, His *Reſurrection*, by His owne, (*Excitabo.*)

Now, this (He ſaith) ſhall be done: And ſaith farther, ſhall not be long in doing: No longer, than *three dayes.* And within the compaſſe of the time limited He did it: For, this is now the *third day*; And *to day*, by *Sun-riſing*, it was done.

I. II. III. IV.

So upon the matter, there come to be handled theſe foure points. 1. That *Chriſt's body* is *Templum hoc.* 2. The *diſſolution* of it by *death*, in *Solvite.* 3. The *rearing it up againe* by His *reſurrection*, in *Excitabo.* 4. The *time* to doe it in, *three dayes.*

By which circumſtance of *three dayes*, and *this day the third* of them, commeth this time, to claime a kinde of property in this paſſage of Scripture. And that, two wayes.

For firſt: at this *Feaſt*, were theſe words here ſpoken: (you may ſee, they were ſo, at the thirteenth verſe before: *at the Feaſt of Eaſter.*)

And ſecondly: at this *Feaſt* againe, were they fulfilled after: the *Solvite*, three dayes ſince; the *Excitabo*, this very day. So, at this *Feaſt*, the *promiſe*, and at the very ſame, the *accompliſhment* of it. The *accompliſhment*, once: the *memoriall*, ever.

Being then, at this very time, thus ſpoken and done: Spoken, here now, done, three yeares after: Being (I ſay) ſpoken, and done, and at this time ſpoken and done; Never ſo fit as now.

I.

The two ſenſes of *Templum hoc.* Verſ. 19.

Solvite Templum hoc. Templum hoc, we begin with. It is a borrowed terme. But we cannot miſſe the ſenſe of it. For, both are ſet down here to our hand: the *wrong ſenſe*, and the *right.* The wrong (the next verſe of all) for the *materiall Temple.* So the *Phariſees* tooke it, and miſ-tooke it. The right (the next Verſe after) for

for the *Temple of His body*. So, they ſhould have taken it. For ſo He meant it: *Ipſe autem dicebat*, &c. *But He ſpake of the Temple of His Body*. And He knew his owne meaning beſt; and reaſon would, ſhould be His own *Interpreter*. Verſ. 21.

And this meaning of His, it had been no hard matter for them to have hit on: but they came but a *byrding*, but to catch from Him ſome advantage, and ſo were willing to miſ-take Him. As, this they caught as an advantage (we ſee) and laid it up for a rainie day, and three yeares after, out they came with it, and framed an Inditement upon it, as if He had meant to have *deſtroyed their Temple*. Mat. 26. 61. Mar. 14. 58.

But was it likely, or could it once be imagined, He meant to *deſtroy* it? It was GOD's *houſe*, and the *zeale of God's houſe* (but even a verſe before) *conſumed Him*. And doth His zeale now (like the zeale of our times) *conſume God's houſe?* What, and that ſo quickly? but a Verſe between? But even very now, He *purged it*: And did He *purge it* to have it *pulled downe?* That were prepoſterous. Now it was *purged, pull it downe?* Nay *pull it downe*, when it was *polluted*: Now it is *cleanſed*, let it ſtand. To *reforme* Churches, and then ſeek to *diſſolve* them, will be counted among the errours of our Age. CHRIST was farre from it. He that would not ſee it abuſed, would never indure to have it *deſtroyed*; ſpecially, not, when He had reformed the abuſes: And yet more ſpecially, not even preſently upon it (they might be ſure.) The Phariſees ſenſe could not be true. Verſ. 18.

But, that, which muſt needs lead them to the right meaning, was: that, theſe words (*Templum hoc.*) He could not ſay them, but, by the manner of His uttering them, by His very geſture, at the delivery of this particle (*hoc*) they muſt needs know what *Temple* it was, He intended. It was eaſie to marke, whither He carried His hand, or caſt His eye up *to the fabrique* of it; or, whither He bare them, to *His body*: Which one thing onely, was enough to have reſolved them of this point, and to quit our *Saviour* of equivocation.

We will then wayve theirs as the wrong meaning, and take it (as he wiſheth, who *leant on his breſt* and beſt knew His minde) of the *Temple of His body*. The *true ſenſe*. Chap. 13. 23.

But what reſemblance is there, between a *body* and a *Temple?* or how can a *body* be ſo termed? Well enough: For, I ask, why is it a *Temple?* What makes it ſo? Is it not, becauſe it is *Domus Patris mei* as (He ſaid, a little before) becauſe GOD *dwelleth there?* For, as that, wherein man dwels, is a *houſe*: So, that, wherein GOD, is a *Temple* properly. That (I ſay) wherein; be it place, or be it body. So come we to have two ſorts of *Temples*; *Temples* of *fleſh* and *bone*, as well as *Temples* of *lime* and *ſtone*. For, if our *bodies* be termed *houſes*, becauſe our ſoules (*tenant-wiſe*) abide and dwell in them; If, becauſe our ſoules dwell, they be houſes; if GOD doe ſo, they be *Temples*; why not? Why not? why *know ye not this* (ſaith the *Apoſtle*) *that your very bodies (if the Spirit of* GOD *abide in them) eo ipſo, Temples they be* (ſuch as they be?) But then they be ſo ſpecially, when actually we imploy them in the ſervice of GOD. For, being in His *Temple*, and there ſerving Him, then, if ever, they be *Templa in Templo*, *Living Temples* in a *Temple without life*. A *body* then, may be a *Temple*: Even this of ours.

1 A *Body*, a *Temple*. Verſ. 16.

1 Cor. 6. 19.

And if ours, theſe of ours (I ſay) in which, the *Spirit of God dwelleth* onely by ſome *gift* or *grace*: with how much better right (better infinitely) *His body* (*Chriſt's*) in whom the *whole Godhead, in all the fulneſſe of it, dwelt corporally? Corporally* (I ſay) and not *Spiritually* alone (as, in us:) By *nature*; by *perſonall union*: not (as in us) by *grace*, and by *participation* of it, onely. Againe, if ours, which we ſuffer oft to be *polluted with ſinne*, that many times they ſtand ſhut up, and no ſervice in them for a long ſeaſon together; how much more His, that never was defiled with any the leaſt ſinne, never ſhut, but continually taken up, and wholly imployed in *His Father's* ſervice? His, above all exception; His, without all compariſon, certainly. Alas, ours but *Tabernacles under goat skinns*; His, the true, the *Marble*, the *Cedar-Temple* indeed. CHRIST's *body* then, a *Temple*. 2 CHRIST's body a *Temple*. Col. 2. 9.

But, a *Temple* at large, will not ſerve: It muſt be *Templum hoc*, that very *Temple*, they tooke it for. And ſo we to proceed yet further, and to ſeeke a congruity of 3 *Chriſt's* body. This *Temple*, or *templum hoc*.

His bodie with the *materiall Temple* (it was taken for) to which there is no doubt, His intent was to reſemble it.

The *Rabbins*, in their *Speculative Divinitie*, do much buſie themſelves, toſhew; that, in the *Temple*, there was a modell of the whole world, and that all the *Spheres* in heaven, and all the *Elements* in earth were recapitulate in it. They were wide. The *Fathers* tooke the right, and beſtowed their time and travaile more to the point: to ſhew, how, that *Temple* and all that was in it, was nothing els, but a compendious repreſentation of CHRIST, for whom, and in whoſe honour, was that and all other *true Temples*. And this they did by warrant from the *Apoſtle*, who (in *Heb. 9.*) aimeth at ſome ſuch thing.

Heb. 9. 5.

Chriſts body, & Templum hoc wherein *like*.

Now the points of congruitie, they found, were many, they may be reduced to theſe foure. 1 Whether you looke to the compoſition or *parts* of it. 2. Or, to the furniture, and *veſſels* of it. 3. Or, to what was *done in it*. 4. Or, to what was *done to it* (that is) what, firſt and laſt, befell it. In all which, they hold, that *Templum hoc* might more truly be affirmed of Him, that was in the *Temple*; then of the *Temple*, He was in.

The laſt of the foure (what was *done to that Temple*, what befell it, and ſo what befell the *Temple of Chriſts body*) that (I take) to be moſt proper to this Text, and to that we have in hand. (For, to go through all foure, would take up a whole Sermon.) So, I take my ſelfe to the congruitie only.

Mark then what befell either: by that ſhall you beſt find, that *Fata utriuſq; Templi*, the *deſtinies* of both *Temples* were alike.

Pſal. 132. 6
Mat. 2. 1.
Like in *Solvite*, and *excitabo*.

They began alike. The firſt newes of the *Temple* was heard at *Ephrata* (which is *Bethlehem*.) So was it of Him; for, there was He borne.

Like, in their *beginnings*: and in their ends, no leſſe. I appeale to this text, and content me with thoſe two, He inſiſts on Himſelfe. Both were *deſtroyed*, both were *reared againe*; that in all things, *His body*, and *His Temple* might be ſuitable.

2 Chro. 36. 19.
Pſal. 137. 7.

That *Temple* was *deſtroyed* by the *Chaldees*; *downe with it even unto the ground*. Imitated by them here: *downe with it*, even *into the ground*. For they never left, till they had Him there: paſt *Excitabo* (as they thought) paſt *riſing* any more. But, as the *Temple*, after it was ſo *razed*, had an *Excitabo*; was *raiſed againe up by Zerobabel*: So was this too. *Solvite*, tooke place: but, there came an *Excitabo* after, that made amends for it. And, as the *glory of the ſecond houſe, was greater than the firſt*: So the eſtate, He *roſe* to, far more glorious then that, He was in before.

Agge 1. 14.
Agge 2. 10.

And marke (I pray you) if theſe two were not to be ſeen as brim, in the little *glaſſes* about it, as in the great *Mirrour* it ſelfe. For, the *Temple* was as a great *Mirrour*, and the *furniture*, as ſo many little *glaſſes* round about it. Take but the *Arke* (the *Epitome* as it were of the *Temple*.) The two *Tables* in it, the type of the true treaſures of *Wiſdome* and *Knowledge* hid in Him: they were *broken* firſt, there is *Solvite*; but they were *new hewen*, and written over againe, there is *excitabo*. The *Pot of Manna* (a perfect reſemblance of Him; the *Vrna*, or the veſſell being made of *earth*, ſo *earthly*; The *Manna*, the contents of it, being from *heaven*, ſo heavenly.) The *Manna* (we know) would not keep paſt two daies at the moſt, there is *Solvite*: but, being put into the *Vrna*, the third day it came again to it ſelfe, and kept in the *Pot* without putrifying ever after; there is *Excitabo*. *Aarons rod* (the type of his *Prieſthood* and of the rule of ſoules annexed to it) that *Rod*, was quite *dead* and drie; but *revived* againe and *bloſſomed*, yea *brought forth ripe Almonds*. In every and in each of them, His deſtinie whom they repreſented; *Solvite* and *Excitabo* in all.

Col. 2. 3.
Exod. 32. 19., 34. 4.
Exod. 16. 20. 24.
Exod. 16. 32.
Num. 17. 8.

But, the *End* is all in all; and in reſpect of that (of the end) well ſaith *Ambroſe*, of *His bodie*, *Verè Templum, in quo noſtrorum eſt purificatio peccatorum*. Truly a *Temple* He, no *Temple* ever ſo truly, as wherein was offered up the true *propitiation for*, and the true *purification of our ſinnes*; and of us from them: which is the end of all *Temples* that ever were or ſhall be; and was but ſhaddowed in all beſides, but in this truly performed.

There, the only true *Holocauſt* of His *entire obedience*, which burnt in Him bright and

and cleare, from the firſt to the laſt, all His life long.

There, the only true *treſpaſſe offering* of His *Death* and *Paſſion* (the *Solvite* of this *Temple*) ſatisfactorie to the full, for all the treſpaſſes and tranſgreſſions of the whole world.

There, the *Meat-and-Drinke-Offering* of His *bleſſed Bodie* and moſt precious *blood*.

And the *Exta* of this ſacrifice, the *fat* of the entrailes of it, that is the *Love* wherwith He did it; the *deſire*, the *longing deſire* He had to it; that, that was the perfect *Offering*, that *ſet at one all things both in heaven and earth*. That, what ever was *Sub figurâ in Templo illo*, was *really* and in truth exhibited *in Templo hoc*. Luc. 12.50. 22.15. Col. 1.20.

And judge now, whether the *Signe* were not well laid by our SAVIOUR in the *Temple*, which was it ſelfe a *ſigne* of Him. And whether, as He ſaid in a place, *Ecce major templo hîc*: So He might not have ſaid *Ecce majus templum hîc*, when He was in the *temple*; Behold a greater, a truer *temple* now, in the *temple*, than the *temple* it ſelfe. Mat. 12.6

Now to the ſecond point, *Solvite*. [a] The ſaying it ſelfe, [b] The executing it after. The *Solvite*, and the *Solutum eſt*. II. *a Solvite*, the *ſaying*:

1 Firſt, by *Solvite* (that is) *diſſolving* is meant *death*. * *Cupio diſſolvi*, ye know, what that is: And *tempus diſſolutionis meæ inſtat*, the *time of my diſſolution* (that is, *my death*) *is at hand*. For, *death*, is a very *diſſolution*: a *looſing* the cement, the ſoule, and bodie are held together with. Which two, as a *frame* or fabrique, are compaginate at firſt; and after, as the *timber* from the *lime*, or the *lime* from the *ſtone*, ſo are they taken in ſunder againe. But *death*, is not, this way only, a *looſing*; but a further than this. For upon the *looſing* the *ſoule* from the *body*, and the life from both, there followes an univerſall *looſing*, of all the bonds and knots here: of the *Father* from the *Son*; and otherwhile, of the *Son* from the *Father* firſt: Of *Man* from *Wife*, of *friend* from *friend*, of *Prince* from *People*: So great a *Solvite* is *death*; makes all, that is faſt, *looſe*: makes all knots flie in ſunder. 1 Solvite. Death a *looſing*. * Phil. 4.23. 2 Tim. 4.6.

2 And all this in *naturall death*. But a further matter there is in *Solvite*. For that is againſt nature, *aliis ſolventibus*, by the hands of other, that are the *ſolventes* (them, to whom this is ſpoken.) This *temple*, *drops not downe* for age, or weakneſſe; *diſſolves* not of it ſelfe: Others (they to whom *Solvite* is here ſaid) they pull it down. It is then no *naturall*, but a *violent death*, this. Well therefore turned (*Solvite*, *deſtroy it*:) there is no *deſtruction*, but with force or *violence*. 2 *Solvite*. Violent.

3 So *violent* though, on theirs, as *voluntary* yet, on His part. Not againſt His will quite, not by *conſtraint*: For, He Himſelfe, that is to be *diſſolved*, He it is, doth here ſay *Solvite*. He could have avoided it, if He would; He would not: In ſigne He would not (we ſee) Himſelfe ſaith *Solvite*. And *Solvite* He muſt have ſaid; He muſt have ſaid it, or they could not have done it. It had paſſed all their cunning and ſtrength to have undone this knot ever, but that He gave way to it. 3 *Solvite*. Voluntarie.

4 Gave way to it (I ſay) that we take not this *Solvite* otherwiſe, than He meant it. It is not of the nature of a *charge*, this; nor we, ſo to conceive it. Very expedient it is, that we know the nature of *ſolvite templum*.

Solvite templum is no *Commandement* (be ſure) in no ſenſe; He commands not any *temple*; not that, they themſelves meant, to be *deſtroyed*; It were *ſacrilege* that, and no better. And *ſacrilege* the Apoſtle rankes with *Idolatrie*; as being full out as evill, if not worſe than it. 2 *Solvite Templum* No *commandement*. Rom. 2.17.

But indeed worſe: for, what *Idolatrie* but *pollutes*, *ſacrilege puls* quite downe. And eaſier it is, to new hallow a *Temple* polluted; than, to build one anew out of an heap of ſtones.

And if, but to *ſpoile* a Church, be *ſacriledge*: (as, it is granted:) yet, that leaves ſomewhat, at leaſt, the *wals* and the *roofe* (ſo it be not *leade*:) To leave nothing, but *downe with it*, is the crie of *Edom*, the worſt *cry*, the worſt *ſacrilege*, of all: and never Pſal. 127.7.

given

given in charge by GOD, to any (we may be ſure.)

1 Reg 8.18. 2 Chron.6.8. For, GOD Himſelf, ſaid to *David* with his own mouth, *Whereas it was in thine heart, to build me an Houſe; thou didſt well, that thou waſt ſo minded. Didſt well?* well done, to thinke of *building?* then, *â ſenſu contrario*, Evill done, to thinke of *diſſolving*. And, that which is evill, CHRIST will never injoyne.

But, what is to be thought of *ſolvite templum*, I would have you to judge by theſe two (they be both in the Text.) 1 *To whom* this is ſpoken. 2 And *what* is meant by it.

1 To whom *Solvite Templum* is ſaid. 1 To whom, this is ſpoken: *Diſtingue tempora*, is a good rule; So is, *Diſtingue perſonas*. Diſtinguiſh the *perſons* then, give every one his owne, it will make you love *ſolvite templum* the worſe, as long as you know it. *Solvite?* To whom is this ſpoken? Who be they? The *Phariſees*. To them, is this ſpeech directed. That, is made *their* worke, worke for a *Phariſee*, to *diſſolve Churches*. And ſo it was. For, as hot and holy as they ſeemed, with their *broad Phylacteries* and *long prayers*, our SAVIOUR ſaith; they *loved the gold of the temple, better than the temple*. So doe their poſteritie, to this day. To the *Phariſees* then with them; to their marrowes: that would faine heare *Solvite*, given in charge. The other perſon, is CHRIST: CHRISTS word and worke both, is *excitabo: excitator templorum* He, a *Raiſer* of them; *a raiſer of them when they be downe* (we ſee here.) They will not let them ſtand when they be up. CHRIST, He, *ſets* them up, for His part: When you will have them downe, you muſt beſpeake ſome *Phariſee*: And they will doe it, *leviter rogati*. For, as His ſpeech to them, is *Solvite & excitabo*; So, theirs to Him may ſeeme to be, *Excita & ſolvemus: Set up*, as many as He will, they will downe with them; firſt with *templum hoc*, then with *templum illud*; and ſo, one after another (if they may have their will:) they lack but one, to give the *Solvite* to them, and to ſet them on work. *Diſtingue perſonas* then, And they, to whom *ſolvite* is ſaid, are but bad perſons certainly, and fit for a bad buſineſſe.

Mat 23.5. 14. 15.

2 What is meant by *Solvite Templum*. 2 Will ye marke againe, what is meant here by it, by *deſtroying the temple?* What, but even the *killing of* CHRIST? Now the ſuiting and ſorting of theſe two thus, hath but an evill aſpect neither. but, this worſe than the former, though. And, I wiſh but this one point well printed in all mens minds. *Solvite templum: quid vult dicere? ſolvite templum (id eſt) Occidere* CHRISTUM: that he that goes about to *diſſolve the Church*, it is all one, as if he went about to make away CHRIST. One of theſe is implied under the other. Enough (I think) to take off the edge of any that are glad to heare, and ready to catch *ſolvite templum* out of CHRIST's mouth, but quite beſides His meaning. For His meaning was (And it was one ſpeciall end of CHSIST's comparing His Body to the *temple*;) to ſhew, He would have us ſo to make account of the *temple*, and ſo to uſe it, as we would His owne very *bodie*: And to be as far from *deſtroying* one; as we would be from the other. This may ſuffice to let you know the nature of *ſolvite templum* once for all, that you bee not miſtaken in it.

3 *Solvite templum hoc.* Not by way of *commandement*. 3 Of *ſolvite templum* (I ſay:) But now, to come to *ſolvite templum hoc*, to the *temple of his body*. Concerning; that it ſhould enter into any mans heart, to think, CHRIST would open His mouth to *command*, or to *counſell His owne making away*; (that is, the committing the moſt horrible foule murther that ever was) GOD forbid. It was a ſin, out of meaſure ſinfull, that, if ever any were. And give me any Religion, rather than that, that draweth GOD into the ſocietie of ſin: makes Him, or makes CHRIST, either *Author* or *Adviſer*, *Commander* or *Counſellor*, of ought that is evill. Any (I ſay) rather than that.

But by way of *prædiction*. 1 How then? if no *command*, what is it? All that can be made of it (ſay the Ancient *Fathers*) is, but either, a *prediction* (in the ſtyle of the Prophets) *Come down Babel*; (that is) *Babel* ſhall be *brought downe*: So *ſolvite*, ye *ſhall deſtroy*; to warne them, what He ſaw, they were now caſting about, and whither their malice would carry them in the end, even to be the *deſtroyers and murderers of the* SONNE *of* GOD.

Eſay 47.1.

Act.7.52.

2 Either

2 Either this; Or (at moſt) but a *permiſsion*; which, in all tongues, is ever made in this mood (in the *Imperative.*) So, we uſe to ſay; *Goe to, doe and ye will*; or, doe what ye will with my *bodie*; when, we mean but ſufferance, for all that, and no command at all. For all the world, this *ſolvite* to them, as *Fac citò* to *Iudas* after. *Quod facis*, that, which you are reſolved to doe, and have taken earneſt upon it; *Fac*, *doe it*, and, *Fac citò*, *Doe it out of the way*; which yet (it is well knowne) was nothing but a *permiſsion*, and not a jot more. By way of *permiſsion.* Ioh. 13. 17.

2 But, ſhould ſuch, ſo foule an evill, as that, be *permitted* though? No, nor that neither, ſimply; It is not a bare *permiſsion*, but one qualified; and that with two limitations, Will ye marke them? 1 For firſt He would not ſuffer any evill at all (leaſt of all, that) but that out of the evill He was able (able and willing both) to draw a far greater good. Greater, for *good* (I ſay) than, that was, for *evill.* And that was *ſolutionem peccati*, *ex ſolutione templi.* Permitted *for a greater good.*

For, we are not to think, that He would, thus *downe* with it, and *up* with it again, only to ſhew them feats and tricks (as it were) to be wondred at, and for no other end. No, the end was the *deſtroying of ſinne*, by the *deſtroying this temple.* It went hard, *Et ve tibi atrocitas peccati noſtri*, and woe to the hainouſneſſe of our ſinnes, for the *diſſolving* whereof, neither the *Prieſt* might be ſuffered to *live*, nor the *temple* to *ſtand*; but the *Prieſt* be *ſlaine*, and the *temple* be *pulled downe*, *Prieſt* and *temple* and *all be deſtroyed.* But, ſin was ſo riveted into our Nature: And again, our Nature ſo incorporate into His, as no *diſſolving* the one, without the *diſſolution* of the other. No way to over-whelme ſin quite, but by the *fall of this temple.* The ruine of it like that of *Samſons*: That, the *deſtruction* of the *Philiſtines*; this, the *diſſolving of all the workes of the Divell.* It is S. *Iohns* owne terme, *Vt ſolveret opera Diaboli.* Iudic. 16. 30. 1 Ioh. 3. 8.

2 But, neither was this enough yet: Neither would He, for all this, have at any hand let it go *down*, but that withall He meant to have it *up againe* preſently. Never have ſaid *ſolvite*, but with an *excitabo* ſtraight upon it; which is a full amends; ſo that the *temple* loſes nothing, by the *looſing*. Permitted, *for another as good.*

The World with us, hath ſeene a *ſolvite*, without any *excitabo*; *Downe* with this, but nothing *raiſed* in the ſtead. But, that is none of His: *Solvite* without *excitabo*, none of CHRIST's. We ſee, with one breath, He undertakes, it ſhall *up again*, and that in a ſhort time: There is amends for *ſolvite.*

And ſo now with theſe two *limitations*, under theſe two *conditions*; 1 One of a *greater good* by it; the other, of *another as good* or *better*, in liew of it; may *Solvite* be ſaid *permiſsivè*: and otherwiſe not, by any warrant from CHRIST, or from His example.

And thus, you have heard what He *ſaith.* Will ye now ſee, what they *did*: what became of this *ſolvite* of His? *Solvite* (ſaith He) and when time came, they did it. But He ſaid *ſolvite*, that is *looſe*; and they cryed *Crucifige*, at the time (that is) *faſten*; *faſten* Him *to the croſſe*: but that *faſtening* was His *looſing*; for it loſt Him and coſt Him His life, Which was the *ſolutum eſt* of this *ſolvite.* b *Solvite* the *doing.*

For indeed, *Solutum eſt templum hoc*, *this temple of His body*, the *ſpirit* from the *fleſh*, the *fleſh* from the *blood* was *looſed* quite. The *roofe* of it (His *head*) *looſed* with *thornes*. the *foundation* (His *feet*) with *nailes*. The *ſide Iſles* (as it were) His *hands both* likewiſe. And His *bodie*, as the *bodie of the temple*, and *His heart* in the midſt of His *body*, as the *Sanctum Sanctorum*, with the *ſpeare*: *Looſed*, all. What He ſaid, they did, and did it home.

Nay, they went beyond their commiſſion, and did more than, *ſolvere.* A thing may be *looſed* gently, without any rigour: They *looſed* Him not, but rudely they *rent* and rived Him, one part from another, with all extremitie; left not one piece of the *continuum* whole together. With their *whips*, they *looſed* not, but *tore* His *skin* and *fleſh* all over; with their *hammers* and *nailes*, they did not *ſolvere*, but *fodere* His *hands* and *feet*: With the *wreath of thornes*, they *looſed* not, but *gored His head* round about: More then *Solvite.*

and

and with the *ſpeare point* rived the very heart of Him: as if He had ſaid to them, *dilaniate*, and not *ſolvite*. For, as if it had come *è laienâ*, it was not *Corpus ſolutum*, but *lacerum*: His *bodie* not *looſed*, but *mangled and broken* (*Corpus quod frangitur:*) And His *blood*, not eaſily *let out*, but *ſpilt* and *powred* our (*Sanguis qui funditur*) even like water upon the ground. Well is it turned, *deſtroy*: It is more like a *deſtruction*, than a *ſolution*: More than *ſolvite* it was, ſure.

1 Cor. 11. 23. Mat. 26, 28.

The *ſolvite* of this Temple *ſenſible*.

Now, will ye remember? This was a *Temple* of *fleſh* and *bone*, not one of *lime* and *ſtone*. Yet the ragged ruines of one of them demoliſhed, will pitie a mans heart to ſee them; and make him ſay *Alas poore ſtones, What have theſe done?* yet the ſtones neither *feele* their beating downe, nor *ſee* the deformed plight, they lye in. But He, *Sic ſolutus eſt, ut ſe ſolvi ſentiret*, the *ſolution* of His *skin, fleſh, hands, feet* and *head*, He was *ſenſible* of all; He ſaw the deformitie, He *felt* the paines of them all.

The *ſolvite* of this *Sweat*.

Luk. 22. 44.

So *ſaw*, and ſo *felt*, as with the very *ſight* and *ſenſe*, before it came, there befell Him another *ſolvite*, a ſtrang one: *ſolutus eſt in ſudorem*, the orifices of the *veines*, all over the texture of His *bodie*, were *looſed*, and all His *blood let looſe*, that He was all over in a ſtrange *ſweat*, ſtood full of *great drops of blood*. A *Solvite*, never heard of, nor read of but in Him only.

The *ſolvite* of the *Veile*.

Mat. 27. 51.

And yet another *ſolvite*. For (that *ſolvite templum hoc* might every way be true; in all ſenſes verified) what time the *Veile of His fleſh rent*, that His *ſoule* was *looſed* and departed: at the very ſame inſtant, the *Veile of the materiall temple*, that *ſplit alſo in two from the top to the bottome*: as it were for companie, or in a *ſympathy* with Him: That, it was literally true (this *Solvite*) and of the *temple*, that they meant. And ſo, two *ſolvites* of both *temples*, together at once.

The great *ſolvite* at His *Paſſion*.

Mat. 27. 51. 52.

* *Dion. Areop.*

One more yet (and I have done with *ſolvite*,) and that is, a *ſolvite* in a manner of all; of the great *temple* of *heaven and earth*. For the very face of Heaven, then *all black and darke at noone day*, yet no *Eclipſe* (the *Moone* was at the *full*) the *Earth quaking*, the *ſtones renting*, the *graves opening*, as they then did, ſhewed plainly, there was then toward, ſome univerſall *ſolvite*, ſome great *diſſolution* (as the * *Philoſopher* then ſaid) either of the *frame of nature*, or of the GOD of *nature*.

Caſt your eye thither, looke upon that, and there you ſhall ſee *ſolvite templum hoc* plainly, and what it meanes. And, it had beene enough, if they had had any grace, even to have pointed them to the time, when this *ſolvite templum hoc*, was fulfilled by them. And this for both *ſolvite*, and *ſolutum eſt* (their part:) which was His *paſſion* by, their *Act*.

III.

a *Excitabo* the ſaying.

Now (to anſwer them two) to *Exeitabo*, and *Excitavit* (His part:) His *reſurrection* by His owne.

And firſt to *Excitabo*. Hitherto, we are not come; but now, we come to the *ſigne*: for the *ſigne* is in *Excitabo*.

Et Excitabo, And I will raiſe it up. Which is ſpoken (as it were) by way of *triumph*, over all, they could or ſhould doe to Him. Goe to, *diſſolve it, deſtroy it, downe with it*; when you have done your worſt, it ſhall be in vaine; *Excitabo illud*, my power ſhall triumph over your malice: *I will raiſe it, I will up with it againe.*

Excitabo how oppoſed to *Solvite*.

But to *looſe* and to *raiſe*, theſe two are not oppoſite: Rather, to *looſe* and to *ſet together*. *Raiſing* is oppoſed to *falling*; and *reſurrection* to *ruine*, properly. But it comes all to one. Upon the *diſſolving* of any *frame*, ſtraight downe it dropps. This goodly *Temple of our body* (on the decking and trimming whereof, ſo much is daily waſted) *looſe* the *ſoule* from it but a moment, and *downe it fals*, and there it lyes, like a logge (we all know.) In oppoſition to this *fall*, it is ſaid *He will raiſe*. But, He will doe both: as it was *looſed* yer it fell; ſo will He *ſet it together*, yer He *raiſe* it *againe*.

Excitabo illud. Three points there are in it: [1] The *Act*; [2] And the *Perſon*, in *Excitabo*; and [3] the *Thing* it ſelfe, in *illud*.

1. The

1 The Act. The word He uſeth for it is ἐγερῶ, in proprietie, is a *raiſing from ſleep*. And *ſleepe* (we know) is far from *deſtruction*. It is, to ſhew us firſt, what a ſtrange *metamorphoſis* He would make in death: turne it, but into a *requieſcet*, and a *requieſcet in ſpe*, and there is all. So made He His own; ſo will He make ours. This Day CHRIST *is riſen againe, the firſt fruits of them that ſleepe*; and the reſt that *ſleepe in the duſt*, when their time comes, ſhall do the like.

Excitabo, the act, as from ſleepe.

Pſal. 16. 9. 1 Cor. 15. 20. Dan. 12. 2.

2 To ſhew (ſecondly) they ſhould miſſe of their purpoſe quite. They reckoned indeed, to *deſtroy Him*; they were deceived; they made Him but ready for a nights reſt or two. They made full account, *Death* had devoured and digeſted Him too: they were deceived, it was not ſo: *Death* had but *ſwallowed Him downe* (as the *Whale* did *Ionas*) *upon the third day to caſt Him up againe*.

Ion. 2. 10.

3 To ſhew (thirdly) not only that, this He would do, but, with what eaſe He would do it. With no more difficultie, than one is *waked* up, after a nights reſt; with no more adoe, than a knot: that is but *looſe* and untyed, is *tyed* againe.

But beſides the *Act*, we are to looke to the *Perſon*, in *Excitabo*. It is not, *deſtroy you*, and *ſome other* ſhall *raiſe* it; but, I; even *I my ſelfe*, and none but my ſelfe, will doe it: *Nec alienâ virtute, ſed propriâ*, and by none others beſide; but, by *mine owne* proper vertue and power. An argument of His *Divine nature*. For, none ever did; none ever could doe, that. *Raiſed* ſome were, but not any *by himſelfe*, or by his owne power; but by a power imparted to ſome *Prophet* by GOD for that time and turne.

Excitabo, the perſon. *He Himſelfe.*

CHRIST, by none *imparted* from any other, but by His *own* from Himſelf: And let it not ſtumble any, that elſewhere, the *Father* is ſaid to *raiſe* and *exalt* Him: That is all one. Both will ſtand well. The ſame power the *Father*, doth it by, by the ſame doth it, He. There is but *one power of both*: Of both, or of either of them, it is alike truly verified. This for the *Perſon*.

Now for the thing: *Illud*. *Templum hoc* before, and *illud* here: *Hoc* and *illud* are not two, but one, and the ſame. Not *Solvite hoc, & ſuſcitabo aliud*; *downe* with *this*, and *I will* up with *another* in the ſtead. No: but *idem illud*, the *very ſame* again. The very ſame you *deſtroy*, *that*, and no other, *will I reare up againe*. With us, with the world, it is not ſo; when we fall to diſſolve a frame of government (ſuppoſe of the *Church*) it is not *ſolvite hoc*, *& excitabo illud*; no, but *excitabo aliud*. We *raiſe* not the ſame, but another, quite another, nothing like it; a new one never heard of before. But let them keepe their *aliud*, and give us *illud* againe. *Illud* we love; It is CHRIST's *excitabo*, that: and if we follow CHRIST, in His *raiſing*, the *ſame* againe, or not at all.

Illud. The *ſame temple*. *In ſubſtance.*

But, though *illud* be the *ſame* againe, *in ſubſtance*; yet not *in qualitie* the ſame for all that: but ſo farre different, as in that reſpect, it may ſeeme *aliud*, another quite. At leaſt, well may it be now called *illud*, as it were with an *Emphaſis*, as *qualified* farre beyond that it was before, when it was but *Templum hoc*. And to ſay truth, if it be but the ſame juſt, and no whit better; as good ſave His labour, and let the firſt ſtand. For, it is but His *labour* for His *travell*, if nothing wonne by it.

Not the ſame, *In qualitie.*

But if (though the ſame) yet not in the *ſame*, but in a far *better eſtate*, than before; (*Cedar*, for *Mulberry*; *Marble* for *Bricke*, as the *Prophet* ſpeakes:) then, ye ſay ſomewhat, and then we will be content, to have it *taken downe*.

Eſay 9. 10.

And ſuch was the eſtate of this *Temple* after the *raiſing*. And ſuch was it to be: For, the *glory of the ſecond Houſe was much greater than of the firſt*. Which increaſe or *bettering* is implied in the word *excitabo*. It is (I told you) a *Riſing* up after *ſleepe*. Now, in the morning, *after ſleepe*, the body riſeth more *freſh*, and full of vigour; than it was over night, when it *lay downe*. The *Apoſtle* ſpeakes it more plainly: *Templum hoc* (ſaith he) *at the looſing, it was in weakneſſe, diſhonour, mortalitie*; *Templum illud*, at the *raiſing it, is in power and honour, and to immortalitie*.

Agg. 2. 10.

1 Cor. 15. 42. 43.

And ſure, one ſpeciall reaſon of the *diſſolving this Temple* was, that, as then it was,

Solvite might be ſaid of it; It was *diſſoluble*. But, being now *raiſed againe*, it is faſter wrought; *indiſſoluble*, now: No *Solvite* to be ſaid, not to be *looſed* ever any more. This for *Excitabo illud*. Now the laſt point, of the *time*. The ſigne is in that, too.

IV. The *Time*. *Three dayes.*

And when this? Within what time? *Within three dayes*. Which words, ſeemed to affect them moſt. All their exception lay to them. He looked not like one that would *build Churches*. But (let that paſſe) were He never ſo likely, He takes too *ſmall a time, for ſo great a worke* (as they thought.) But, if we agree once of His power to *raiſe from death*, the time will ſlide, we ſhall never ſticke at it much, but agree of that quickly. Hee that can *raiſe from the dead* (ten thouſand Churches will be built one after another, before one be *raiſed* thence:) To Him, that is able to doe that, *forty ſix houres* are as good as *forty ſix yeares*: all one. Nay, even *forty ſix minutes*; (but that it was held fit, He ſhould lie longer in His grave than ſo, that there might be the ſurer certainty of His *death*·) Otherwiſe, *yeares*, *dayes*, or *minutes*, to Him, are all *alike*. The *Signe* is in both: but (to ſay truth) in *Excitabo*, rather than in the *three dayes*. For, to the power of *Excitabo*, *Nullum tempus occurrit*.

Why *three*.

But, why *three dayes*, juſt? Neither more nor leſſe? Becauſe, elſewhere He ſaith, *No other time*, but *Iona's*: that, ſhould ſerve Him. *No other, than Moſes time*, (*forty dayes*) in His *faſting*. *No other than Ionas time* (*three*) in His *riſing*. Content to keepe time with His *Prophets* before Him. Far from the humour of ſome; that muſt varie (no remedie.) If *Ionas three*, they muſt *foure*, or *three and a halfe*, at leaſt. If *Moſes forty*, they muſt be *a day under or over*; have a number, have a tricke by themſelves, beyond others ſtill; Elſe, all is nothing worth. Far from them (I ſay:) and to make us farre from them: By his example to keepe us to that, which others before us, have well and orderly kept.

1. *Excitavit*, the doing.

Now to the *excitavit*, of this *Excitabo*. Thus He ſaid it ſhould bee, *Et fuit ſic*, and ſo it was. He *would raiſe it*, *dixit*: And He *did raiſe* it, *factum eſt*. His *diſſolution* laſted no longer than His limitation before-hand ſet. That, was not, *poſt tres*, but *in tribus*; not after, but *within* the compaſſe of *three dayes*. And He came within His time: For, this is but the *third day*, and this day, by *breake of day*, was this *temple up againe*.

a *Our duetie upon theſe.* To *rejoyce.*

This then being the *day*, not only of *Excitabo*, but of *Excitavit illud* (of the *ſetting it up:*) accordingly we, this day, to celebrate the *Encænia*, or new dedicating of *this temple*. A *dedication* was ever a *Feaſt of joy*, and that *great joy*. Every Towne had their *Wake* in memorie of the *dedicating of their Church*. That we then hold it as a *Feaſt* of *Joy*; that we be glad on it: as glad, nay more glad to ſee it *up againe*, this day; than the third day ſince, we were ſorry, to ſee it *downe in the duſt*. To *Solvite*, *downe with it* (*Edoms cry*) belongs *Ieremies Lamentation*: to *Excitabo* (this dayes worke) *Zacharies* joyfull *ſhout*, or acclamation, *Gratiam Gratiæ*, *grace upon grace*, and *joy upon joy*, and *thanks upon thanks*: *Grace*, *Joy*, and *thankes* with an *Emphaſis*; for, it is now *illud*, with an *Emphaſis* indeed.

Zach. 4. 7.

For our *good.* Rom. 3. 2. By *Solvite.*

But, our *joy* will quickly quaile if we no good by it. I ask then, what is all this to us? And I anſwer (with the *Apoſtle*) *Multum per omnem modum*. 1 For, firſt, this *Solvite* of His, is a *Solvite* to us: a *looſing* us, not only from our ſins, *the cords of our ſins* here, as *Salomon* cals them; but *the chaines, the everlaſting chaines of darkneſſe*, and of *hell*, there, due to them, and to us for them.

Prov. 5. 22. Iud. 6.

B. *Excitabo.*

2 Then, this *excitabo*, is not to end in Him: What, we believe, He did for that *temple of His body naturall*; the ſame, we faithfully truſt, He will doe for another *temple, the temple of His body myſticall*. For *His myſticall*, as much as for His *naturall*; for whoſe ſake He *gave His naturall body*, thus to be *diſſolved*. Of which *myſticall*

call bodie, we are parts (and the whole cannot be without his parts:) Every of us, *members of this body* for his part: Every one living *ſtones of this ſpirituall Temple*. *Diſſipentur illa, reſtaurabit denuò* (ſaith *Origen:*) ſcattered we may be, He will gather us againe; *looſed*, He will knit us; *fall downe and die*, He will *ſet us together and ſet us up againe. After two dayes He will revive us*, and *in the third day raiſe us*, *And we ſhall live in His ſight*, ſaith the Prophet *Hoſea*, of us all. Hoſea 6. 2.

And this, is to us all, matter of great *Ioy*. For, to this *Solvite* in the end we muſt all come; *Statutum eſt hominibus*. There is an Act paſſed for the *diſſolution* of theſe our earthly tabernacles. *Looſed* they ſhall be, *Spirit* from *Fleſh*, *Fleſh* from *bone*, each *bone* from other; No avoiding it. Heb. 9. 27.

All our care to be this; how to come to a good *excitabo*. Good (I ſay:) for, *excitabo*, we ſhal never need to take thought for: we ſhall come to that, whether we care for it or no. But to a good *excitabo:* ſuch an one, as He, as CHRIST, as this *Temple is come* to (that is) to a *joyfull reſurrection* (as we call it.) That, is worth our care: For, in the end, that will be worth all. b *Our moral duties.*

That, ſhall we come to, if we can take order, that while we be here, *before we go hence*, (our bodies) we get them *Templified* (as I may ſay:) procure, they be framed after the ſimilitude of a *Temple*, *this Temple* in the Text: For, if it bee *Solvite templum*; at the *diſſolution*, a *temple*; a *temple* it will *riſe againe*, there is no doubt of that. *To make our bodies Temples.*

Our *bodies* (as we uſe the matter many of us) are far from *temples*; rather *Proſtibula* than *templa*; *brothel-houſes*, *brokers ſhops*, *wine-casks* (or I wot not what) rather than *temples*. Or, if *temples*, *temples* the wrong way, of *Ceres*, *Bacchus*, *Venus:* or (to keepe the Scripture phraſe,) of *Camos*, *Aſhtaroth*, *Baalpeor*; and not *Domus Patris mei* (as this here, He ſpeakes of.)

But, if this be the fruit of our life, and we have no other, but this; to fill and farce our bodies, to make them ſhrines of pride, and to maintain them in this exceſſe; to make a *money-change* of all beſides, *Common-wealth*, *Church*, and all: I know not well, what to ſay to it: I doubt, at their riſing, they will rather make blockes for hell fire, than be made *Pillars in the temple of* GOD, *in the holy places made without hands*. Apoc. 3. 12. Heb 9. 11.

Otherwiſe, if they prove to be *temples* here, let no man doubt, then, let them be *looſed* when or how they will, He that *raiſed this temple* (ſo they be *temples*) will *raiſe them likewiſe*; and that, to the ſame *glorious eſtate*, Himſelf was *raiſed* to.

A courſe then muſt be taken, that while we are here, we do *Solvere templa hæc*, *diſſolve* theſe *temples* (of *Camos* and *Aſhtaroth*;) and upon the diſſolution of them, we *raiſe* them up, very *temples* to the *true* and *living* GOD: That we *downe* with *Bethaven*, this houſe or ſhop of vanity (as by nature they are;) and up with *Bethel*, GODS *houſe*, as by grace they may be. The morall *ſolute* of them.

For, a *Solvite*, and an *excitabo*, we are to paſſe here in this life: and this, this *excitabo*, is the *firſt reſurrection* here to be paſſed: *He that hath his part in this firſt, he ſhall not faile but have it in the ſecond*. The morall. *Excitabo.* Apoc. 20. 6.

If then, *temples* they would be, that we ſo make them: for, to make them ſo, is the *Excitabo* of this life.

And ſo ſhall we make them, even *temples:* and no way ſooner, than if we love this place (the *temple*) well, and love to reſort to it, and to be much in it. By being much in it, we ſhall even turne into it. And ſure, if ever we have *aliquid templi*, any thing of a *temple* in us; then it is, when we are duly and devoutly occupied, and imployed, they and we, in His worſhip and ſervice. Then are we *temples*. That they may be *Temples.*

But, to be *temples*, is not all; we are further to be *templum hoc*, *this temple:* and *this*, was the *temple of his body*. And that are we, if at any time, then certainly, when, as if we were *temples* in very deed, we prepare to *receive*, not the *Arke of His preſence*, but *Himſelfe*, that He may come into us and be in us: Which is, at what time, we preſent our ſelves, to *receive His bleſſed body and blood:* that *body*, and that *blood*, which for our ſakes was *diſſolved*; *diſſolved* three dayes ſince, when it Temples, *corporis ſui.*

ſuffered for our ſinnes. And this day *raiſed againe,* when it *roſe for our juſtification.*

Rom. 4. 25. Which, when we do; (that is) *receive this bodie,* or *this Temple:* (for, *Templum hoc,* and *Hoc eſt corpus meum* are now come to be one: for, both *Templum hoc,* and *corpus hoc,* are in *Templum corporis ſui:* and when the *Temples of our body,* are in *this Temple,* and the *Temple of His body* in the *Temples* of *ours*; then are there three *Temples* in *one,* a *Trinitie,* the perfecteſt number of all. Then, if ever, are we, not *Temples* only, but *Templa corporis ſui, Temples of His body*; and this *Scripture fulfilled* in us.

This Feaſt a fit time for it. This are we, when we receive. Now, at no time, is this act of *receiving,* ſo proper, ſo in ſeaſon, as, this very day (ſo hath CHRISTS *Church* thought it, and ſo practiſed it, ever) the very day of this His *Excitabo*; the day of His *Riſing:* And by meanes of it, of our *raiſing:* our *raiſing* firſt, to the *life of righteouſneſſe* (to the eſtate of *Temples*) here in this world: And after, of our *raiſing againe,* to the *ſecond,* the *life of glory* and *bliſſe* (of *glorious Temples*) in the world to come; which is the *Excitabo* when all is done. What time, they and we ſhall be *looſed:* as now, from *ſin*; ſo then, from *corruption.* And *raiſed,* and *reſtored:* as now, to the eſtate of *grace*; ſo then, to the ſtate of *glory,* and *glorious libertie of the ſons of God.* To which *happie* and *bleſſed eſtate,* may He *raiſe* us all in the end, that this day, was *raiſed for Vs,* &c.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

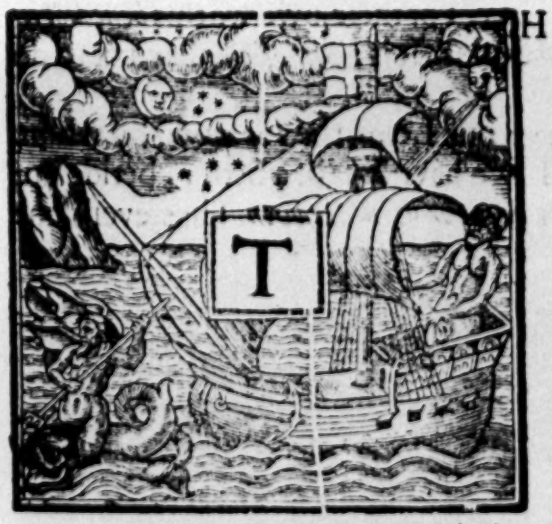
On the *XXXI.* of *March*, *A.D.* MDCXVI.
being *EASTER-DAY.*

I PET, Chap. I. Ver. III, IV.

Benedictus Deus, &c.

Blessed bee God, and the Father of our Lord Jesus Christ, which according to His abundant mercie, hath begotten us againe unto a lively hope, by the resurrection of Jesus Christ from the dead.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.



THE Summe of this Text, and (if ye will) the Name of it too, is set downe in the very first word of it. It is a *Benedictus*. The first word is so. The first word *Benedictus*: and (if you look) the last word is [*for you*.] Give me leave to reade it, *for Vs*; to put in our selves. Seeing to *us*, and *for us*, it was written. So, a *Benedictus* it is; from us, to GOD, for something comming from GOD, to, or *for us*. *The Summe.*

Something? Nay many. *Benedictus* is but one word, but the first word: the rest of the words, of both Verses, are *for us* all.

And, many they are: We reduce them to three: [1] Our *regeneration* which is past: [2] Our *hope*, which is present: [3] and our

inheritance, which is to come. 1. *Regenerating*, or *begetting*, is (of it ſelfe) a benefit: We get *life* by it, if nothing els. 2. But, to *beget* to an *Inheritance*, in more than ſimply to *beget*. 3. And yet, more than that, to *beget*, to *Such* an *Inheritance*, as this; of which, ſo many excellent things are here ſpoken.

Three then, in this; [1] To be *begotten*: [2] To be *begotten* to *Inherit*: [3] To be *begotten* to *Inherit*, ſuch an *Inheritance*.

Titus 3.7. But then, an *inheritance* is no preſent matter. All *heires* be *heires*, *under hope*, *Vſque dum*, till the appointed time. So comes *hope* in. Therefore, firſt to *hope*. After, to the thing *hoped* for, the *Inheritance* it ſelfe. There is a reſemblance of both theſe, in the two Seaſons of the yeare. At this time, the time of CHRISTS *Reſurrection*, and of our celebrating it, to *hope*; as to the *bloſſome* or *blade*, riſing now in the *Spring*: To the *Inheritance*, that, as the *crop* or *fruit* to come after, at *harveſt*: And the *harveſt* of this
Mat. 13.39. crop (ſaith our SAVIOUR) *is the end of the world*.

We are not yet come to the point. *Regenerate*, whereto? to a *lively hope*: *Hope*, whereof? of an *Inheritance*: *Inheritance*, what manner one? *Such* as is here ſet downe.

But, all theſe, whereby? *Per reſurrectionem*, *by the reſurrection of* CHRIST: *All*, *by Him*: All, *by that*. This *By*, is the maine, here. This Διὰ the διὰ παντὸς, that runnes thorow all this Text. For, all ariſe, from CHRIST *ariſing from the dead*.

Now, if from CHRIST *riſing*, then from CHRIST, at this *Feaſt*. For this is the *Feaſt* of CHRISTS *riſing*: And ſo, this the proper *Benedictus*, for this *Feaſt*. We had
Luk. 1.68. a *benedictus* made by *Zacharie*, S. *Iohn Baptiſts* Father, for His *Birth*, for *Chriſtmaſſe-day* (knowne by the name of *benedictus*:) We have here now another, for His *riſing*, for *Eaſter-day*, of S. *Peters ſetting*. And this it is.

The Diviſion. For the Order, we will put the words in no other, for we can put them in no better, than they ſtand: Every one is in his due place, from the firſt to the laſt.

1 GOD *firſt*, and the true GOD the *Father of our* LORD JESUS CHRIST. 2 Then, *His mercy*, the *cauſe moving*. 3 Then, CHRISTS *reſurrection*, the *means working*. 4 Then *our regenerating*, the *act producing*.

Producing [1] *hope* (firſt) of the *Inheritance*: [2] then after the *inheritance*, we *hope* for. Of which, two points there are: [1] How it is *qualified*: *Vncorrupt*, *undefiled*, *not fading*: Every one hath his weight. [2] Then, how *Seated*: Even, *in Heaven*: *There* it is; there *kept* it is. And, which is the Capitall chiefe point of all, *kept for us*, there.

Now then, for theſe. [1] For *His Mercy*, firſt. [2] For our *Regenerating*, *by His Mercy*. [3] For the *Hope*, *of this inheritance*; [4] but more, for the *inheritance* it ſelfe: Specially ſuch an one, ſo conditioned, as here is ſet downe. [5] For *keeping it for us in Heaven* (in
Verſe 5. this Verſe:) [6] For *keeping us for it*, *on earth* (the next verſe.) For theſe all: but above all, for the meanes of all, the *riſing of* CHRIST (this *daies* worke) the *dew* of this new *birth*, the *gate of this hope*, the *pledge of this inheritance*. For theſe, owe we this *benedictus* to GOD. And, this *day*, are we to pay it, every one of us. It is a *Sin of omiſſion*, not to do it; he that doth not, is a *debtour*.

To GOD *the Father*, the *Qui*, and to CHRIST our LORD, the *Per quem*, by whom and by whoſe *riſing*, loſe this life when we will, we have *hope* of a better; betide our *Inheritance* on earth what ſhall, we have another *kept for us in Heaven*. Thus, every one naturally ariſeth out of other.

Bleſſed

BLeſſed *be* GOD. Yea, *bleſſed* and *thanked*, and *praiſed*; *Benedictus*, *Magnificat*, *Iubilate*, and all. All; But, here, *bleſſed* ſuits beſt: that the beſt and moſt proper returne for a *bleſsing*. That we *inherit*, is the *Bleſsing* (*Chap.* 3. *Verſe* 9.) The *hope* is a *bleſſed hope* (*Titus* 2.13.) But the *Inheritance* is the State of *bleſſedneſſe* it ſelfe. Therefore *Benedictus bene dicitur*, *Benedictus* is ſaid well. Said well, of GOD, *who is above all bleſſed for ever*: well alſo, of a *Father*; *Benedictus*, a fit terme for him. And GOD, in the tenour of this whole Text, is brought in, as a *Father*, a *Father begetting*; *begetting us* firſt by *nature*; *begetting us* againe, in it, by *grace*.

1 The Act. *Benedictus*: Bleſſed be God.

2 The Party, GOD. Rom. 9. 5.

But thereby hangs a Scruple: For, what are we that we ſhould take upon us to *bleſſe* GOD? S. *Peter* ſayes it here: S. *Paul* ſeemes to gaine-ſay it, *Without all queſtion* (ſaith he) the *leſſe is bleſſed by the greater*. And is He *leſſe*, or we *greater*, that we ſhould offer to *bleſſe Him*? And, if not as GOD; not as a *Father* (the next word.) For, ſhall the Child preſume to *bleſſe his Father*? It becomes him not. *He us*, then; and not *We*, *Him*.

Bleſſe GOD we may. Heb. 7. 7.

Yes, *He us*; and We *Him*, too. We have ſo many Texts for it, I make no doubt, but there is *bleſsing* both wayes. Of the many, I remember that one of S. *Pauls* (*Eph.* 1.) *Benedictus Deus qui benedixit nos*, *Bleſſed be* GOD *for bleſsing us*. As if they were reciprocall, theſe: One, the *Echo*, the reflection of the other. Equall they are not. It were fond to imagine, the *Father* gives the *child* no other *bleſsing*, but the *child* can give him as good againe. No: *aliter nos Deum*, *aliter Deus nos*; Otherwiſe, GOD *bleſſeth us*; and the *Parent*, who repreſents GOD, in begetting our *bodies*; and the *Prieſt*, who repreſents Him, in *begetting againe* our *ſoules*. Otherwiſe, we them. GODS *is reall*: ours but *verball*. His *cum effectu* ever: Ours, if it be but *cum affectu*, that is all. His *Operative*; ours but *Optative*. What then? he that wiſheth heartily, would do more than wiſh, if his power were according. Even that then, in want of power, to ſhew a good will (I know not how, but) we take it well, ever. GOD doth, I am ſure: as appeareth, by the *goats haire* of the *Old Teſtament*, and by the *Widdowes mites* in the *New*. And this is S. *Peters*, but expreſſing a good minde onely. And, *without all queſtion*, thus, the *Greater* may be *bleſſed*, even of the *leſſe*: Not, *tanquam poteſtatem habens*, but *tanquam vota faciens*. So we may ſay *Benedictus Deus*: And let us then ſay it.

Ephes. 1. 3.

What ſay we then, when we ſay *Benedictus*? It is a word compound: Take it in ſunder, and *Dicere*, is to ſay ſomewhat, to *Speake*; and that we can: and *bene*, is (ſpeaking) to ſpeak *well*; and that we ought. To *Speake*, is *Confeſsion*: To ſpeake well, is *Praiſe*: And *praiſe* becommeth *Him*, and *us* to give it *Him*.

How We may bleſſe GOD.

Put together in one word, and then, *Benedicere* to *bleſſe*, in the phraſe of ours, and of all tongues elſe, is, not ſo much *omnia bona dicere*, to ſpeake all good of Him, as *omnia bona vovere*, to wiſh all good to Him. And that becomes Him too; not onely *Laus*, but *Votum*: ſpecially where *Votum* is *totum*, where we have little elſe left us, but it.

And what good can we wiſh Him that He hath not? *Bonorum noſtrorum non eget* (ſaith the *Pſalmiſt*) nor *Benedictionum*, neither. We can add nothing to Him by our *Benedictus*: Say we it, ſay we it not, He is *bleſſed* alike.

Pſal. 16. 2.

True, to *Him*, we cannot wiſh; not to His *perſon*: But, to His *Name*, we can: (And He is *bleſſed*, when His *Name is bleſſed*:) We can wiſh His *name* more *bleſſedly* uſed, and not in *curſing*, and curſed *oathes*, as daily we heare it.

In His *Name*.

And, to His *Word*, we can: We can wiſh it more devoutly *heard*, and not, as a few ſtraines of *wit*, as our manner is.

In His *Word*.

In *His Person as united to His Church.*

Yea, even to His *person*, we can: There is a way, to do that, inaſmuch as He, and His *Church*, are now growen into one, make but one *person*: what is ſaid or done to it, is ſaid or done to Himſelfe: *Bleſſe it*, and *He is bleſſed*.

In a word then: to *bleſſe* GOD, is to wiſh, His *Name* may be *glorious*; to wiſh, His *Word* may be *proſperous*; to *wiſh*, His *Church* may bee *happy*. By wearing of which *name*, and by hearing of which *Word*, and by being in, and of which *Church*, we receive the *bleſſing* here upon earth, that ſhall make us for ever *bleſſed in heaven*. This we ſay, if we marke what we ſay, when we ſay *Bleſſed be God*.

GOD, *and the Father of our* LORD JESUS CHRIST. This is *ſtylo novo* the *ſtyle of* the *New Teſtament*; ye read it not in the old: No, nor in *Zacharies* neither. Betweene that of *Zacharies*, and this of S. *Peters*, it fell out, this. The *Sunne* was yet under the *Horizon*, when *Zacharie* made His: But (now) up, and of a good height. And thereupon, this taken up by S. *Peter*, here: by S. *Paul*, 1 *Cor.* 1. *Epheſ.* 1. and upon great reaſon.

GOD, *and the Father of our Lord Ieſus Chriſt*: the Style of the *New Teſtament*.
1 Cor. 1. 3.
Epheſ. 1. 3.

1 *Bleſſed be* GOD: Say that, and no more, and never a *Iew*, *Turk*, or *Pagan*, but will ſay as much. *Bleſſed be* GOD, we; *Bleſſed be* GOD, they. It is never the worſe for that. But yet, ſeeing the world then was, ſtill is, full of *many Gods*, and *many Lords* (1 *Cor.* 8.) It would be knowne, which GOD. For, we would not beſtow our *benedictus* upon any, but the true GOD: neither they, nor we; I dare ſay. Which is then the true GOD? *Pater Domini noſtri Ieſu Chriſti*: and He that is not ſo, is a falſe fained *God*; is an *Idol*. Put them to it then, put this addition to; and neither *Turke*, *Iew*, nor *Pagan* will ſay after you: None, but the *Chriſtian*. For, this is the *Chriſtian mans benedictus*.

1 To ſever *Him* from all *falſe Gods*.
1 Cor. 8. 5.

Now, ever ſince Idolatrie firſt tooke head, it hath beene held fit, they that are GODS choſen People of all the people upon earth, they ſhould have ſome marke of ſeverance, to diſtinguiſh, as theirs, the true GOD; ſo *themſelves*, the true *worſhippers*, from the falſe. So to ſettle our *benedictus* right; upon the right GOD, this is added.

2 As *His beſt Title.*

2 For this cauſe: but, not for this alone. When we *bleſſe Him*, I dare ſay we would *bleſſe Him*, with His *beſt Title*. So hath it beene ever. You ſhall obſerve in *Titles*, ever, upon the comming of a *greater*, the leſſe is laid downe. *No more, the Lord liveth that brought thee out of Egypt; but, the Lord liveth that brought thy captivitie from the North.* And now, no more that neither; For, here is one, that after it came, puts them downe all, as being indeed the greateſt of them all, the greateſt that ever was, or that ever ſhall be. One, which when we adde, we ſet our *benedictus* at the higheſt.

Ier. 23. 7. 8.

For, if this be to be GOD, to be *bounteous*, *beneficiall* (as we ſeeme to think, when we ſay *homo homini Deus*:) In nothing, was GOD ever ſo *beneficiall*, ſo *bounteous*; and ſo, in nothing ever ſo GOD, as in *ſending His only begotten Son into the world*. In that, GOD, ſpecially; and, for that, ſpecially to be *bleſſed*. And becauſe, a greater than His *Son* He hath not, and ſo a greater than this ſhall never come, therefore this ſhall never be laid downe. This ſhall be His *Title*, for ever. For ever to have a place, and a chiefe place, in our *benedictus*.

Ioh. 3. 16.

3 To bring Chriſt in, too.

And yet there is another, on CHRISTS behalfe, *Our Lord*: even to bring Him in too. For, ſeeing all that which follows, comes not, but by the *riſing of Chriſt*, and ſo by CHRIST; I ſee not, how (well) we can leave Him out. All the good, that comes to us, as it comes to *us from* GOD, ſo it comes to us, by *Chriſt*. GOD, the *Qui*; *Chriſt*, the *Per quem*. GOD, the *cauſe*; from Him commeth all, *Chriſt*, and *all*: *Chriſt* the *meanes*; *by Him* commeth all, GOD and *all*. All things *from* GOD; and nothing from GOD immediately, but *mediante Chriſto*. Hee, the *cauſe mediate*, the *Mediatour*, the *Medium*. No *benefactus* (and ſo, no *benedictus*) without Him.

This is moſt plaine, in this here. *Benedictus Deus, qui generavit Chriſtum*: firſt that did *generate Chriſt*; before *Benedictus Deus*, *qui regeneravit nos*, that did *regenerate us*.

us. If He not *generate*, we not *regenerate*: then, no *children*; then, no *Inheritance*; then, all this Text void. For, in Him, this Text and all other Texts are *Yea* and *Amen*.

By this time we ſee, why this addition. [1] It is His Title of *Severance*: [2] It is the *higheſt* Title of His Honour: [3] It takes in CHRIST, who would not be left out, in our *Benedictus*. *Dixit Dominus Domino meo, The* LORD *ſaid to my* LORD, to take both LORDS in, and leave neither out. And ſo ſhall we knit it well to that, which followes. Pſal. 110. 1.

From the Party whom, we paſſe to the Cauſe why. For, we ſay not this *Benedictus*, as we ſay many an one here, without any *cauſe*: *Benedictus*, for nothing: Nay, otherwhile a *Benedictus*, for a *malefactus*, for a ſhrewd turne; yea, and glad and faine too. No, here is a *Qui*, and in this *qui*, there is a *quia*. *That doth it* (that is) *for doing it*: that *regenerates us* (that is) *for regenerating us*. For, GOD is ever aforehand with us: *Regeneravit* is the *Præter*; that is paſt, before any *Benedictus* can come from us. 3 The *cauſe why*.

Pater, qui Regeneravit followes well, is kindly. For, *Generation*, it is *Actus paternus*, the proper *act* of a *Father*. But, before we come to it, let us not ſtride over that, which (in the Text) ſtands before it, *Secundùm miſericordiam*. GOD did this, did all that followes, but upon what motive? *According* to what did He it? *According to His mercy*. And *Mercy* accords well with a *Father*: No *compaſſion, no bowels* like His. And as well, with *regeneravit*; for, *of His owne good will begate He us*. How elſe? When as yet we were not, what ſhould move Him, but His meere *mercy*? Well therefore ſaid, *regeneravit ſecundùm*: for *regeneration* is but *ſecundum*, but a *ſecond*, not a *firſt*: Would ye have a *primum*, a *firſt* for it? that firſt is His *Mercy*, ever. 1 *Mercy*.

But the benefits enſuing are too great to run in the common current of *Mercy*. As they then are, ſo is the *mercy* that goes to them, *Great*: Therefore *according* to His *great Mercy*. *Mercy*, the *thing*; *Great*, the *meaſure*. And, *great* would not be paſſed by, leſt we paſſe not greatly by it; leſt we conceive, and count of it, as but of ſome ordinary matter. His *abundant* (or *great*) *mercy*.

But (indeed) πολὺ is rather *Multa*, than *Magna*; a word of *number*, rather than *Magnitude*. The meaning is: no *ſingle mercy* would do it; no, though *Great*: there muſt be *many*. For, *many* the *defects* to be removed, many the *ſinnes* to be forgiven, many the *perfections* to be attained: Therefore, *according to his manifold Mercy*. His *manifold* mercy.

According is well ſaid. For, that indeed is the *chord*, to which this and all *our Benedictuſſes* are to be tuned. That, the *Center*, from which all the *lines* are drawne. The *line* of CHRISTS *Birth*, in *Zacharies Benedictus*, through the *tender mercies of our* GOD, *whereby the day-ſpring from on high did* (lately) *viſit us*. The *line* of CHRISTS *Reſurrection*, in S. *Peters Benedictus*, *according to His manifold mercies*, whereby this day-ſpring from on high doth now viſit us. The *line* of all the reſt, if we had time to go through all the reſt. Luke 1. 78.

At all *times*, *mercy* commeth in, at no time out of *time* (I truſt;) we ſhall *die with it, in our mouthes*: let us make much of it while we live: Never paſſe by it, but ſay it; ſay it, as oft as we can; *bleſſed be* GOD: *bleſſed be His mercy*. GOD, that doth it: *His mercy, according* to which He doth it. Doth it, and doth all elſe, at this and all other *Feaſts*: at *Eaſter*, at *Chriſtmas*, the *fifth of November*, and all. *Bleſſed be He for His mercy*: Yea, many times *bleſſed, for His manifold mercies*.

Mercy then firſt: *Regeneravit ſecundùm*, the act, of this *mercy*, the ſecond, that is *Regeneravit*. *Regeneravit* may be ſaid, with reference to CHRIST. *Generavit Chriſtum, regeneravit nos*; and not miſſe. But, better and more properly, both to us. *Generavit nos, begot* us firſt, in *Adam*, to this: *regeneravit nos*, begot us againe, in CHRIST the ſecond *Adam*, to the *hope of a better life*. 4 *Regeneravit nos*. 2 Hath begotten us *againe*.

But

But, why is it not ſo then, *qui generavit* without *Re?* Why begin we not with that? Verily, even for that, even for our naturall *generation*, we owe Him a *Benedictus*. But, what ſhould I ſay? Unleſſe (beſide our *firſt generavit*) we be ſo happy, as to have our part in this *ſecond regeneravit*, the former (I doubt) will hardly prove worth a *Benedictus*. But, if this come to it, then, for both, a *Benedictus* indeed.

Iohn 3.3. Otherwiſe (as our SAVIOUR ſaid to *Nicodemus*) *No man, unleſſe he be thus borne againe*, by his firſt *birth*, be it never ſo high or noble, is a whit the nearer this *Inheritance* following. For all our goodly *generavit*, we ſo much boaſt of, it would goe wrong with us, but for this. Well therefore may we all ſay, *Benedictus qui regeneravit*.

Againe, that is, *the ſecond time.* Gal.6.15. Now *Re* hath in it *two powers*, *Re* is, *againe*, the *ſecond time*: So, it ſuits well with *Secundum*, it is the *ſecond*. For, two there be: [1] that old *creation*; [2] and the *new Creature in* CHRIST: And, two *births*; (We ſee it daily:) A *child* is brought into the world, but it is carried but againe, to the *Church*, there to be *borne* and brought forth anew, by the *Sacrament of Regeneration*.

Againe, that is, *upon a loſſe.* But *Re* is not only *againe*, but *againe* (as it were) upon a *loſſe*. Not, a *ſecond* only, but a ſecond, upon the failing of the *firſt*. So doth *Re* imply, ever. *Re-demption*, a buying againe, upon a former aliening. *Re-conciliation*, upon a former falling out. *Re-ſtitution*, upon a former attainder. *Re-ſurrection*, upon a fall taken formerly. *Re-generation*, upon a former *degenerating*, from our firſt eſtate.

Eph.2.3. Prov.16.14. Our firſt would not ſerve; it was corrupt, it was defiled, it did *degenerate*. *Degenerating* made us *filios iræ*: And, *ira principis* (much more *ira Dei*) *mors eſt*. So, children of *death*, *death and damnation*: and there left us, and all by meanes of the corruption and ſoile of our former *degenerate generation*.

Never ask then, *Quid opus eſt re?* *Re* cannot be ſpared. There was more than need of a new, a ſecond, a *re-generation*, to make us *children of grace* againe, and ſo of *life*:

Tit.3.5. Zach.13.1. which He hath given us *power to be made*; *by the waſhing of the new birth, the fountaine* which *He hath opened to the houſe of Iſrael for ſin and uncleanneſſe*; even, for the *ſin* and *uncleanneſſe* of the *firſt*. Will ye have it plainly? *Benedictus Deus qui generatos ad mortem, regeneravit ad vitam*: or, *qui generatos ad timorem mortis, regeneravit ad ſpem vitæ*. That we, we that were *begotten to the feare of death*, or to a *deadly feare*; *Vs*, He hath *begotten* anew, *to the hope of life*, or to a *lively hope*.

This act of *regenerating* is determined doubly: *eis* is twice repeated. [1] *To hope* firſt: [2] then, *to the inheritance*: ye may put them together, *to the hope* of an *Inheritance*. But, thus parted, they ſtand, becauſe of our two eſtates, to ſerve them both: [1] *Hope*, in this life; [2] *Inheritance*, in that to come: *Hope*, while here, in ſtate of *grace*; *Inheritance*, when there, in ſtate of *glory*.

In Spem. *To Hope.* But becauſe (as we ſaid) an *inheritance* is no preſent matter: It is *to come*, and to be comen to: From *begetting*, we ſtep not ſtraight to *entring* upon our *inheritance*; but the ſtate of *heires* is a ſtate of *expectancie*, and ſo a fit object for *hope*, *Donec*, till the time come: therefore wee beginne with that: *Regeneravit in Spem*.

There needs no great *Benedictus* for *in Spem*: *Hope*, is no great matter. For what is *hope?* What, but *vigilantis ſomnium*, a waking mans dreame? And ſuch a hope indeed it may be: for, ſuch *hopes* there be many, in the world. But, this is none ſuch.

To ſhew, it is none ſuch, it is ſevered by two termes: [1] *Regeneravit*, and [2] *Vivam*. They are worth the marking, both.

a *Spem generatam.* 1 *Regeneravit* firſt: that it is *Spes generata*; which implies, there is another, but *inflata*, but *blowen* into us, or we *ſprinkled* or *perfumed* with it. Such there is; but, not this: but this is *per viam generationis*, and *Generatio* (we know) *terminatur ad ſubſtantiam*, brings forth a *Subſtance*. So, this, a *ſubſtantiall hope*; called therefore by

1 Theſ.5.8. Heb.6.19. S. *Paul*, the *Helmet of Hope* (*Theſſ. V.*) the *Anchor of hope* (*Heb. VI.*) things of *ſubſtance*, that will hold; that have *metall* in them.

b *Spem vivam.* 2 Then marke *Vivam*. And *vivam* followes well, of *regeneravit*. For, they that

that are *begotten*, are ſo to live; to have life. *Vivam* alſo imports, there is a *dead*, or a *dying hope*: but, this is not ſuch, but a *living*.

Nay, *Viva* is more than *Vivens*; *lively than living*. Where, *Viva* is ſaid of ought (as, of *ſtone*, or *water*) the meaning is, they *ſpring*, they *grow*, they have *life* in themſelves. And, ſuch is the *Water of our regeneration*: not from the *brooks* of *Teman* (in *Iob VI.*) that in *Summer*, will be drie; but the water of *Iordan*, a running ri- Iob 6.15.16.
ver. There CHRIST was Himſelfe *baptized*: there, He began, and laid the *Sacra-* Mat.3.13.
ment of our *New birth*; to ſhew what the nature of the *hope* is, it yeelds: even *viva*, with life in it.

And indeed *Regeneravit* is a good Verbe, to joyne with *hope*. There is, in *hope*, a kinde of *regendring power*: It *begets* men (as it were) *anew*. And, *Viva* is a good *Epithete* for it. When one droopes, give him *Hope*, his *ſpirits* will come to him a freſh; it will make him *alive* againe, that was halfe dead. As *Iacob*, when he was put in *hope* to ſee *Ioſeph alive*, it is ſaid, *Revixit ſpiritus Iacob*, his *ſpirit revived in him*: he ſhewed, Gen.45.24.
Spes was *viva*, *hope* was a *reviver*.

Never ſo well ſeene (this) as this *day*, in them, that went to *Emmaus*; With *cold hearts*; *cold* and *dead* (*God* wot) till they *heard the Scriptures opened to this point*: and then, *Did we not* (ſay they) *feel our hearts warme* (nay *hot*) *within us?* Such a *vitall* Luk.24.32.
heat, they found, and felt, came from this *hope*. For (to ſay truth) what is it, to *give life*, to them that have it already; *dum ſpiro*, that are alive, that can fetch their breath: it is not worthy (that) to be called *ſpes viva*: *Spes viva* (indeed) is, that which when *breath* and *life*, and *all* faile, failes not: that then puts *life* into us, *dum expiro*, when *life* is going away: that when this life we muſt forgoe, bids, let it goe; when that is gone, ſhewes us *hope* of another.

This is *Viva* indeed. Nay, this is *Vita*; for the *hope* of that *life immortall*, is the very *life* of this *life mortall*. And for ſuch *a hope*, *Benedictus Deus*, *Bleſſed be God*.

And, whence hath it this *life*? The next word ſhewes it, *vivam per reſurrectionem*. The *Viveneſſe* (as I may ſay) the *vivacitie*, the *vigour* it hath, from CHRIST *riſing*, and *by his riſing*, *opening unto us the gate of life* at large. What *life*? Any *life*? this *life*? No: *vivam per reſurrectionem*. Not this (here) *falſi ſeculi vita* (as even the Heathen man called it;) but, the other, the *life* by the *reſurrection*, the *true life* indeed. Not to live here ſtill, as we doe: : But to *riſe* againe and *live*, as CHRIST (this *Day*) did. That ſo, we miſtake not the *life*, and take the wrong for the right. For, ſo ſhall we miſtake, in our *hope* alſo, as commonly we doe. 1 *Vivam, per Reſurrectionem Ieſu Chriſti.*

For, ſhall we do *hope* no wrong? The truth is *Hope* heares evill without a cauſe. The fault is not *hope's*, the fault is our *owne*; we put it where we ſhould not, and then lay the blame upon *hope*; where we ſhould blame our *ſelves*, for wrong putting it. For, if ye put it not right, this is a generall rule: As is that, we *hope in*; ſo is our *hope*. [a] *Ye leane on a reed* (ſaith *Eſay*.) [b] Ye *take hold by a cobweb*, (*Iob*.) [c] Ye *catch at a ſhadow*, (ſaith the *Wiſe man*.) And can it bee then, but this *hope* muſt deceive you? *a* Eſa.36.6. *b* Iob 8.14. *c* Eccle.34.2.

We for the moſt part, put it wrong: for we put it in them, that *live* this tranſitory periſhing *life*; we put it in them, that muſt die, and then muſt our *hope* die with them, and ſo prove a *dying hope*. *Miſerable is that man, that among the dead is his hope* Sap.13.10.
(ſaith the *Wiſeman*.) The *Pſalme* beſt expreſſeth it; *Our hope is in the Sonnes of men*; *and they live by breath*, and when that is gone, *they turne to duſt*; and then there Pſal.146.3
lies our hope in the duſt. For, how can (ever) a *dying object* yeeld a living *hope*?

But, put it in one that dies not, that ſhall never die, and then it will be *Spes Viva*, indeed. No *reed*, no *cobweb-hope* then; but *helmet*, *anchor-hope*; *hope*, *that will never confound you*.

And who is that, or where is He, that we might *hope in Him*? That is IESUS CHRISTUS

CHRISTUS *ſpes noſtra*, JESUS CHRIST, *our hope*: ſo cals Him S. *Paul* (1 *Tim.* 1.1.) Such ſhall their *hope* be, that have CHRIST for their *hope*.

Yet, not CHRIST every way conſidered; not, as yeſterday, in the *grave*; not, as the day before, *giving up the Ghoſt* upon the Croſſe: *dead* and buried yeelds but *dead hope*. But in JESUS CHRISTUS *hodie*, JESUS CHRIST *to day*, that is, CHRISTUS *reſurgens*, CHRIST *riſing againe*; CHRIST not now a *living ſoule*, but a *quickning ſpirit*.

In *Chriſts life* then: But, not in His *mortall life*. They, that ſo hoped in Him, to *Emmaus* they went, this *day*, with *Nos autem ſperabamus*, we *did hope*: *Did*, while He was *alive*; but, now, now He is *dead*, no more *hope* now. And, for two dayes, as He was, ſo was their *hope*; *dead*, and *buried*: and if He had *riſen* no more, had beene quite *dead* for ever. But, this day, He revived and *roſe againe*: So did their *hope* too.

Luke 24. 21.

To this *life* we are *regenerate*, by the *reſurrection of Chriſt*: Right. As to *death generate, by the fall of the firſt Adam*: So, to *life regenerate, by the riſing againe of Chriſt, the ſecond*.

And theſe two, *Reſurrection*, and *regeneration*, match well. The *Regeneration* of the *ſoule*, is the *firſt Reſurrection*. And, the *Reſurrection of the body*, is the laſt *Regeneration*. So doth our SAVIOUR CHRIST terme it (*Mat.* 19.) *In the regeneration, when the Sonne of Man ſhall ſit*, that is, at the *generall reſurrection*. So was His owne, His *reſurrection*, His *regeneration*. *This day have I begotten thee* (the verſe of the *Pſalme*) the *Apoſtle* applies to *Chriſts eternall generation* (*Heb.* 1.5.) But, ſo doth he, to his *Reſurrection* alſo (*Acts* 13. 33.) For, then was *Chriſt* Himſelfe *regenerate* (as it were) *begotten* in a ſort *anew*, and brought forth out of the *grave*, as out of the *wombe*, the very *wombe*, wherein He was borne to the *immortall*, that is, to the true *life*.

Matth. 19. 28.

Pſal. 2. 7.

By His *reſurrection*: and if ye aske how, *Eſay* tels us; There goeth from *His reſurrection* an *influence*, which ſhall have an operation like that of the *dew* of the ſpring; which when He will let fall, *the earth ſhall yeeld her dead*, as at the falling of the *dew*, the *herbes* now *riſe*, and ſhoot forth again. Which terme therefore [of *regenerating*] was well choſen, as fitting well with His *riſing*, and the time of it. The *time* (I ſay) of the *yeare*, of the *weeke*, and (if ye will) of the *day* too. For, He *roſe* in the *dawning*: then is the *day regenerate*: and in *primâ Sabbati*, that the *firſt begetting* of the *Weeke*: And, in the *ſpring*, when all that were winter-ſterved, withered, and dead, are *regenerate* againe, and *riſe* up anew.

Eſa. 26. 19.

Luke 24. 1.

a *In hæreditatem.* To an *inheritance.*

We paſſe now to the *Inheritance*. But, as we paſſe, will ye obſerve the ſituation firſt. It is well worth your obſerving, that the *Reſurrection* is placed in the midſt, betweene *our Hope*, and our *Inheritance*. To *hope* before it; before the *reſurrection*, *hope*: But, after, to the *Inheritance* it ſelfe, to the full *poſſeſſion* and fruition of it. So, from the ſtate of *hope*, by the *reſurrection* (as by a bridge) paſſe we over, to the enjoying our *Inheritance*. And, that fals well with the *feaſt*, which is the *feaſt* of the *Paſſe-over*. The *reſurrection* is ſo too; paſſe we doe, from *ſpes*, to *res*. So *paſſed Chriſt*; So we to *paſſe*. Every word ſtands exactly in his place and order.

An *Inheritance* accords well with *according to His mercy*. We have it not of our ſelves, or by our *merits*, by the πολὺ of them; but, of Him, and by *His mercies*, and the πολὺ of them: Elſe were it a *purchaſe*, and no *Inheritance*. It comes to us freely; as the *Inheritance*, to children.

Well, with *Mercy*: and well, with *Regeneravit*. For, the *Inheritance* is of *Children*, pertaines to the *Children*, either of *generation*, by *Nature*; or of *Regeneration*, by *Grace*: By the former, He is *Pater Domini noſtri*; by the latter, He is *Pater noſter*.

But

But yet, for all that, *Ad hæreditatem* is a new point. *Begetting* is (properly) but to *life*, and nothing els: The greater part, by far, are *begotten* so. To *Inherit*, besides, not one of a thousand. Aske poore mens children: Aske yonger brethren. But this (heere) not in *Vivam* onely; but in *Hæriditatem* also, and these are two. [1] To be *begotten*, *vivam*: [2] To be *heires*, *hæriditatem*. It is no *Lazarus's resurrection, to rise againe* to the condition, he had before. It is *Christ's*; *rising*, to receive an *Inheritance* withall.

Nor shall we need to doubt any prejudice to GOD, from whom it comes, by our comming to this *Inheritance*. *Vivam* and *Hæriditatem* (there) will stand well together. Heere, they will not. Heere, the *Inheritance* comes not, but by the *death* of the partie in possession: But there, no prejudice to the *Ancestor*; he dies not, for the heire to succeed. There is *Successio minorum sine recessione majorum*. A *succession*, as of *lights*; the *second* burnes cleere; yet the *first* goes not out, but burnes as cleere as it.

Nor no prejudice to the *Heire* neither: To *us*, by *Him*; nor to *Him*, by us. It is not, as heere: One caries it from all, and all the rest goe without; Or, if they come in, his part is the lesse, No: it is of the *nature* of *light*, and other such *spiritual* things (as *sounds*, and *smels*) which be *Omnibus una, & singulis tota*. If there be a thousand together, every one *sees*, *heares*, *smells* as much, as he should doe, if there were no more but himselfe alone. Such is this: not, *erga aliquos vestrûm*, but *erga vos*.

And (as we said) one thing it is to be *borne*; another, to be so, to *Inherit*: So say we againe now; One thing, to be *borne to an Inheritance*; Another, to *such an Inheritance* as this heere. For, in *Inheritances*, there is great odds; one much better then another, even here with us: But this, better, incomparably better; another manner *Inheritance* farre, than any with us heere. We would know, what manner one, and *Saint Peter* gives us a little overture, how it is conditioned, that we may know, it is worth a *Benedictus*. *E Theologicâ negativâ* he doth it; there is no other way to describe *things to come*, but by removing from them such *defects*, as (we complaine) are incident and encomber all, we can *inherit* heere.

Three they are: [1] *Corrumpi*, [2] *Contaminari*, [3] *Marcescere*; *Corruption*, *Soile*, and *Fading*; to which *nos nostraque*, we and all ours are subject. Of which three [1] *Corruption* referrs, to the very *being* it selfe: [2] *Defiling*, to the sincere and *true being*, without all forreigne mixture: [3] *Fading*, to the beautie the prime and *flourishing estate*, that each thing hath.

The *Substance*, that corrupts and comes to nothing: suppose, by *death*: (for, *Corruption* is contrarie to *generation*.) The *undefiled* pure estate, that is *soiled*, and embased, by some bad thing comming to it from without: (as it might be, by *infection* or sickneſſe.) And though both these hold, the best estate long will not; but lose the lustre by and by, and fade away of it selfe. *Saint Peter* enlarges this, after, in this *Chapter*: taking his theme from the *voice* in *Esay* XL. *All flesh is grasse, and all the glory of it as the flower of the grasse*. The *grasse it selfe lasts* not long; but, the *flower of the grasse*, nothing so long, as the *grasse* it selfe. Let there be no *blasting* to *corrupt it*; no *canker* to defile it; yet, of it selfe, it falls of and leaves the stalke standing.

1 *Incorruptible.*

Ver. 24. Esa. 40. 6.

It is (now) the time of *flowers*, and from *flowers*, doth the *Apostle* take this terme, of *Marcescere*. It is properly the *fading* of the *Rose*. Streight, of it selfe, doth the Rose *marcere*, and the violet *livere*, wax pale and wan. Their best, their flourishing estate they hold not long; neither the *flowers*, that are *worne*, nor they, that weare them either: they, nor we: but decay we doe, (GOD wot) in a short time.

And, as we, so they; as the *heires*, so the *Inheritances* themselves. Their *corruptible* hath not put on *incorruption* neither. They *corrupt* daily (we see) from one to another. One mans *Inheritance corrupts*, by another mans purchace; To them, that had them and have them not, they are *corrupt*. And, not that way alone: diverse other *excheat*, for want of *heires*; *confiscate*, for some offenses; *riotted* and made away, by *unthriftinesse*; the *heire* stripped, and turned cleane out: the *Inheritance* wasted, and quite brought to nothing. At least, if not they, *to us*; *We*, to *them*, *corrupt*: which comes all to one.

1. Cor. 15. 53.

But say, they *stand* and *corrupt* not: another complaint there is: Their *soile*, their

2 *Vndefiled.*

their μίασμα is but to evident. They *ſoile* us; their *ſoile* we bruſh off, wipe, rub, waſh off daily: in Summer, duſt; in Winter dirt; Theſe, and ſundry like *inquinamenta mundi*: Nothing, in this region, but ſubject to *ſoile*. Why, the *Inheritance* it ſelfe, we call it *ſoile*; and how can it then, but *ſoile* us? or how can there be (heere) any *vndefiled Inheritance*.

3 That fadeth not. Ion. 4. 7.

But, make them and keepe them as cleane as you can, take them, even at the beſt, yet *fade* they doe ſenſibly: *Iona's worme*, once a yeare, bites them by the roote, and they wither. Every yeare, at leaſt, they *fall into a Maraſmus*, loſe flowers and leaves and all; till they be *regenerate* by a *reſurrection*, or *riſe againe*, by a *regeneration*, as it were: Till *this time*, the *time* of the *ſpring* come about, and bring them forth new againe.

So, whatſoever we (heer) can *inherit*, is ſubject to one, nay, to all of thoſe. It *corrupts*, *takes ſoile*, *fades*. Is it not ſo? find we not, *Saint Peter* ſaith true? find we it not by proof daily? One or other, are we not ſtill complaining of, ſpeciall y of the *fading*? For, though they *fade* not of themſelves; yet, to *us*, they *fade*. The *fading*, to *us*, even before themſelves *fade*. We are *hungry*, and we *eat*: *Eat* we not, till that *fades*, and we are as weary of our *fullnes*, as we were of our *faſting*: We are *weary*, & we *reſt*; *reſt* we not, till that *fades*, and we as weary of our *reſt*, as ever we were of our *wearineſſe*.

Yes indeed, ſo it is: and that ſo it is, is the very faithfulneſſe of the creature to us. Thus by theſe defects, to tire us, and not ſuffer us to ſet up our reſt upon them, upon any *Inheritance*, heere; but to chaſe us from themſelves, and force us up to GOD the *Creator*, with whom, there is an *Inheritance layed up*, in danger of none of theſe. But *uncorrupt*, that ſhall hold the *Being*, and none ever *diſ-herit* or *diſſeiſe* us of it, [2] *Vndefiled*, that ſhall hold the *aſſay*, and never be *embaſed*, by any bad mixture: [3] And that ſhall never *fade* or *fall into* any *Maraſmus*, but hold out in the prime perfection, it ever had. And if there be, upon Earth, a ſtate like this, it is now at this time: Now, all things *generate* anew; the *Soile* of Winter is gone, and of *Summer*, is not yet come: Now, nothing *fades*; but all ſprings freſh and greene. At this time, heere; but, at all times, there: A perpetuall ſpring; no other Seaſon, there, but that. For, *ſuch an Inheritance*, *bleſſed be* GOD.

In heaven.

But, where may this be? For, all this while, we know not that. Onely, this we know; where ever it is, it is not heere; upon earth, no ſuch ſeate. All (heere) *ſavour* of the nature of the ſoile; *corrumpi*, *contaminari*, *marceſcere*, are the proper paſſions of Earth, and all earthly things: But, *in Heaven*, it may well be. There, is no *contrarie*, to *corrupt*; *Nihil inquinatum*, nothing to *defile* there. And there, all things keepe and continue, to this day, in their firſt eſtate, the originall beauty, they ever had. There then, it is: and we thither to lift up our hearts, whither the very *frame* of our *bodies* gives, as if there were ſomewhat remaining for us there.

It is thought, there is ſome further thing meant, by S. *Peter*. He writes to the diſperſed Iewes. And that, by, *in Cælo*, he gives them an *Item*, this *Inheritance* is no new *Canaan*, here on earth; Nor CHRIST, any *earthly Meſſias*, to ſettle them in a new Land of promiſe: No, that was for the *Synagogue*, ἥτις σκιᾷ σκιαῖς ἐπηγγέλλετο σκιάν, was it ſelfe *mortall* (is dead and buried ſince) and ſo had but mortall things to promiſe to her children, whom ſhe did *generate* to *mortalitie*. The *Church* of CHRIST, the *heavenly Ieruſalem*, hath other manner of promiſes, to her children *regeneraee* by the immortall ſeed of the word, and *Spirit* of GOD: to them She holdeth forth things *immortall*, and *heavenly*; yea, *heaven*, and *immortality* it ſelfe.

Gal. 4. 26.

Reſerved in heaven.

In heaven then. There, it is *firſt*; and there it is *kept*: the *being* there, one; the *keeping*, another. For, that there it is *kept*, is happie for us. Earth would not keepe it: Heere, it would be in hazard, there is great odds. For my part, I give it for loſt, if, in this State, we were poſſeſſed of it. It would goe the ſame way, *Paradiſe* went. Since it would be loſt *in Earth*, it is *kept* in *heaven*. And a *Benedictus* for that, too: as, for the *regenerating us* to it heere on Earth

ſo;

ſo, for the *keeping*, the preſerving of it there, in *Heaven*.

Kept, and *for us kept*; Elſe, all were nothing: that, makes up all, that it is not onely *preſerved*, but *reſerved for us*, there. As *Benedictus*, the *Alpha*; ſo this the *Omega* of all. *For us.*

But *reſerved* (as the nature of the word is, and as the nature is, of things *hoped* for) yet under the veile: for, *Spes quæ videtur non eſt ſpes*. But, time ſhall come, when the veile ſhall be taken off, and of that, which is now within it, there ſhall be a revealing (as followeth in the next verſe.) And ſo, all begins and ends, as the *Bible* doth. As the *Bible*, *with Geneſis*; So this Text, with *Regeneration*: as the *Bible* ends, in the *Apocalypſe*; So, this here, with a *Revelation*. Rom. 8. 24. Verſe. 5.

Onely, it ſtayeth, till the worke of *regeneration* be accompliſhed. *Generation*, and it, take end both together; and when *generation* doth, then ſhall *corruption* likewiſe, and with it, the ſtate of *diſhonour*, which is in *foulneſſe*, and the ſtate of *weakeneſſe*, which is in *fading*; And in ſtead of them, *incorruption* comes in place with *honour* and *power*. And theſe three, 1 *Incorruption*, 2 *honour*, *and* 3 *power*, make the perfect eſtate of *bliſſe*: To which, CHRIST *this day aroſe*, and which ſhall be our eſtate, at the *Reſurrection*. That, as all began with a *reſurrection*, ſo it ſhall end with one. Came to us, by CHRISTS *riſing* now, this firſt *Eaſter*; and wee ſhall come to it, by our *owne riſing*, at the laſt and great *Eaſter*, the true *Paſſe-over* indeed: when, from death and miſery, we ſhall paſſe to life and felicity.

Now, for this *Inheritance*, which is *Bliſſe* it ſelfe, and in the *interim* for the *bleſſed hope ſet before us*, *Which we have as an Anchor of our ſoule*, *ſtedfaſt and ſure*, *Which entereth even within the veile*, *where* CHRIST *the fore-runner is already ſeazed of it in our names and for our behoofes*: For theſe, come we now, to our *Benedictus*, Heb. 6. 18. 19. 20.

For, if GOD, *according to His manifold mercy*, have done all this *for us*; wee alſo, *according* to our *duty* (as manifold as His *mercy*,) are to doe (or *ſay*, at leaſt) ſomewhat againe. It accords well, that, for ſo many *beneficia*, one *Benedictus*, at leaſt. It accords well, that His *riſing* ſhould *raiſe* in us; and our *regenerating* beget, in us, ſome praiſe, thankes, *bleſſing* at leaſt: but, *bleſſing* fits beſt with *Benedictus*.

Firſt then, *dictus*, ſomewhat would be ſaid, by way of *recognition*, This hath GOD done for us, and more alſo: But, this, this very day. Then, *Benè* let it be: to *ſpeake well* of Him, for doing thus well by us; A verball *Benedictus*, for a *reall bleſſing*, is as little as may be. For the *Inheritance*, which is *bleſſing*; for the *hope*, which is *bleſſed*; for the *bleſſed* cauſe of both, GODS *mercy*, and the bleſſed meanes of both CHRISTS *Reſurrection*, this *bleſſed day*, *Bleſſed be* GOD.

But, to ſay *Benedictus*, any way, is not to content us; but, to ſay it', *ſolemnely*. How is that? *Benedictus*, in our mouth, and the *holy Euchariſt* in our hands. So, to ſay it. To ſeale up, as He (in the old) His *quid retribuam* with *calicem ſalutaris*, the *Cup of ſalvation*: So we (in the new) our *Benedictus*, with *Calix benedictionis*, the *Cup of bleſſing*, which we *bleſſe in His name*. So, ſhall we ſay it, in kinde; ſay it, as it would be ſaid. The rather, ſo to doe, becauſe, by that *Cup of bleſſing*, we ſhall partake the *bloud of* the *New Teſtament*; by which, this *Inheritance*, as it was purchaſed for us, ſo it is paſſed to us. Alwayes making full account, that, from the *Cup of bleſſing*, wee cannot part, but with a *bleſſing*. Pſal. 116. 12. 13. 1 Cor. 10. 16.

And yet, this is not all; We are not to ſtay here, but to aſpire farther; even to ſtrive to be like to GOD: and, be like GOD we ſhall not, unleſſe our *dicere* be *facere* as His is; unleſſe ſomewhat be done withall. In very deed, there is no *bleſſing*, but with *levatâ* and *extenſâ manu*, the hand ſtretched out; So, our SAVIOUR Himſelfe *bleſſed*, *Luk.* 24. The vocall *bleſſing* alone is not full; nor the *Sacramentall* alone, without *Benedictio manus*, that is, the *actuall bleſſing*. To leave a *bleſſing* behinde us, to beſtow ſomewhat, for which the *Church* (the poore, in it, ſo) ſhall *bleſſe us*, and *bleſſe* GOD, *for us*. In which reſpect, the *Apoſtle* ſo calleth it expreſly (2 *Cor.* 9.) εὐλογίαν *benedictionem*, and by that name, commends it to the *Corinthians*. And, that is the *bleſſing of bleſſings*, when all is done: That is it, for which *Venite benedicti* ſhall be ſaid Luk. 24. 50. 2 Cor. 9. 5. Matth. 25. 33.

to us. Even, for parting with that here, which ſhall *feed*, *cover*, and *ſet free* the *hungrie*, *naked*, and *them in priſon*. That, ſhall prove the *bleſsing* reall, and ſticke by us when all our *verball bene dictions* ſhall be vaniſhed into aire.

So, for a treble *bleſsing* from GOD, [1] *Our regenerating*, [2] *Our hope*, [3] *Our Inheritance*, we ſhall returne Him the ſame number; even *three* for *three*: [1] *Benedictus* of the *voice and inſtrument*, [2] *Benedictus* of the *Signe* and *Sacrament*, [3] and *Benedictus*, of ſome *bleſſed deed* done; for which, many *bleſsings* upon earth, and the *bleſsing of* GOD *from heaven* ſhall come upon us. So, as we ſay (here) *Benedictus Deus*, *Bleſſed He*: *He* ſhall ſay, *Benedicti vos*, *Bleſſed Yee*. The hearing of which words, in the end, ſhall make us *bleſſed* without end, in *heavens bliſſe*. To which, &c.

(***)

A SER-

A SERMON PREACHED BEFORE THE KINGS MAJESTIE IN THE CATHEDRALL, *Church at* Durham, *on the* XX. of *April*, *Anno Domini* MDCXVII, *Being* EASTER-DAY.

MATTH. Chap. XII. VER. XXXIX. VER, XL.
Qui reſpondens ait illis: Generatio, &c.

But He anſwered and ſaid unto them; An evill and adulterous generation ſeeketh a ſigne, but no ſigne ſhall be given unto it, ſave the ſigne of the Prophet Ionas.
For, as Ionas was three dayes and three nights in the Whales belly; ſo ſhall the Sonne of man be, three dayes and three nights, in the heart of the earth.

THE *ſigne of the Prophet Ionas*, is the *ſigne* of the *Reſurrection:* And, this is the *Feaſt* of the *Reſurrection*. Being then the *ſigne* of this *Feaſt*, at this *Feaſt* to be ſet up: *Signum temporis*, *in tempore ſigni*, The *ſigne* of the *time*, at the *time* of the *ſigne*, moſt properly, ever.

The Summe. The words are an anſwer, of CHRIST's (in this verſe) to a motion of the *Phariſees* (in the laſt) They *would ſee a ſigne*. The anſwer is negative, but qualified. There is in it, a *Non*, and a *Niſi*: *Non dabitur, none ſhall be given them*. Indeed, *none ſhould*: They were worthy of none. Yet ſaith He not, *Non* ſimply. His, *Non*, is with a *Niſi*, *Non dabitur, niſi*, it is with a limitation, with a *but*: *None, but*, that. So, that: So, one ſhall be. In the *Non*,

is their *desert*: in the *Nisi*, His *goodnesse*: that, though they were worthy none, yet gives them one, though.

Gives them one: and one, that is worth the giving. Put *Non* and *Nisi* together, it is a *Non nisi*. If you speake of a *Signe*, None to it: a *Signe*, *instar omnium*.

This Signe, is the *Signe of the Prophet Ionas*. Of him, diverse other wayes, and namely this: That *as he was in the Whales belly*, so was CHRIST *in the heart of the earth*. There they were either.

And, that which makes up the *Signe*; *Three dayes apeece*: *Three dayes*, and no longer.

And then, as *Ionas* cast up by the *Whale*; so CHRIST *rose againe from the dead*; and both, the *third day*. So that, upon the matter, the *Substance* of this *Signe*, is CHRISTS *Resurrection*; and the *Circumstance* of it, is this *very day*.

The Division We will divide it no otherwise, than already we have: [1] into the *Non*, *Non dabitur*: [2] the *Nisi Non*, *dabitur nisi*: [3] and the *Non nisi*, *Non nisi Signum Ionæ*.

I. The *Non*, the deniall first: *Non dabitur eis*. And the reason is, in *Eis*, in the parties. For, they [1] an *evill*, and [2] *adulterous*, and a [3] *generation* of such (three brands set upon them:) *Eis*, to them, to *such* as them, *no Signe* to be *given*: none at all.

II. Then the *Nisi*: *Non dabitur*, *Nisi*. For though they were such, as little deserved any, yet CHRIST, of His goodnesse, will not cast them quite off. *None* He will give, *but*. So, *one* He will give: A *Signe* they shall have.

III. And that, no *triviall*, or *pettie Signe* (to give it His due) but, in very deed, a *Signum non nisi*; *Non nisi Signum Ionæ*, that is, *insigne Signum*, a *Signe signall*: marke them all, None like it.

And that is, the *signe* of the *Prophet Ionas*, comming forth of the *Whales jawes*, halfe out and halfe in. In which *Signe*, there are (upon the point) *three Sicuts*.

1. The *Parties first*; as *Ionas*, so the SONNE *of man* (that is) *Himselfe*.

2. Wherein, the *Place*. That as the one was *in the Whales belly*; so was the other *in the bowels of the earth*.

3. Last, in *time*. Either, *three dayes* and *three nights* just, and but *three dayes*, and then forth againe. There they were, and there (both) the same time: the Places diverse; the time, the same.

So, *Ionas*, the *signe of* CHRIST: and the *Whales belly*, the signe of CHRISTS *grave*. *Iona's three dayes*, the *signe of* CHRISTS *three dayes*, [1] *Good-friday*, [2] *Yester-day*, [3] and to *Day*.

Which *three dayes*, when we shall come to calculate them, they will give us *three stands*, and make (as it were) *three signes* in one; each day, his severall *signe*.

The letter of the Text saith, *there they were*; [1] we are carried then, to aske, how came they *thither*. The Text saith, there they were, but *three dayes*: [2] We are carried then to aske, how came they *thence*.

Iona's state before he came into the *Whale*: [2] His state while there: [3] His state *getting thence*.

Conforme in CHRIST. [1] *Good-friday*, when, as *Ionas* went downe the *Whales throat*, so CHRIST laid in His *grave*: [2] *Easter-eve*, while there He lay: [3] And this (which is now the *third day*) when, as *Ionas* cast up on drie land; So CHRIST *risen from death*, to the life immortall.

So have you (as in a signe) set forth [1] CHRISTS *death*, by *Iona's drowning*: [2] CHRISTS *buriall*, by *Iona's* abode there: [3] CHRISTS *resurrection*, by *Iona's emersion* againe.

As *Christus sepultus*, by *Ionas absorptus*: So *Christus resurgens*, by *Ionas emergens*. [1] *Ionas* going downe the *Whales throat*, of CHRIST put into His *Sepulcher*: [2] *Iona's* appearing againe, out of the *Whales* mouth, of CHRISTS *arising* out of His *Sepulcher*. All; in *Ionas*, shadowed: And, in CHRIST, fulfilled.

In these three *dayes*, these three *Signes*: And, in them, *three Keyes* of our *faith*, three *Articles* of our *Creed*, [1] *Mortuus*, [2] *Sepultus*, [3] and *Resurrexit*, [1] CHRISTS *death*, [2] *buriall*, and [3] *rising againe*.

And

And laſt, what this *Signe* portends, or ſignifies. That whatſoever it was, to them; to us, it is *Signum in bonum*, a *Signe boding good* to-us-ward: A ſigne of favour and good hope, which we have by the *reſurrection* of our SAVIOUR. Specially, if we have the true *Signature* of it, which is true repentance. Pſal. 86. 16.

TO aske a *Signe*, is (of it ſelfe) not evill; Good men, holy Saints have done it. *Gedeon* asked one of *God* and had it: He is painted with the *fleece* (that is, the *Signe* given him) in his hand. *Ezechias* asked one and had it too: In the *Sun-diall of Ahaz*, *the ſhadow went ten degrees backe.* Yet, this ſuit here is denied by CHRIST: and CHRIST denieth nothing that is good: Specially, not with *hard termes* as here (we ſee) He doth. The deniall of a *Signe*. *Non dabitur.* Iud. 6. 36. 2 King 20. 8.

Some what is amiſſe ſure: and it is not in the *Signe*, or in the *ſuit*, but in *Eis*, *the men*: the *ſuit*, was not evill, the *Suitours* were. In *three* words, *three* brands ſet upon them: [1] *Evill*, [2] *adulterous*, [3] a *generation of evill and adulterous*. The reaſon, in *Eis*, the *men*.

1 *Evill.* There bee markes of evill minded men, even in their very ſuit. They *would ſee a ſigne*: If they had never ſeene any before, it had not beene evill: but, they came now, from a *Signe*; they had ſcarce wiped their eyes, ſince they ſaw one (the *Signe* of the *blind* and *dumbe man*, made to ſee and ſpeake) immediately before: It was *Spirans adhuc*, yet warme, as they ſay. That, they ſaw; and ſaw they not a *Signe*? A little before, even in this very *Chapter*, a *withered hand* was reſtored to another: What, could not they ſee a *Signe*, in that, neither? Goe backe to the *Chapters* before, ye ſhall have no leſſe than a *dozen ſignes*, one after another: and come they now with a *Volumus videre*? They would have that ſhewed them, that, when it is ſhewed, they will not ſo ſee: A bad minde this, certainely. They were Evill. Verſe 22. Verſe 10. Verſe 38.

2 Nay worſe yet: For yee ſhall note *malice* in them (which is the worſt kinde of evill.) For, if yee marke, this *Volumus* of theirs, is, with a kinde of *ſpite*, with a kinde of *diſgrace*, to thoſe he had ſhewed before. They *would ſee one*: as who ſhould ſay; thoſe were *none*, they had ſeene: that was none they ſaw, even now. Maliciouſly: If He ſhewed none, then He was no bodie; could not indeed ſhew any; and ſo vilifie Him with the people: If He ſhewed one, then carp and cavill at it, as they did at that even now: Say, it was done by the *blacke art*. So, cavill out one; and call for another, to deprave that too. Nay *maliciouſly evill.*

3 Nay (which is worſt of all) *Evill* and *abſurd men* (ſaith the *Apoſtle*.) When is that? *Vidi iniquitatem & contradictionem*, ſaith the *Pſalmiſt*. Ye ſhall ſee, how abſurdly they contradict themſelves. But even now, they charged Him, to worke by the *devill*: and here now they come, and would have him ſhew a *miracle*. The *devill* cannot ſhew a *miracle*; a tricke of *Sorcerie* he can: Such may be done by the claw of the *devill*: *miracles* not, but by the finger of *God*, by *power divine*. Him then, Him, whom they even now had pronounced, to deale with the *devill*; Him come they to now for a *miracle*. So abſurdly malicious, as they cared not, in their malice, to contradict themſelves. To men, ſo *evill*, ſo *maliciouſly evill*, ſo *abſurdly evill*, *Signum non dabitur eis*. And *abſurdly* evill. 2. Tim. 3. 13. Pſal. 55. 9.

Well: howſoever they might erre that way, the men otherwiſe to be reſpected, they were ſo vertuous men, ſo ſtreight livers. See ye not their *phylacteries*, how *broad* they weare them? Nor that neither (ſaith CHRIST;) but, *evill*, and *adulterous* too. As, of *evill minds*, ſo of *evill lives*, too. Ye ſhall come now, to the uncaſing of a *Phariſie*. For, CHRIST lifts up their *Phylacteries*, and ſhewes what lurkes under them.

For, by *adulterous* I underſtand not, as if He charged them, they were borne of *adulterie*, came into the world the wrong way: the ſeed of *Canaan*, and not of *Iuda*:

As, having nothing in them of the *Patriarchs*; So nothing leſſe, than their *children*, of whom they bare themſelves ſo much. This, is *adulterina* rather than *adultera* : *children* of the *adulterers*, rather than *adulterours* themſelves. And, that was no fault of theirs : And CHRIST upbraideth no man, but with his owne faults.

Nor, I underſtand it not, of *ſpirituall adulterie*; though, that way, they might bee charged, as leaving Him the true *Spouſe*, the true *Meſſias*; taking no notice of Him, paſſing by Him, went after ſuch as had *adulterate* the truth of GOD, by devices of their owne taking up : Not with *Idolatrie* (perhaps) but (which is an evill, and differs but a letter) with *idolatrie* : For, to *worſhip images*, and to worſhip mens owne *imaginations*, comes all to one. That, they were faulty of: (and I pray GOD we be free.) But this, is myſticall *adulterie*, and I would make, as no more *miracles*, ſo no more *myſteries*, than needs I muſt:

For my part, I ſee no harme, to take the word in the native ſenſe, without figure, for men given to commit that *ſin*, the ſin of *adulterie*. For (for all their deepe *fringes*) all was not well that way: as is plaine, by *Iohn* VIII. Where, not one of them durſt take up a *ſtone*, to *caſt* at the *woman taken in adulterie* : but ſlunck away one after another, till *there was not one left*. CHRIST toucheth upon that ſtring: to ſhew, what *heavenly* men theſe were, that would have a ſigne from *heaven*, and none elſe ſerve them. Were not theſe meet men, to ſue for a *ſigne?* Were not a *ſigne* even caſt away upon them?

Ioh. 8. 1.

But, this is not all. For, this they were (ſaith our SAVIOUR) not here and there a man of them; but the whole bunch was no better: not the *perſons* onely, but the *Generation* ſo : not a good, of them all. And ſuch, you ſhall obſerve, there be: Not onely, ſuch *men*, but ſuch *Generations* of men, and faults (ſuppoſe of *lying*, *ſwearing*, and ſuch like) rooted in a ſtocke; kept even *in traduce* (as it were) and derived dovvne *ab avis atavisque*, from the *father* to the *ſonne*, by many deſcents, in a kinde of hereditarie propagation.

A *generation* of ſuch.

Pro. 30. 11. 12. 13. 14. *Salomon* in his time noted foure of them: [1] One, a *generation* unkind to their *parents*, and their *children*, ſo to them for it: [2] Another, *pure in their owne eyes* : [3] A third, of *high eyebrowes*: [4] A fourth, *cruel hearted*, whoſe *teeth were as knives* to ſhred the poore of the earth, ſhred them ſmall.

Such were theſe : and *adulterie* made way for ſuch. For, *ubi corrupta ſunt ſemina*, where a generall corruption that way, no good to be hoped for; the Countrie will not laſt long. By this, *Chriſt* had ſaid enough; and ſhewed, *non dabitur eis*, is a fit anſwer for theſe.

Now, this ye ſhall marke; the *worſe* the men, the more *importune* ever, and the *harder* to ſatisfie. They muſt have *ſignes*, and *ſignes* upon *ſignes*, and nothing will ſerve them: As, no leſſe than foure ſeverall times were they at *Chriſt*. [1] Here: [2] in the XVI. Chapter: [3] *Mar.* VIII. [4] *Luc.* XI. And ſtill to ſee *a ſigne*. As oft as they came, this had been their right anſwere: to diſpatch them, with a *Non dabitur*, and no more adoe. Other anſwere let them have none: even abſolutely none at all: For none they ſhould have had.

Chap. 16. 4. Mar. 8. 11. Luc. 11. 29.

II.

The denial qualified *Non*, *Niſi*.

Yet ſaith He not, *None* they ſhall have. He wilbe better to them, than they deſerve: *Chriſt wilbe Chriſt: Redit ad ingenium:* Forgets now all, He had ſaid erewhile. And, an *evill* and an *adulterous generation* though they be, yet a *ſigne* they ſhall have, for all that. Not *ſimply None* then, but *Non niſi*, *None ſave*; the *Negative* is *qualified* : ſo *qualified*, as upon the matter it proves an *Affirmative*. The *Niſi* deſtroyes the *Non*: *Non dabitur niſi* (that is) *dabitur*. So, one they ſhall have: Though not now preſently, at their *volumus*, at their *whiſtling* (as it were) but after, when He ſaw the time: And, though (perhaps) not ſuch an one, as they would have phanſied, yet ſuch an one, as they rather need, and would doe them more good : (that is) one for their *want*, not for their *wanton deſires*.

And

And this is the reason, why none but it: For, no *Signe* needed, but it. For, without others, well they might be, *without this*, they or we, could not well be. For, *oportuit* CHRISTUM *pati*, *It behooved* CHRIST, CHRIST *ought to dye, and riſe againe.* Luc. 24. 26.

None but that? Why afterward, betweene this and His paſſion, He ſhewed divers others: and how then ſaith He, *none* but *it? Signes* (indeed) He ſhewed: yet, not any of them ſo pregnant for the purpoſe, they ſought, as was this. They ſought a *Signe* of the *Seaſon*, as by the XVI. *Chapter* is plaine: that this was the time, the *Meſſias* was to come. To put them out of doubt of that; to that point, none ſo forcible, as His *death* and *riſing againe*, figured in that of *Ionas*. That, and none but that. All Hee did els, the *Prophets* had done the like: Given *Signes from heaven* (which they here ſought;) yea, even *raiſed the dead*. But *raiſe* himſelfe being dead, get forth of the *heart of the earth*, when once he was in, that paſſed their skill: never a *Patriarch* or *Prophet* of them all, could doe that: *Non niſi*, None but Hee. So as, therein He ſhewed Himſelfe indeed to be the true and undoubted *Meſſias*, and never ſo els, in any *ſigne* of them all. Chap. 16. 4.

For *Signes* being compounded of *Power* and *Goodneſſe* (not *Power* alone, but *Power* and *Goodneſſe*, that is, the benefit or good of them, they be done for:) Never ſo *generall*, ſo *univerſall*, ſo great a *Good*, as by CHRIST's *death*, (as it might be *Ionas caſting in:*) Nor ever ſo great, ſo incomparably great a *Power*, as by *raiſing* Himſelfe from death to life (ſet forth in *Ionas caſting up againe:*) Thoſe twaine, by theſe twaine, more manifeſt, than by any another. The *Signe* of the *greateſt Love* and *power* (*Love*, to die; *power*, to riſe) that ever was wrought.

This *Niſi* then, is a *Non niſi* in a new ſenſe: A *None ſuch*, a *Signe paramount*. All elſe nothing in compariſon of it. I keepe you too long from it. This Signe. *Signum non niſi* a ſigne paramount.

The *Signe* is laid in the *Prophet Ionas*, *Sicut Ionas:* and we are much bound to *God*, for laying it in him: they, and we both. And *Ionas* is a *Non niſi*: ſuch a *Signe*, for us, and (beſides) ſo many peculiars of CHRIST, in him, as (in effect) no ſigne but hee.

Firſt, for them, for an *evill* and *adulterous generation*, no ſigne ſo meete to be given as hee. For *Ionas*, and *non niſi Ionas*, was *Propheta peccator*, the treſpaſſer or *Sinning Prophet*, among them all. *Sinners* (I know) they were all: they confeſſe as much themſelves: But, for tranſgreſſing the expreſſe Commandement of GOD, in not obeying GODS immediate call; therein, none of the reſt to bee tainted: He onely was *Propheta fugitivus*, fled touch, was in the tranſgreſſion; ſent to *Nineve* and went to *Ioppe*; ſent *Eaſt*, and went flat *Weſt:* and was even taken with the manner (as we ſay) and areſted in the very *flight*. For an *evill and an adulterous generation*, this was a good ſigne (ſay I:) and ſo might they, if they knew their owne good. For *them*, and for *us*, and (in a word) for all *ſinners*; for he is *Propheta peccator*, and ſo *Propheta peccatorum*. And CHRIST is pleaſed to picke out His fugitive *Prophet*, His *runaway*, and make him (a *Sinner*, and *ſuch a Sinner*) His *Signe*. As to come Himſelfe in the *ſimilitude of ſinfull fleſh*; ſo, to make *ſinfull fleſh His ſimilitude*, to come into a *ſicut* with. All, that *ſinfull fleſh* might have hope in the *Signatum*, in Him, of whom this was the *Signe*. This, *theirs*, and *ours*. For them, *Propheta peccator*. Rom. 8. 3.

The next is *ours*, and we highly to bleſſe GOD for it: that being to let His *ſigne* in a *Prophet*, He would doe it in *him*; chooſe *him* out, to make *him* His patterne, who was *Propheta gentium*, the *Prophet* of the Gentiles, ſent to *propheſie* to *Nineve*, that were Heathen, as we and our fathers were. And in that, a *Non niſi* too: For, none but he was ſo; never a Prophet of them all, ſent to the *Heathen:* the reſt, to the *Iewes*, all. This ſending of his, to the *Gentiles*, was, to us of the *Gentiles*, *a gate of hope*, that in former ages, and long before CHRIST came in the *fleſh*, we *Gentiles* were not forgotten. Even then, ſent GOD a *Prophet* to *Nineve*. And what was *Nineve*? the head Citie of the *Aſſyrians*, the greateſt *Monarchie* then in being, and ſo the principall For us *Propheta gentium*. Hoſ. 2. 4. 5.

cipall place of all *Paganisme*. That thus, in *Signo*, we were not forgotten, a *signe* it was, no more should we be *in signato*; but CHRIST be to us, as *Ionas* to them; *a light to lighten the Gentiles*; and His *salvation to the uttermost parts of the earth*.

Luk.2.32. Esay.49.6.

Let me adde this yet more, to our comfort. This *Ionas*, whom He thus sent on this errand to the Gentiles, what was he? Of all the *Prophets*, all, whose *propheeies* we have remaining on record in the *Bible*; the foure great, the twelve lesse, of them all, all the sixteene, He was the first in *time*, *Senior* to them all. Plaine by 2 *Kings*. 14. that he propheſied long before any of them. For, it is there said, that his *propheeie* came to passe, in the daies of *Ieroboam* the Second, who lived the same time with *Vzzia* in *Iuda*. And, in *Vzzia's* time, the eldest of all the rest, did but begin to *propheſie*. So, his was done, before theirs was begun. Him, that was thus first in the ranke of them all did GOD send to us *Gentiles*; to us first, before any, to the Iewes. A *Signe*, wee were not last; nay first in His care: in that, visited by Him first, as to whom He sent the first of all the sixteene. And, I may say to you, this was to them an *Item*, as if GOD were now to turne *Gentile*, as looking that way, having a minde to them then, even in *Ionas* time; they to come in shortly, and the *Iewes* to bee shut out: and that, as they had then priority in *Signo*, so should they no lesse, in *Signato*, *and the fulnesse of the Gentiles came in before the conversion of the Iewes*. This, to us *Sinners*, to us *Gentiles*, to us *Sinners of the Gentiles*, *was Salutare Signum*, *a healthfull Signe*, every way.

Primus Prophetarum.

2 Kings.14. 25.

Rom.11.25.

These three are put, on the by. In the maine point of the Text, and of the time, two more.

1 *Ionas Signum Non nisi, As piacularis hostia.*

Hee, and *non nisi*, none but he, had the honour to be a *piacularis hostia* (as it were) for, the casting him into the sea, served (in a sort) as a kind of *expiatorie sacrifice*, as farre, as to the temporall *saving* of the *ship*, he *sailed in*. And therein, as a meet *Signe* he expressed *Him*, whose death was (after) the full and perfect expiation of the sinnes of the whole world.

2 As Propheta redivivus.

Then againe *Ionas*, and *non nisi*, onely he was *propheta redivivus*; that, his peculiar, above them all. He the onely *Prophet*, that went downe into the *deepe* into the *Whales bellie*, and came forth againe alive. Dead he was not, but (*lege viventium*) after the law of the living, one thrown *overboard*, into the *Sea* in a tempest, to all intents, may be given for dead; and so (I dare say) all the mariners in the ship gave *Ionas*. That he came out againe alive, it was by speciall *grace*, not by course of *nature*. For from the *Whales bellie* he came (for all the world) as if one should have come out of his grave; *risen againe*.

Among the Iewes, it goes for currant, the *Rabbines* take it up one after another, that this *Ionas* was the *Widow of Sarepta's sonne*, the *child*, whom *Elias raised from death to life* (1 *Reg*. 17.) If so: then well might he be a *Signe*; A *Signe*, dead in his *cradle*, once: as good as dead in the *Whales bellie*, now againe: In both, resembling Him, whose *signe* he was, if both be true: But, one is most certaine; and, to that, wee hold us. And this is (indeed) the maine *sicut*, the *sicut* of the Text, and of the *Day*.

1 Reg.17. 23.

3 As three daies & three nights, in the Whales bellie.

One more, and I have done; and that is, of the *time*: precise *three dayes* and *three nights*, For, in this a *Non nisi*. For, none but hee, so: just *three*, neither more nor lesse. For, I aske, why not the signe of *Ioseph*, or of *Daniell*? [a] *Ioseph* was in the *dungeon*, among condemned persons to die: [b] *Daniel* in the *lions den*, as deadly a place, as the *Whales bellie*: yet neither of them, made the signe of CHRIST. Why? *Ioseph* was in his *dungeon* too long: *Daniel*, too short, but a night; not long enough, to represent CHRIST being in his *grave*. Onely *Ionas* time, just. And the *time* is it here. Else might the others have beene his *signe* well enough, for the matter, if that had beene all.

a Gen.39.20.
b Dan.6.16.

But, the time is still stood on, and the *daies numbred*: that His *Disciples*, that all might know, how long, He would be from them, and not a day longer. And this, not without good cause. This *day*, was but the *third day*: and, this *day*, they were at *speerabamus*,

rabamus, did hope; *did*, but (now) doe not; their *hope* was fallen into a *tertian*: that, it was time, He were up againe. This *Signe* ſet, that they might know for a ſurety, by this *day* at the fardeſt, they ſhould heare of *Him* againe. Luk. 24. 21

Of which *three*. To verifie His being there *three dayes*, it is enough, if He were there but a part of every one of them: for, it is not *three whole daies*. As, in common phraſe of ſpeech, we ſay, the *Sun* ſhone, or it rained theſe *three daies* paſt, though it did not ſo, all day long, but ſome part onely of each. And if it rained at all, in every of them, we ſay true: It is enough. And ſo heere, the *firſt day* of the three, *Ionas* was in the *ſhip*, and CHRIST on the *Croſſe*, till *fryday*, ſomewhat before the *Sun-ſet*. All the *ſecond day*, *Ionas* was in the *Whale*, CHRIST in His *Sepulcher*. The *third day* *Ionas* came out of the *Whale*, and CHRIST out of His *grave*, as it might be about the *Sun-riſing*; for, this day, both *Sunnes* roſe together.

To verifie the *three nights:* that doe we, reckoning as did the *Iewes* (and that, by warrant out of the *Gen.* 1.) the *evening* and the *morning* but for one, ſo, drawing ſtill the precedent night, and compting it with the ſucceding day. So doe they ſtill: the night paſt, with the day following, as (in *Geneſis*) they are taught; and we doing ſo, it will fall out right. Gen 1. 5. 8. &c

To the *Sicut* then, of theſe *three daies*. There is in each of them, ſet downe a ſeverall ſtate of *Ionas*; and ſo of CHRIST. [1] Their *going thither*: [2] Their *being there*: [3] And their *comming thence*. The *Sicut* of theſe *three daies*

1 In their *going thither*.

Thus fell it the firſt day: *Ionas* was at ſea, in a *ſhip*: A great tempeſt came; ſo great, as the ſhip was upon caſting away. *Goodfryday*. Ion. 1. 4. 5.

Of tempeſts, ſome are of courſe, have their cauſes in nature; and, in them, art and ſtrength will doe good. With *Ionas* (heere) it did not prevaile a whit. Thereby, they knew it to be one out of courſe, of GOD's immediate ſending.

GOD ſends not ſuch tempeſts, but He is *angrie*. He is not angrie, but with *ſinne*. Some great *Sinner* then, there is in the *ſhip*, and if the ſhip were well ridd of him, all would be calme againe.

To *lotts* they went: *Ionas* was found to be the partie.

Being found, rather then all ſhould be caſt away, he bid franckly, *Tollite me & projicite, Take me, caſt me into the Sea.* Ion. 1. 12.

Caſt in he was, and the ſtorme ceaſed ſtreight, and the ſhip came ſafe home. *And the evening and the morning were the firſt day.*

Will ye ſee now, what was acted in *Ionas*, actually fulfilled, in CHRIST? But (firſt) will ye note, that what is (in the Old Teſtament) written of *Ionas*, is not onely *hiſtoria vera*, but *Sacramentum magnum*, not a bare *Storie* onely, but beſides the ſtorie, pregnant alſo with a great *Myſterie*, Not onely, a deed done, but further, a *Signe* of a deed to be done, of a far higher nature; *Dico autem in* CHRISTO, I ſpeake it as of CHRIST and His *Reſurrection:* Of that *hiſtorie*, this the *Myſterie*, this, the *Sacramentum magnum*. Ephes. 5. 32.

Will ye note againe; it is on CHRIST's ſide with advantage. *Sicut Ionas* (ſaith this *verſe*) But *ecce plus quàm Ionas* (ſaith the next;) and both may ſtand; There may be a *Sicut*; where yet there may be a *plus quàm*; a likeneſſe in *qualitie*, where an exceeding in *degree*, though. Indeed, *Sicut* makes not a *non niſi*; *plus quàm* doth: and we then, ſo to remember the *Sicut* in this, as we forget not the *Plus quàm*, in that. No more will we. Veſſe. 41.

And now, weigh them over well, and whitherſoever ye look, ye ſhall finde a *plus quàm*. *Plus*, in the *ſhip*, in the *tempeſt*, in the *cauſe*, in the *danger*, in the *caſting in*, in the *comming out* againe: In every one, a *plus quàm*. All that was, in *Ionas*, in CHRIST more conſpicuous, and after a more excellent manner; *in Signato*, then *in Signo*. That ſo, in this, as in all els, CHRIST *may have the preeminence*. Col. 1. 18.

To beginne then. It is no new thing to reſemble the *Church*, the *Common-wealth*, yea the *World*, to a *Ship*. A *ſhip* there was, not a ſmall barke of *Ioppe*, but *plus quàm*, a Great *Arke*, or *Argoſy*, wherein were imbarqued all Mankind, having their courſe through

through the Maine Ocean of the world, bound for the Port of *Eternall bliſſe*. And, in this great *Carrick*, among the ſonnes of men, the *Sonne of Man* (as He termes Himſelfe) became alſo *a paſſenger*, even as did *Ionas*, in his *ſmall bottome of Ioppe*.

Then roſe there a *tempeſt*. A *tempeſt* it ſelfe, and the cauſe of all *tempeſts* (the heavy wrath of God, ready to ſeiſe upon ſinners) which made ſuch a foule Sea, as this great *Ship*, and all in it were upon the point to be caſt away. The *plus* (heere) is plaine: take it, but as it was indeed litterally. For what a tempeſt was there at CHRIST's death! It *ſhooke the Temple, rent the veile, cleft the ſtones, opened the graves, put out the Sunne's light*, was ſeene and felt all the world over; as if heaven and earth would have gone together. But, the miſerable ſtorme, then, *who ſhall declare?*

Chap. 27. 51. & 52.

And, no mervaile: there was a great *Plus*, in the cauſe. For, if the ſinne of one poore paſſenger (of *Ionas*) made ſuch a foule Sea: the ſinnes of the great *Hulke*, that bore in it all Mankind together in one bottome, what manner tempeſt (thinke you) were they like to raiſe? In what hazard, the veſſell, that loaden with them all? But one *fugitive*, there: heere, all *runne awaies*, from God, *Maſters, Marriners Paſſengers* and all.

Now, the greater the Veſſell, the more ever the danger. With *Ionas* but a handfull like to miſcarrie: In this, the whole maſſe of *Mankind* like to periſh. So, in the perill, *Plus* too.

The ſtorm will not be ſtayed neither, till ſome be caſt into the Sea: and ſome great *Sinner* it would be: And heer the *Sicut* ſeemes, as if it would not hold: heer, the only *Non ſicut Ionas*. For *Ionas* there, was the only *ſinner*; all beſides, in the ſhip, innocent poore men. Heer, CHRIST onely, in the ſhip, *Innocent*, no *ſinner*; all the ſhip beſides, full fraught with *ſinners*: Mariners, and Paſſengers, grievous ſinners, all. Heere it ſeemes to halt.

And yet, I cannot tell you neither, for all that. For, in ſome ſenſe, CHRIST was not unlike *Ionas*; no, not in this point: but, like *Ionas*, as in all other reſpects, ſo, in this too. Not, as conſidered in *Himſelfe*; for ſo, he *knew no ſinne*: But, *Him that knew no ſinne, for us made He ſinne*: How? by *laying on Him the iniquities of us all*, even of all the ſonnes of men, upon this *Sonne of Man*. And, ſo conſidered, He is not onely *Sicut*, but *Plus quàm Ionas* heere. More ſinne on Him, then on *Ionas*: for, on Him, the ſinnes of the whole Ship, yea *Iona's* ſinne and all.

2. Cor. 5. 21. Eſay. 53. 6.

For all that, heere is another *Plus*, though. For what *Ionas* ſuffered, it was for his owne ſinne, and *merito hæc patimur* might he ſay (and we both) with the *Theefe* on the *Croſſe*. But CHRIST, *what had he done?* It was not, for his owne; it was, for other mens ſinnes, He ſuffered, *He paid the things he never tooke*. So much the more likely was He, to ſatisfie; the *juſt*, for the *unjuſt*, the LORD, for the *Servant*: Much more, then if one ſinner or ſervant ſhould do it for another.

Luke 23. 41. Pſal. 69. 4. 1. Pet. 3. 18.

Yet was CHRIST, as was *Ionas*, content to be throwen in. *Tollite me* (ſaid *Ionas*;) *Sinite hos abire*, (ſaid CHRIST) *Let theſe goe*. Take me, my life ſhall anſwer for theirs; as it did. As content (ſaid I?) Nay, *Plus* more. For, with *Ionas*, there was no other way, to ſtay the ſtorme, but overboord with him. But, CHRIST had other waies; could have ſtayed it with His word, with His *Obmuteſce*, as He did (the VIII. *Chapter*, before.) Needed not to have beene caſt in: Yet, *to fulfill all righteouſneſſe*, condeſcended to it (though;) and in He was throwen, not of neceſſitie (as *Ionas*) but, *quia voluit*: and *Voluit, quia nos ſalvos voluit*; would have us *ſafe*, and His Father's *juſtice ſafe*, both.

Ion. 1. 12. Ioh. 18. 8. Chap. 8. 26. Mat. 3. 15. Eſa. 53. 7.

Now to the effect. Therewith the ſtorme ſtayed, GOD's wrath was appeaſed, Mankind ſaved: Heere, the *Plus* is evident. That of *Ionas* was but *Salus phaſeli*, no more: This was *Salus mundi*, no leſſe. A poore *boat*, with the whole *World*, what compariſon? And *the evening and the morning were Good-friday*, CHRIST's *firſt day*.

In their beeing there. *Easter Eve.*

To *Ionas*, now, *ſecundò*: He was drowned by the meanes. Nay, not ſo: GOD (before, angry) was then pacified: Pacified, not onely with the ſhip, but pacified with

Ionas

Ionas too: provided a *Whale*, in ſhew, to devoure him; indeed not to devoure, but to preſerve him; downe he went into her *belly*.

There he was; but tooke no hurt there. 1. As *ſafe*, nay, more *ſafe* there, than in the beſt ſhip of *Tharſis*: no flaw of weather, no foule ſea could trouble him there. 2. As ſafe, and as ſafely carried to land: The ſhip could have done no more. So that upon the matter, he did but change his *vehiculum*; ſhifted but from one veſſell to another; went on his way ſtill. 3. On hee went, as well, nay better than the ſhip would have carried him; went into the ſhip, the ſhip carried him wrong, out of his way cleane, to *Tharſis*-ward: Went into the *Whale*, and the *Whale* carried him right, landed him on the next ſhore to *Ninive*; whither (in truth) hee was bound, and where his errand lay. 4. And all the while, at good eaſe, as in a cell or ſtudie; For, there, he indited a *Pſalme*, expreſſing in it, his certaine hope of getting forth againe. So as, in effect, where hee ſeemed to be in moſt danger, hee was in greateſt ſafetie. Thus can GOD worke. *And the evening and the morning*, were *Iona's ſecond day*. Ionas 2. 2. 6.

The like now, in CHRIST: but ſtill with a *plus quàm*. Doe but compare the *Whales belly*, with the *heart of the earth*, and you ſhall finde, the Whale that ſwallowed CHRIST (that is, the *grave*) was another manner *Whale*, farre wider throated than that of *Ionas*. That *Whale* caught but one *Prophet*, but *Ionas*; This, hath ſwouped up *Patriarks*, and *Prophets*, and all; yea, and *Ionas* himſelfe too. None hath ſcaped the jawes of it.

And, more hard getting out (I am ſure;) witneſſe *Ionas*. Into the *Whales belly* he went, and thence he gate out againe. After he gate thence, into the *heart of the earth* he went, and thence he gate not: there he is ſtill.

The *Signe* lyes, in this, by the letter of the Text. And, in CHRIST, the *Signe* greater. For, though to ſee a *Whale* tumble with a *Prophet* in the belly, were a ſtrange ſight: yet, more ſtrang, to ſee the SONNE *of* GOD, lye dead *in the earth*: and, as ſtrange againe, to ſee the *Sonne of man*, to riſe from the *grave againe*, alone. A double *ſigne* in it.

The *heart of the earth* (with *Iuſtine Martyr*, *Chryſoſtome*, *Auguſtine*) I take for the *grave*: though (I know) *Origen*, *Nyſſen*, *Theodoret* take it for *hell*, for the place, where the *Spirits* are (as, in the body, that is the place of them.) And, thither Hee went in *Spirit*, *and triumphed over the powers and principalities there, in His owne Perſon*. But for His Body, it was the *day* of reſt, the laſt *Sabbath* that ever was: and then *His bodie did reſt, reſt in hope, hope* of what? That *neither His Soule ſhould be left in hell, nor His fleſh ſuffered to ſee corruption*. For, CHRIST had His *Pſalme* too, as well as *Ionas*. *David* compoſed it for Him long before (the XVI. *Pſalme*, *the Pſalme of the reſurrection*.) And ſo *the evening and the morning were* CHRIST's *ſecond day*, *Eaſter eve*. Coloſſ. 2. 15. Pſal. 16. 10.

Now to *Iona's ultimò*. *Ionas* his hope failed him not; the *Whales belly*, that ſeemed his *tombe*, proved his *wombe*, or ſecond birth-place. There hee was: not, as meat in the ſtomach; but, as an *Embrio*, in the matrix of his mother. Strange! the *Whale* to be as his mother, to be *delivered* of him; and bring him forth into the world againe. So, forth he came, and to *Ninive about his buſineſſe*. Thither hee went, to bring them out of the *Whales belly* too. *And the evening and the morning* were *Iona's third day*. 3 In their coming thence: *Eaſter-day*. Ionas 2. 10. 33.

Now the *Whale* could not hold *Ionas*, no more could the *grave* CHRIST, longer than this morning; after breake of day: But, forth came He too. And with a *plus quàm*, in reſpect of *Ionas*. It was in ſtrict ſpeech, with *Ionas*, no *reſurrection*: For the truth is, he was never *dead*: never he, but *putativè*. But, CHRIST, was *dead*, *ſtarke dead* indeed ſlaine out-right upon the Croſſe, His *heart pierced*, His *heart-bloud* ranne out. And, for dead *taken downe*, *laid in*, *ſealed up in His grave*, *a ſtone* John 19. 34. Matth. 27. 66.

rolled on Him, a watch ſet over Him. Made ſure (I trow) and *roſe* for all that.

Another. *Ionas* riſing, the *Whale* gaped wide, and ſtrained hard, and up came *Ionas*. It was long of the *Whale*, not of him, or any power of his. But, CHRIST, by His owne power, *broke the barres of death, and looſed the ſorrowes of hell, of which is is impoſsible He ſhould be holden.*

Act. 2. 24.

A third. *Ionas* roſe but to the ſame ſtate, he was in before; but *mortall Ionas* ſtill: When hee ſcaped, hee drew his chaine after him, and by the end of it was plucked backe againe afterward. But, CHRIST left them, and *linnen clothes* and all, in the *grave* behinde Him; roſe to a better, to *ultrà non morietur*, never *to die more*, He.

Rom. 6. 9.

And (in a word) the great *plus quàm*. *Ionas* was but *ejectus in aridam*: But, CHRIST was *receptus in gloriam*. And; in ſigne of it, the place whereon *Ionas* was caſt, was drie land, or cliffes, where nothing growes. The place, wherein CHRIST roſe, was a well-watered garden, wherein, the ground was in all her glory, freſh and greene, and full of flowers, at the inſtant of His *riſing*, this time of the yeare. So, as Hee went lower, ſo Hee *roſe* higher, then ever did *Ionas*, with a great *Ecce plus quàm*.

And yet, behold a greater than all theſe. For, *Ionas*, when he came forth, came forth, and there was all; left the *Whale*, as he found it. But, *Ecce plus quàm Ionas hîc, plus quàm* indeed. CHRIST ſlew the *Whale* that devoured Him, in the comming forth; was *mors mortis*: He left not the grave, as He found it, but altered the propertie, nay changed the very nature of it, by His *riſing*.

Verſe 41.

Three *changes* Hee made in it, very plainly: 1. Of a *pit of perdition*, which it was before, He hath made it now an *harbour of reſt*, *Reſt in hope*. *Hope* of a new; not the ſame it was before, but a better, farre, with a great *Plus quàm*.

2. Made it againe (as the *whale*, to *Ionas*, was) a *convoy*, or paſſing boat, to a better Port, than any is in our *Tharſis* here; even, to the *haven* of *happineſſe*, and *heavens bliſſe without end*. This for the *ſoule*.

Act. 2. 26.

3 And, for the *body*, made the *grave*, as a wombe for a ſecond birth, to travell with us anew, and bring us forth to life everlaſting; Made *cor terræ ventrem ceti*, *the heart of the earth*, to us as the *belly* of the *VVhale* was to *Ionas*, which did not ſtill retaine him. That, did not him, nor this ſhall not us; ſhall not hold us ſtill, no more than the *VVhale* did him, or the *grave* did CHRIST. There ſhall be a comming forth out of both. And, when GOD ſhall ſpeake to the earth (as to the *VVhale*, He did) the *Sea* and *Grave* both ſhall *yeeld up their dead*, and deliver them up alive againe.

Apoc. 20. 13.

The very terme [of the *heart of the earth*] was well choſen. There is *heart* in it. For, if the *earth* have an *heart*, there is life in it; for, the *heart* is the *fountaine of life*, and the ſeat of the vitall ſpirits, that hold us in it. So, there is (wee ſee:) for, the earth, dead for a time (all the Winter) now, when the waters of heaven fall on it, ſhewes, it hath life, bringing forth herbs and flowers againe. And, even ſo, when the waters above the heavens, and namely the dew of this *day* diſtilling from CHRIST's *riſing*, ſhall in like ſort drop upon it, it ſhall be (ſaith *Eſay*, *Chap.* XXVI.) as the *dew of the herbs, and the earth ſhall give forth her dead.* *Dead men*, as it doth *dead plants* now freſh and greene againe, in the ſpring of the yeare. And ſo, *the evening and the morning were* CHRIST's *third day*, this *day*, *Eaſter-day morning*.

Eſay 26. 19.

Thus many wayes doth this *ſicut* hold, and hold with a *plus quàm*. Were it not great pitie now, that CHRIST, who is ſo many wayes *plus quàm Ionas*, for all this ſhould come to be *minus quàm Ionas*, in this laſt, the chiefe of all? For, this is the chief. *Ionas*, after he came out of the *VVhale*, brought to paſſe that famous repentance, the repentance of *Ninive*. At *Iona*'s preaching, they repented at *Ninive*; at CHRIST's they did not, in *Ieruſalem*.

Ionas 3. 5.

We ſhall mend this, if we be as the *Ninivites*; repent as they. As they? *Abſit ut ſic* (ſaith Saint *Auguſtine*; but addes then) *ſed utinam vel ſic*. As they? GOD forbid we ſhould be but as they: As CHRIST was more than *Ionas*, ſo *Chriſtians* ſhould

ſhould be more than *Ninivites*. Well, in the meane time, I would we were, but as they; but ſo farre on-ward, never plead for a *plus*, but be content with *Sicut*, and never ſeeke more: But, that, we muſt: For, leſſe (ſure) we cannot be. CHRIST to be *plus quàm Ionas*, we to be *minus quàm Ninivita*, it will not fit, it holds no proportion.

The *Sicut* (ye ſee) and the *plus quàm*, both. Now, what is the profit of this *ſigne* of the *Prophet*? This *ſigne* being of CHRISTS giving, CHRIST gives no *ſigne*, but it is *ſignum in bonum*, a *ſigne* for good, a good *ſigne*; and a good *ſigne* is a *ſigne* of ſome good. Of what good is this a *ſigne*? Of hope of comming forth (ſure.) Comming forth, whence? From a *Whale*. What is meant by the *Whale*? (the deliverance (moſt-what) is, as the *whale* is.) And, *three whales* wee finde here: [1] *Iona's Whale*: [2] CHRISTS *Whale*: [3] and a *third*: And, hope we have, to come forth of all three. What this *ſigne* portends. Pſal. 86. 16.

Firſt, *Iona's Whale*, *death* it was not, it was but *danger*; but *danger* as neare death as could be; never man, in more danger to ſcape it, than he; if not in death, in *Zalmaveth, in the vale of the ſhadow of death*, it was. Pſal. 23. 4.

Of any, that hath beene in extreme perill, we uſe to ſay; he hath beene where *Ionas* was; By *Iona's* going downe the *Whales throat*, by *Him* againe comming forth of the *Whales mouth*, we expreſſe, we even point out the greateſt extremity, and the greateſt deliverance that can be. From any ſuch danger, a deliverance is a kinde of *reſurrection*, as the *Apoſtle* plainly ſpeakes of *Iſaac*, when the knife was at his throat, he was received from the dead ὅθεν ἐν παραβολῇ though yet he did not. This for the feaſt of the *Reſurrection*. Heb. 11. 19.

And thus, was, *Ionas* a ſigne to them of *Ninive*. As he eſcaped, ſo they: he his Whale, they theirs (*deſtruction:*) which even gaped for them, as wide as *Iona's Whale*. And, as to them a *ſigne*, this, ſo, to us. And, this uſe we have of it; When at any time, wee are hard beſtead, this *ſigne* then to be ſet up for a token. And there is no danger ſo deadly, but we may hold faſt our hope, if we ſet *this ſigne* before us, and ſay, What, we are not (yet) in the *Whales belly*; why, if wee were there, from thence can GOD bring us though, as *Ionas* He did.

Iona's Whale was but the *ſhadow of death*: CHRISTS was *death*. And, even there, in death, to be ſet up. And, we, no not in death it ſelfe, to deſpaire, but (with *Iob*) to ſay, yea, *though He kill me, yet will I truſt in Him*. My breath, I may; my hope, I will not forgoe: *expirare poſſum, deſperare non poſſum*. Here now is our ſecond hope, to come forth, to be delivered, from CHRISTS *Whale*, from death it ſelfe. Iob 13. 15.

But, if the Whale be, or betoken the *death* of the body; it doth much more, the *death* of the *ſoule*. So ſhall we finde another Whale, yet, a third. And that Whale is the *red Dragon*, that great ſpirituall *Leviathan*, Satan. And ſinne, the very jawes of this Whale, that ſwoupeth downe the ſoule firſt, and then the bodie, and in the end both. *Ionas* had beene deepe downe this Wales throat, before ever he came in the others: The *Land-whale* had devoured him, before ever the *Sea-whale* medled with him. In his *flight*, hee fell into this *Land-whales* jawes, before ever the *Sea-whale* ſwallowed him up. And, when he had got out of the gorge of this ghoſtly *Leviathan*, the other bodily Whale could not long hold him. And from this third *Whale* was *Ionas* ſent, to deliver the *Ninivites*: which when he had, the other (of their temporall deſtruction) could doe them no hurt. Their repentance rid them of both *Whales*, bodily and ghoſtly, at once. Apoc. 12. 3.

Here then is a *third Cape of good hope*: that, though one had beene downe as deepe in the entrailes of the ſpirituall great *Leviathan*, as ever was *Ionas* in the *Sea-whales*, yet, even there alſo, not to deſpaire. *He that brought Ionas* from the deepe of the *Sea*, and *David* from the deepe of the *Earth* (his body, ſo:) He alſo *delivered his ſoule* from the *nethermoſt hell*, where *Ionas* and He both were, while they were in the tranſgreſſion. Pſal. 71. 20. Pſal. 86. 13.

And now, by this, are we come to the very *Signature* of this ſigne, even to *Repentance*, which followeth in the very next words, *for they repented, at the preaching of Ionas. Ionas* preached it: and (indeed) none ſo fit to preach on that theme (on *repentance*) as he, as one that hath beene in the *Whales belly*; in both the *Whales*, the *ſpirituall Whales* too (for *Ionas* had beene, in both.) One that hath ſtudied his ſermon there, beene in *Satans ſieve, well winnowed (cribratus Theologus)* he will handle the point beſt, as being, not only a Preacher, but a *ſigne of repentance* (as *Ionas* was both) to the *Ninivites*.

Verſe 41.

And, as *Ionas*, ſo CHRIST: how ſoone He was riſen, He gave order ſtraight, that *repentance* (as the very vertue, the ſtampe of His *Reſurrection*) and, by it, *remiſſion of ſinnes ſhould be preached in His name to all nations*.

Luke 24. 47.

But (indeed) if you marke well, there is a neare alliance betweene the *Reſurrection* and *Repentance*; reciprocall, as betweene the *Signe*, and the *Signature*. *Repentance* is nothing, but the ſoules *reſurrection*: Men are *dead in ſinne* (ſaith the *Apoſtle:*) their ſoules are. From that death, there is a *riſing*: Elſe were it wrong with us. That *riſing*, is *repenting*: And when one hath lien dead in ſinne long, and doth *eluctari*, wraſtle out of a ſinne, that hath long ſwallowed him up, he hath done as great a maſtery, as if (with *Ionas*) he had got out of the *Whales* belly; Nay, as if (with *Lazarus*) hee had come out of the *heart of the earth*. Ever holding this, that *Mary Magdalen raiſed from ſinne*, was no leſſe a miracle, than her brother *raiſed from the dead*.

Epheſ. 2. 1.

And ſure, *Repentance* is the very vertue of CHRIST'S *Reſurrection*. There, it is firſt ſeene, it firſt ſheweth it ſelfe, hath his firſt operation, in the ſoule, to raiſe it.

This firſt being once wrought on the ſoule, from the *ghoſtly Leviathan*, the like will not faile, but be accompliſhed on the body, from the other of death; of which *Ionas* is here; *Myſterium magnum, dico autem in* CHRISTO. For, in CHRIST, this *ſigne* is a *ſigne*, not betokening onely, but *exhibiting* alſo what it betokeneth, as the *Sacraments* doe. For, of *ſignes*, ſome *ſhew* onely, and *worke* nothing, ſuch was that of *Ionas*, in it ſelfe; *Sed Ecce plus quàm Ionas hîc:* For, ſome other there be, that *ſhew* and *worke* both; *worke* what they *ſhew*; *preſent* us, with what they *repreſent*; what they *ſet before us*, *ſet* or graft *in us*. Such is that of CHRIST. For, beſides that, it ſets before us, of His: it is further a ſeale or pledge, to us, of our owne, that, what we ſee in Him this day, ſhall be accompliſhed in our owne ſelves, at His good time.

Epheſ. 5. 32.

Verſe 42.

And even ſo paſſe we to another *Myſterie*. For, one *Myſterie* leads us to another: this in the Text, to the holy *Myſteries* we are providing to partake, which doe worke like, and doe worke to this: Even to the *raiſing* of the *ſoule* with the *firſt reſurrection*. And, as they are a meanes for the raiſing of our ſoule, out of the ſoile of ſinne; (for, they are given us and we take them expreſly *for the remiſſion of ſinnes:*) ſo are they no leſſe a meanes alſo, for the raiſing our bodies out of the *duſt of death*. The ſigne of that Body, which was thus in the *heart of the earth*, to bring us from thence, at the laſt. Our SAVIOUR ſaith it *totidem verbis*, *Who ſo eateth My Fleſh and drinketh My Bloud, I will raiſe him up at the laſt day: raiſe* him, whither Hee hath *raiſed* Himſelfe. Not to life onely, but to life and glory, and both without end. To which, &c.

Apoc. 20. 5.

John 6. 54.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAjestie at *WHITE-HALL*, on the V. of *April*, *A. D.* MDCXVIII, *Being* EASTER-DAY.

I CORINTH. Chap. XI. Ver. XVI.

Si quis autem videtur contentioſus eſſe, nos talem conſuetudinem non habemus, neque Eccleſiæ Dei.

But if any man ſeeme to be contentious, we have no ſuch cuſtome, neither the Churches of GOD.

THIS is no *Eaſter* Text, as we are wont to have: Nothing of the *Reſurrection* in it. It is not for the *day*.

It is not, directly: But if it ſhould happen, there were any *contention* about *Eaſter*, that would bring it within the word [*contentious*] here. Specially, if that *contention* about *Eaſter* were, whether it hath b ene ever a *cuſtome* in the *Church of* GOD, for that would bring it within in the word [*cuſtome*] here mentioned: And ſo would it both waies fall within the compaſſe of the Text. The *Cuſtome* of *Eaſter*, made a *contention*, would make it an *Eaſter*-day Text.

1 How the Text may ſerve for *Eaſter*.

I ſay not, any ſuch *contention* there is: I deſire to proceed (as the Apoſtle doth) without the leaſt offence. [1] He ſaith not, there be any *contentious*, but *if any ſeeme to be*. That any *be co tentious*, it may not be ſaid. They will deeply proteſt, that from their hearts they abhorre all *contentions*, and deſire to walke peaceably. Be not, then: but, *ſeeme to be*.

The Text two wives qualified.

1 *Videtur* Seemes.

[2] Nay, not *ſeeme to bee*, neither: Saint *Paul* ſay not ſo much: ſayes onely, *ſi quis*, *if any*; puts but a caſe (and there is no harme in that.) No more will wee: goe no further,

2 *Si quis* If any.

All upon *supposition.* The Division.

further, than the Text: *If any such seeme to bee,* this Text tells what to doe: If none be, none *seeme to be,* it is but a case put. And so, by way of *supposition,* be all said, that shall be.

Vpon the view, three points give forth themselves: [1] Here are *contentions*; and [2] here are *customes*; and [3] *customes*, opposed to the *contentious*. These the three heads.

I. Contentions.

To breake them yet further, into certaine *Theses* or propositions; to proceed by. [1] First, it should seeme, there were *contentions* in the *Apostles* times. [2] *Contentions*, about what? About matter of circumstance. So was this here, Whether *men* were to *pray uncovered*, and *women veiled*, or no? [3] And that there were, which did not onely *contend*, but (which is more) were even *contentious* about these. [4] For those that were so, here is a *Si quis* set up, *If any seeme to be* such, what to doe to them.

II.

Not to passe them in silence, and say nothing to them: but this to say: *Wee have no such custome, nor the Churches of* GOD. And so oppose the *Churches custome* to *contention*.

The *Church Customes.*

In which saying, there are these heads: [1] First, that *the Church* hath her *customes*. [2] As she hath them, so she may, and doth alledge them. [3] And alledge them finally (as the *Apostle* here, we see, resolveth the whole matter into them, as into a finall resolution.) [4] And all this by Scripture confirmed: even by this Scripture: on which, the *customes* of the *Church* are grounded, and the power that shall be ever in them, to over-rule the *contentious*.

Non habemus talem. Mat 12.39. The Text the last yeare. *Negative* in shew; *Affirmative*, in effect.

And let not this move you, that it seemes to be negative, *Non habemus talem*. As (this time twelve moneth) *Non dabitur nisi* (a negative in shew) proved an affirmative, *Dabitur, sed non nisi*: So will this *Non habemus talem*, prove to *Habemus, sed non talem*. *Churches* we have, but *none such*. To apply it to the *Apostles* purpose: *None* to *sit covered at prayer*, *Non talem, None such*; but the contrary rather; To *be un-covered* then, *talem, Such is our custome; Such* an one, the *Church hath*.

The Two markes of a right *custome.* I

Where, because the negative referres not to *habemus*, but to *talem*, And, a *custome* is not therefore good, because we have it, but because it is *talem*, so qualified; The *talem* to bee: [1] First, *if we* (that is) the *Apostles* have had it, if it were *Apostolike*: The *non talem* to be, if our new Masters have taken it up the other day, and the *Apostles* never knew it. [2] The *talem* to be, *if the Churches of* GOD in generall have had it, if it be *Catholike*. The *non talem* to be, if the Church of *Corinth*, or some one Church perhaps had it, but the rest never had any such.

III. The *Church custome* for keeping *Easter*

Then, will we descend to shew the keeping of *Easter*, to be such: Ever in use with the *Churches of* GOD, from the time of the *Apostles* themselves. Which, if we can make plaine, here is a plaine Text for it: That if one should aske, What Scripture have you, why *Easter* may not be laid downe? It may well be answered, *Non habemus talem consuetudinem, nec Ecclesiæ Dei, Custome* to keepe it we have; the *Apostles*, the *Church* had it: but to abolish it, *such Costome have we none*; we depart from them both, if we doe.

There wants not *Scripture* for *Easter* *Epist.* 119. *cap.* 14.

Psal. 118. 24.

1 Cor. 5.7.8.

Protesting yet, that we have no purpose to waive Scripture quite, for the keeping of *Easter*. Saint *Augustine* is plaine; *Hoc ex authoritate divinarum Scripturarum; per anniversarium Pascha celebratur*. Even by authority of divine Scripture it is, that everie yeere, *Easter* is kept solemnly. We have touched two Scriptures heretofore: *The day which the* LORD *hath made* (118. *Psalme*) applied ever to this Feast. That Text for the Old. And for the New Testament, that verse in this Epistle, CHRIST *our Passe-over is offered, let us therefore keepe a Feast.*

But the *Churches custome is* more kindly.

But every thing standeth safest and surest, upon his owne base: And the right base of this, I take to be *Custome*. We doe but make our selves to be pitied otherwhile, when we stand wringing the Scriptures, to strain that out of them, that is not in them, and so can never come *liquidè* from them: when yet we have for the same point, the *Churches Custome* cleare enough. And that is enough, by vertue of this Text. There is, and shall bee enough ever in this Text, to avow any Custome; The Apostles, the

the *Churches of* GOD *had it:* to diſavow any; The Apoſtles, *the Churches of* GOD, *had it not.*

The fruit of our labour will be this (I hope) at leaſt, to confirme us in the keeping of it. We keepe *Eaſter*, many of us, we know not upon what ground. By this, we ſhall ſee, we have a ground for that we doe. We doe no more, than the *Churches of* GOD, than the *Apoſtles* have done before us. So, our eares ſhall heare the voice in *Eſay* behinde us, *Hæc eſt via*, This is the way: *Ambulate in eâ*, Walke in it, as you doe, you are in the right, and there hold you. Eſay 30.21.

The *uſe* of the third point about *Eaſter*.

IF any. This *(if)* I take it, is no idle *if*, no vaine ſuppoſition; to ſay, *if there be any*, where there were none. No: *contentions* there were. When? when *(we:)* who be they? Saint *Paul* and his fellow *Apoſtles*, when they lived. And *the Churches:* what *Churches?* the *Churches* under them, of their times. In the very prime of the Primitive Church, then were there *Contentions*. I.

I *Contentions* in the Apoſtles time.

And thoſe not with an enemie without (Iew or Gentile;) that, were πόλεμος, warre abroad: this is νεῖκος but a jarre at home, among themſelves. That former (abroad) they repreſent by *Iſmael* and *Iſaac*, and they were of two *venters*. This latter (at home) by the two *Twins* in *Rebecca's* wombe. (I feare the time: elſe could I let you ſee this ſtrife, in every Church of them.) Gal 4.29. Gen.25.23.

This I note, firſt, that we may not ξενίζεσθαι (to uſe Saint *Peters* terme) *thinke it ſtrange*, if there be *contentions* in our times. They ſhall be no ſtrangers with us, in ours: They were not with them, in theirs. Neither *contentions* (in this verſe:) Nor *ſchiſmes* (in the next, the 18.) Nor *hereſies* (in the 19. next to that.) It is of the *firy triall*, Saint *Peter* ſpeakes it (of *perſecution:*) It is as true, of the waterie triall (of *contention.*) As true it is of the laſt, as of the firſt *Church: I prooved thee alſo at the waters of ſtrife.* Thoſe waters, the waters of *Meriba*, will hardly be dreined ever. 1 Pet 4 12. Pſal.81.7.

There were *contentions* then: About what? For, though peace be precious, yet of ſuch moment may the matters be, as they are to be contended for, yea, even to the death. For what then were theſe? for nothing, but a matter of Rite: *Men praying*, whether they ſhould be *uncovered*; *women*, whether *veiled* or no. For a *Hat* and a *Veile*, was all this adoe. It was not about any the high Myſteries, any of the vitall parts of Religion, Preaching, Prayer, the Sacraments: Onely about the manner, how; the geſture and behaviour, wherewith, in what ſort, to carry themſelves, at Preaching, Prayer, the Sacraments: about matter of circumſtance meerely, and nothing elſe. 2

Contentions about matter of circumſtance. Verſ.4,5.

And even theſe, even the meaneſt things would be done *for the better*, not *for the worſe* (ſaith the *Apoſtle*, in the next verſe.) And the more order, the better. So the *Apoſtle* had ſet order for them, and *inter alia*, for this too. Other his ordinances (he ſaith) they remembred well, but not this: this was oppoſed. For, with ſome, all is not worth a ruſh, if they ſee not further than their fellowes, nay their betters, then: if they finde not ſomewhat to finde fault with, if it be but a ceremonie. And to picke a quarrell with a ceremonie, is eaſie. A plauſible theme, not to burthen the Church with ceremonies: the Church to be free: which hath almoſt freed the Church of all decencie. Verſe 2.

About ſuch points as theſe, were there, that did not only contend, but that grew *contentious*. νεῖκος is one thing, to contend: φιλονεικία another, to be *contentious*. The Apoſtle ſaith not, if any contend: but, *ſi quis contentioſus*. And *(oſus)* is full: φίλος is one that loves it, is given to it. Strange, any ſuch ſhould be: But the Apoſtles *if*, proves to be no if. We ſee it daily, in perſons but meanely qualified (*God* wot) yet 3

Yea, *contentioſus eſſe*, which is more than contention.

1 Cor. 14. 26. yet ſo peremptory, as *if the word of* GOD *had come, if not from them, yet to them only, and none beſides.* Good LORD! Why ſhould any love to be *contentious?* Why? It is the way to be *ſome body.* In time of peace, what reckoning is there of *Wat Tiler*, or *Iacke Straw?* Make a *ſedition*, and they will beare a braine with the beſt. *Primianus* and *Maximianus* were the heads of the two factions of *Donatiſts* in Saint *Auguſtines* time. He ſaith, it was well for them, that faction fell out: Elſe, *Primianus* might have beene *Poſtremianus*, and *Maximianus* be *Minimianus*, well enough. But now, in *ſchiſme*, either of them was a jolly fellow, head of a party. This makes we ſhall never want *contentious* perſons, and they will take order, we ſhall never want *contentions.*

4 Such *contention* not to be neglected.

Well, if any ſuch ſhould happen to be, what is to be done in ſuch a caſe? What ſaith the Apoſtle? Saith he thus? Seeing it is no greater matter, it skils not greatly whether they doe it or no, *covered* or *bare*, *ſit* or *kneele*, all's one: ſets it light, and lets it goe. No: but calls them backe to the *cuſtome of the Church*, will not have them ſwerve from that; makes a matter of it. For (wee ſee) hee preſſes the point hard; ſpends many words, many verſes, even halfe the Chapter about it.

Not any *contention.*

Why doth he ſo? For two reaſons: 1. Firſt, he likes not *contention* at all. Why? If it be not taken at the firſt, within a while (within one verſe after) ye ſhall heare of a *ſchiſme* (looke the 18. verſe:) And within a little after that (looke but to the 19.) ye ſhall have a flat *hereſie* of it. The one drawes on the other: if the *contentious* humour be not let out, it will feſter ſtraight, and prove to an *apoſtume.*

No, not in theſe *ſmall matters.*

2. Nor, he likes not the matter, wherefore; (though it ſeeme but *ſmall.*) Saint *Paul* knew Satans method well: hee ſeemes ſomewhat ſhamefaſt at firſt, askes but ſome ſmall trifle: Give him but that, he will be ready for greater points. If he win ground in the *Ceremonies*, then have at the *Sacrament*: If he can diſgrace the one, it will not be long, but ye ſhall heare of him at the other.

For, from *Ceremonies* to *Sacraments.*

Speake I beſide the booke? was it not ſo here? At the very next verſe, there hee falls in hand with an abuſe of the *Sacrament*, and that takes up the reſt of the *Chapter.*

For, when they had *ſit covered* at Prayer a while, they grew even as unreverent, as homely with the *Sacrament*: Eat and drunke there, as if they had beene at home, *in triclinio*; that the Apoſtle is faine to tell them (at the 22. verſe) They had *homes* to be homely at: the *Church*, the houſe of GOD, they were to be uſed with greater reverence. *He did not commend them* for this their rude carriage, at the *Sacrament. Did not commend them?* you know what that meaneth (*minus dicitur, plus intelligitur*) He blamed them much for it.

Then, are we to make ſtay at theſe leſſe matters at firſt (as the *Apoſtle* doth.) To thinke the Wiſe-mans counſell worth the following, *Ne ſit tibi minimum, non negligere minima*, Count it no ſmall matter, not to neglect ſmall matters. What ſo ſmall as an haire? when theſe ſmall haires were gone from *Samſon*, his ſtrength left him. In it ſelfe, in his owne nature, a *Rite* is not ſo much: This is much; that by it, they learne to breake the Churches orders; and that thereby they are fleſhed, to goe on to greater matters.

Iudg. 16. 19.

II.

To theſe contentions, the *Church cuſtome oppoſeth.*

Oppoſing then to theſe, what courſe takes he? Layes for his ground, this, *Non habemus talem.* The force of his reaſon is, *If we, if the Churches of* GOD, *had any ſuch cuſtome*, it were ſomewhat; that were warrant enough, for a *Rite.* But now, we and they both, have none ſuch; nay, we and they, have the quite contrary; therefore, let us heare no more of it.

1 The *Church* hath her *cuſtomes.*

Where, it is plaine, the *Apoſtle* is for the *Church-cuſtomes.* And firſt, that ſhe hath them. Every *Societie*, beſide their Lawes in bookes, have their *cuſtomes* alſo in practice: and thoſe, not to be taken up, or laid downe, at every mans pleaſure. The Civill Law ſaith this of Cuſtome, *Imò magnæ authoritatis hoc jus habetur: quod in tantum probatum eſt, ut non fuerit ſcripto comprehendere neceſſe.* Men (it ſeemes) had a great

Pand. 1. *Tit.* 3. *de legib.* 35.

great good liking to their *customes*, that they remembred them without booke, that they never needed to be put in writing, as their *Lawes* and Statutes did. Now, as every *Society*, so the *Church*, besides her *habemus legem*, hath her *habemus consuetudinem* too. There is such a thing, as *mos populi Dei*.

And feare not *traditions* a whit. Those respect *credenda*, , points of doctrine: These, but *agenda*, matter of practice: And that, not in points of substance; reach onely to matter of circumstance; goe no further. Nor doe wee even them with, much lesse oppose them to, that which is *written*. Never any *custome*, against that: No *custome*, that comes from the will or wit of man, against *Scripture*, which comes from the wisedome and will of GOD. But, *hæc oportet facere, & illa non omittere.* Mat. 23.23. Onely so.

The *Church* then, *hath her customes*. I adde, these (*wee*) here (that is) the *Apostles* had them; and the *Churches* under them, had theirs. It was but early day then, yet had they their *customes*, even then. At the writing of this Epistle, it was not (at the most) thirty yeares from CHRISTS Ascension. If that were time enough, to make a *custome*: Now, after these twentie times thirty yeares, and thirty times thirty yeares, and a hundred yeares to spare, shall it not bee a *custome* now, by much better right? A custome is susceptible of more and lesse: The further it goeth, the longer it runneth, the more strength it gathereth; the more gray haires it getteth, the more venerable it is: for indeede, the more a *custome* it is.

The *Apostles* and their *Churches* had their *customes*.

Now then, as the *Church* hath them, so she stands upon them: feares not (we see) to *alledge* them, to say *habemus*, or *non habemus*. *Habemus*, to uphold an ancient good one: *Non habemus*, to lay downe an evill one, new taken up.

2
The Church alledgeth her customes

Here, *negativè*, *Non habemus talem*. As our SAVIOUR likewise, *A principio non fuit sic*. And yet, by implication, this here is, *One wee have, but not such an one*. And our SAVIOURS there, A way there was *from the beginning*, but this was not it.

In the Negative. Matt. 19. 8.

But otherwhere, it is *positivè* also, to affirme, and to maintaine a good: And men positively referred, to know, what hath beene the use in former times.

In the Affirmative.

Higher than *Moses*, wee cannot goe. *Moses* as a Law-giver, one would thinke would be all for Law. He is *positivè* full, for *custome* too. *Enquire* (saith he) *of the dayes that be past, how it hath gone, since the day* GOD *created the earth*. (And that, in the second edition, or setting forth of the Law.)

Hath ever so alledged *Moses*. Deut. 4. 12.

Iob is for it too. *Enquire, I pray you, of the former Age, and set your selves to aske after the Fathers (for we are but of yesterday) shall not they tell you*, thus, and thus it was, in their times?

Iob. 8. 8.

And, say not the Prophets the same? *Stand upon the wayes* (it is *Ieremie*) *and there looke for the good old way, and that way take, it is the onely way to find rest for your soules.*

The Prophets. Ier. 6. 16.

To all which agreeable is that wherewith I will shut up this point; which all the Fathers in the first *Nicene* Councell tooke up, and which, ever since, hath beene the *Churches* crie, τὰ ἀρχαῖα ἤδη κρατείτω, *Mos antiquus obtineat*: Let old *customes* prevaile, let them carrie it. By this you see, *Habemus consuetudinem*, hath beene counted a sound allegation, not onely from the *Apostles*, but even from MOSES time.

The Fathers.

And now, for the *talem*. *For*, it is not the *habemus* that binds, but the *talem*. Not because *we have* it, but because it is so qualified. It is not every *custome*, hand over head, we may stand on. Why bindes not this? 1. Because though it may be, it was at *Corinth* (*Ecclesia Dei, a Church of* GOD, one *Church*) yet *Ecclesiæ Dei*, the other *Churches of* GOD, had it not; the word is plurall. 2. Because, though it hath liked some, not long since to like well of it; yet the *Apostles* never knew it: or (the other way) if it have liked them to dislike it, and lay it downe; yet the *Apostles* liked it well enough.

3
The Badges of a right *custome*, two.

Non talem (saith the *Apostle*) *none such*. *Qualem* then? How shall bee doe to know

knew the right *talem*? Thus. *Non talem* is here opposed, to two: To the *Churches of* GOD: To *nos* (that is) *the Apostles.*

If it be *Ecclesiarum Dei.*

If it be but of some one Church, but at *Corinth* alone, it is too narrow; not large, not generall enough. If it bee but taken up by some of our masters of late, it is too fresh, it is not ancient enough: *Non talem, No such.*

But by these two, wee know our right *qualem.* If it bee *Ecclesiarium* (that is) if it be generall: If *nos* come to it (that is) the *Apostles*, if it be ancient: then it is rightly qualified; then it is as it should bee; then it may be alledged, and stood upon, then it will binde: and then if any oppose, *videtur contentiosus esse.*

I biginne with the *Church* (in the plurall.) Every *Church* hath power to beginne a *custome*: and that custome, power to binde her owne children, to it. Provided, her private custome affront not the generall, received by all others: for then binds it not. By the Rule in the Mathematiques, Ever *Totum est parte majus*: And by the rule in the Morals, Ever *turpis pars omnis, toti non congrua.*

As neither is any particular *Church* bound to the private custome of another, like particular, as it selfe is. But if the other *Churches custome*, have also beene the generall *custome* of the *Church*: then it binds, and may not be set light: For then said it must bee, that Saint *Augustine* doth say, *If the whole Church usually have observed ought: to goe from that, or to question, whether it bee to bee observed, insolentissimæ insaniæ est.* It savours of a distemper comming of a heat, or humor of pride: For *onely by pride* (saith *Salomon*) *commeth contention.* This for the *Churhes custome.*

Epist. 118. *ca.* 5.

Pro. 13. 10.

If *nos* (that is) the *Apostles* had it.

But if to this we adde, or rather, if before this wee set, this (*nos*) the *Apostles* had it too, that it is *Apostolike*: we have then said as much, as in this point can bee said, as much as may content any, that is not *contentious*, that is not more wedded to shew his wit, than to seeke the truth: and more set φιλόνικον τὸν ἄνδρα, to maintaine his owne position, than to regard the Churches peace. For sure, if a *custome* be to be esteemed by antiquity, such a custome is *ab heroicis usque temporibus*: for they be our *Heroës.* 2. If it be to be esteemed by the author: what author more worthy in themselves, more worthy of our imitation, than they? Nothing can be devised more reasonable, than that in the 118. *quæst. ad Orthod.* in *Justin Martyr*, That, *of and from whom we received* τὸ εὔχεσθαι *to pray: of and from them, we should also receive* τὸ πῶς εὔχεσθαι, *how and when, at what time, at what feasts to doe it.* Their example (that is, the *Apostles*) the *Church* commended to her children to practise (a better she could not:) that practice, in time grew to a *custome.* That custome is *talem*, may safely be alledged.

4 The Vse of this argument from *custome.*

Lastly, as this sheweth it may be alledged for a good argument in *Divinitie*: So doth it, 1 what the men are against whom: 2 what the matters, wherein: 3 what the penaltie, whereupon it may be alledged.

Against what *parties.*

1. Whom against. This may be alledged against *si quis videtur contentiosus esse*, such as *are*, or at least *seeme contentious. Habemus*, or *Non habemus consuetudinem*, is their proper answer. No reasoning with such, it will be to small purpose, they will be *sine fine dicentes.* *Saint Augustine* saith well, they cannot distinguish betweene *respondere posse*, and *tacere nolle*: They take them, for all one. So they crie lowdest, and have the last word, they take it they have answered sufficiently. Against these it lieth most properly. None so ready a way, to stop their mouthes: for *custome* is matter of fact, *Habemus* or *Non habemus* may be put to the twelve men, and there's an end. *Saint Paul* then using it here against these, teacheth us to use it against the like. Against such parties; against *si quis videtur contentiosus esse*, to put it upon this; Is there a *custome*, or is there *none?*

In what *matters.*

Specially, if the matter be of the nature of this here in the Text, where the question seemed to concerne but matter of *circumstance*, and outward order; there hath it his right use; that, the proper place of it. You will say; But had it not beene good though, to have used some *reason* for it? It had: And the *Apostle* used divers (if that would have served:) from the *signification*, at the *third verse*; from *decencie*, at the

the *thirteenth*; from *nature*, at the *fourteenth*. But (to ſay the truth) ſuch, as (he ſaw) a wrangling wit would elude. The nature of the queſtion affoorded none other. It was well obſerved, and ſet downe for a rule by the Philoſopher, *That in morall matters, men may not looke for Mathematicall proofes: The nature of the ſubject will not beare them.* If not in *morall*, in *rituall*, much leſſe: they of all other, leſt ſuſceptible of a demonſtrative reaſon.

The *Apoſtle* ſaw this, and therefore finally reſolves all, into the *Churches* practice by *cuſtome* confirmed in matters of this kinde, enough of it ſelfe, to ſuffice any that will *ſapere ad ſobrietatem*. In ſo doing, as hee tooke the right courſe (we are ſure) ſo hee taught us by his example, in points of this nature, of *ceremony* or *circumſtance*, ever to pitch upon *habemus*, or *non habemus talem conſuetudinem*. This to be final.

3 And then followes upon what *penaltie*. Vpon no other paine, but to be pronounced to be fallen into the Apoſtles *Siquis*; to be taken and declared, *pro contentioſo*. Then if any, for every point of *rite* that takes him in the head, will hazard the *Churches* peace, will not *acquieſcere*, but ſet himſelfe againſt the *Churches cuſtome*; he knoweth his dome here. For it turnes backe *reciprocè*. As, if any be *contentious*, the *Churches cuſtome* is againſt him: So, if any turne upon the *Churches cuſtome*, be againſt it, it is no good ſigne; *videtur* (ſaith Saint *Paul*) to the *Apoſtle* he ſeemes ſo (and he had his eyes in his head.) And what ſuch ſeemed to him, they may well ſeeme to us; and we take them for no leſſe, that are like ſtirring in matters of no more weight. And ſo an end of this matter. For the *Apoſtle*, when he had ſaid this, thought he had ſaid enough, needed to ſay no more. The *Churches cuſtome* ſhall ever be of force, to over-rule ſuch as are *contentious*. And when Saint *Paul* had ſaid this, he had ſaid. And ſo have we.

Vpon what *penaltie*.

The argument.

III.

This then being ſet downe, That *Cuſtomes* ſo qualified are to be kept: Shall we now goe on to the *hypotheſis*, that the keeping of *Eaſter* is ſuch? (And now I would the houre were to begin againe, ſo much is to be ſaid for it.)

The keeping of *Eaſter* is ſuch a *cuſtome*.

One foot of our compaſſe wee fixe in the *Apoſtles* times. The other, where? They appoint us *Gelaſius* time, who was faſt upon the five hundreth yeare. Be it ſo.

The *time* to make this *cuſtome*.

From the *Apoſtles* Age (which ended with Saint *Iohn*, who ſurvived CHRIST ſixty eight yeares, and dyed the yeare CII. under *Trajan*) to *Gelaſius* Age. Of theſe five hundred, the firſt hundred yeares are for (*Nos*) the *Apoſtles* time. From thence, the foure hundred yeares following, are for the *Churches*. Which foure hundred we may divide againe, into two even moities, two hundred under perſecution: two hundred under peace.

How long the *Apoſtles* 100.

How long the *Churches*. 400.

To prove (then) our *habemus conſuetudinem*: Wee cannot better beginne, than with this in the Text, the *contentions*, that from the beginning roſe about it. Thoſe very contentions prove it. It muſt *bee*, that muſt be *contended for*: and *then* it muſt bee, *when* it is *contended for*. Theſe three things in this one proofe. [1] The *contentions* that were about it, even preſently upon the *Apoſtles* times: [2] The great care had, and continuall paines taken, to lay them downe, that is, the *Churches* contending for the Feaſt: [3] The cenſuring of thoſe that tooke them up, with Saint *Pauls contentioſus* here, and with ſomewhat more: (Of *Blaſius*, at Rome in *Europe*; Of *Creſcentius* in *Ægypt*, for *Afrike*: Of *Audæus*, in *Syria*, for *Aſia*:) Theſe where the principals, theſe were all written up in the blacke booke, by thoſe that regiſtred the *Heretickes*; by *Tertullian*, *Epiphanius*, *Philaſtrius*, *Auguſtine*, and *Theodoret* (all five.)

Proofes for the *cuſtome* of the *Churches*, 1 Proofe. From *contentions* about it. 2 The *Church* tooke part with *Eaſter*. 3 Cenſured ever for *Heretickes*, that againſt it.

Tertul. de præſcr. cap. 53. *Epipha. Hæreſ.* 70. *Syn Antioch. Can.* 1.

But as GOD would have it, the queſtion never was of the *Feaſt* it ſelfe, but of the *time* of it onely. All kept *Eaſter*, though not all *at one time*. For the *keeping*, they had the *Churches cuſtome*: for the time of keeping, they had their owne: the *Feaſt* of the *Chriſtians*; the *time* of the *Iewes*.

The contention not about the Feaſt, but the *time* onely.

And

How the *contention* firſt came.

And I will tell you how this came, firſt, From Saint *Iames* (who was the firſt) there were ſucceſſively one after another, fifteene Biſhops of *Hieruſalem*, all of them of the Circumciſion. Theſe (the ſooner to win their brethren the *Iewes*) condeſcended to keepe their *Eaſter* XIIII°. *Lunæ*, as they did. That which was by them thus done by way of condeſcenſion, was after, by ſome, urged as a matter of neceſſitie, as if it were not lawfull, but in that day to hold it.

Chap. 53.

The firſt that it tooke thus in the head (*Tertullian* in the end of *De præſcrip.* ſaith) was one *Blaſtus*, about the dayes of *Commodus*. He began a ſchiſme. And *Irenæus* preſently wrote *de ſchiſmate contra Blaſtum*. But after, from ſchiſme *Blaſtus* fell to hereſie, and began that of the *Quartodecimani*: to whoſe manner of keeping it, for the moſt part, other Heretickes did cleave, leaving the *Churches cuſtome* of purpoſe, ſince they were departed from her.

Hie. deſcr. 35. *Epiph. hær.* 52.

Great pitie, ſome in our dayes had not beene then living, to have adviſed the *Church* to have ſaved her paines, and never have ſtriven ſo about it: the ſhorteſt way was to have made no more adoe, but kept none at all. But, *non habemus talem conſuetudinem*, would have beene their anſwer. For you will eaſily gheſſe: if theſe, for not keeping it at the right time, were ſcored up for *Heretickes*; what would become of them, that had been againſt the keeping of it at all.

None againſt Eaſter, but *Aërius*.

Till now in our dayes, there was never any ſuch, but *Aërius*; he tooke it away cleane, as *Iewiſh*: His reaſon was (ſaith *Epiphanius*, ſcorning it) becauſe CHRIST *our Paſſeover is offered*. CHRIST *our Paſſeover is offered, let us therefore keepe a Feaſt* (ſaith Saint *Paul* :) Let us therefore keepe none (ſaith *Aërius*) holden for ſo ſaying, for little better than crazed. There was never any Councell called about him: but as *Aërius* was his name, ſo was his opinion, and ſo it vaniſhed into *aire*, and was blowne over ſtraight. Otherwiſe, all *Heretickes*, an Eaſter they had: Not ſo much as the *Novatians*, that called themſelves *Cathari* (that is, the *Puritans* of the Primitive Church) but one they had: but like good fellowes (by their *Canon adiaphorus*) they left every one at liberty, ſo he kept one, to keepe it whether way he liſted; but keepe one he muſt. This *contending* about this *cuſtome* from the beginning, ſheweth, from the beginning, ſuch a *cuſtome* there was.

Epipha. Hæreſ. 75.
1 Cor. 5. 7.

All elſe keepe *Eaſter*, the old *Puritans*, the *Novatians*, and all.
Socra l. 5. 6. 20.

2 Proofe from the *Cycli Paſchales*.

Next we avouch the *Cycli Paſchales* (for the keeping it right) which were indeed the *Churches* yearely Calendar (which to this day the Greek *Church* call their μηνολόγιον) made of purpoſe for the juſt keeping it, at the very time. A pregnant proofe for this cuſtome, if there were none but it. By *Hippolytus* firſt a famous Biſhop and holy Martyr (his was the *ſixteene-yeare Canon*) ſet forth by him ſo timely, as it ended in the firſt yeare of *Alexander Severus*.

1

2 And after him, that of *eight* yeares, deviſed by *Dionyſius* Biſhop of *Alexandria*, who was a Martyr alſo, and of high account ever in the Church. (And both theſe under the perſecution.)

Then came *Euſebius*, whoſe device the *Golden number* was, or Cycle of *nineteene* yeares. His held, till *Theophilus* of *Alexandria*'s began. Now the time of the ſetting his, is recorded to have beene the yeare 380.

3 4

Proſper came after him, and he ſet another. And laſt came *Victorinus* of *Aquitaine* about the yeare 460. (not much before *Gelaſius*.) Two more came after theſe before it was fully ſetled, (but we will not paſſe our bounds.) If no ſuch *cuſtome* were, what needed all theſe paines, all this adoe, in theſe Cycles ſetting, and calculation of times? It ſhewes the great eſteeme, the *Church* had the Feaſt in, that it was ſo carefull of the preciſe time of it, every yeare.

5 6

* 1 *Victor. Capuanus.*
2 *Dionyſ. Exiguus.*

The uſe of the *Cycli Paſchales*.

And there was reaſon for it. Other-while they were at an after-deale, about the time. The yeare 454. (within a yeare or two, after the Councell of *Chalcedon*) all were at a ſtand. *Eaſter* fell ſo high in *April*, they were in a doubt, they had beene wrong: Yea *Leo* himſelfe (that then lived) and all. Preſently fell *Leo* to writing of letters about, to all, reputed any thing ſeene that way. To the Biſhop of [a] *Lylybæum* in *Sicil.* To the Biſhop of the Iſle [b] *Coos*. To the [c] Emperour *Martian* himſelfe (and to the [d] Empreſſe to ſollicite him) that he would not faile, but ſend to *Proterius*

a *Paſchaſius.*
b *Iulianus Ep.* 68.
c *Ep.* 64.
d *Eph.* 65.

Biſhop

Biſhop of *Alexandria* to helpe them out: As he did. And the like fell out in S. *Ambroſes* time. *Damaſus* and all, were to ſeeke about it, and he then faine to cleare it by his LXXXIII. Epiſtle, to the Biſhops of *Æmylia*.

Now, upon the conſulting of the Biſhop of *Alexandria*, there hangs a third proof. The *Paſchales epiſtolæ* yearely ſent abroad by that See, to this end. *Leo* confeſſeth to the Emperour, That becauſe, they of *Egypt* were held for the moſt skilfull in the Mathematikes, beſt at calculations; it was by the firſt Councell at *Nice* laid upon them (this truſt) yearely to calculate the day exactly, and to give notice of it in time to other *Churches*, yea, to *Rome* and all.

3 Proofe. From the *paſchales epiſtolæ* of λόγοι ἑορτάσιμοι of the Biſhop of *Alexandria*.

And it was *antiqua conſuetudo*, ſaith *Caſsian* (who lived with *Chryſoſtome*, and was his Deacon) that every yeare, the morrow after their *Epiphania*, the Biſhop of *Alexandria* ſent abroad his *Paſchales epiſtolæ*, to warne Eaſter, over the world. And, when (after) by reaſon of warres in the ſpring time, in many places they were intercepted, that they came not time enough: Order was taken anew by the great Councell of *Africk*, that letters for warning Eaſter ſhould come forth ſooner, by the one and twentieth of *Auguſt* every yeare, that ſo they might have time to come, whither they were ſent ſoone enough.

Collat. 10. 2.

Concil. Carthag. *Can.* 7. 4.

Theſe *Paſchales epiſtolæ*, were ever famous, and of high account, for other good matter contained in them. Three of them of *Theophilus*, we have extant, ſo highly eſteemed by S. *Hierom*, as he tooke the paines to turn them into Latine, and to him we owe them. But, though by the *Nicene Councell* this was laid upon the Biſhop of *Alexandria*; I would not have you conceive, it began then. *Ruffin* ſaith, the Councell did but *antiquum Canonem tradere*, deliver the old Canon, that had beene before in uſe. For, long before, *Euſebius* mentioned thoſe *Paſchales epiſtolæ* ſent about, by *Dionyſe* Biſhop there, even under the perſecution.

L. 1. *c.* 6. *L.* 7. *c* 20. *Niceph. l. c.* 11.

Now if we will follow * *Iob's* advice, and *ſet our ſelves to aske of the Fathers*: we ſhall finde *habemus talem conſuetudinem*, cleere with them for it. 1 Thoſe firſt, that lived after the Churches peace: 2 Then thoſe that during the *perſecution*. Thoſe in the *Churches* peace, foure wayes: 1. By the *Homilies* or Sermons made purpoſely by them to be preached on this day. We have a full Jury, *Greek* and *Latine* of them; and that of the moſt chiefe and eminent among them. S. *Baſil*, *Nazianzen*, *Chryſoſtome*, *Nyſſen*, *Theophilus Alexandrinus*, *Cyril*, *Chryſologus*, *Leo*, *&c.* And yet I deale not with any of thoſe in *Ambroſe*, *Auguſtine*, *Maximus*, now extant; I know, they are queſtioned. I rely only on the report of S. *Hierome* and *Gennadius*, who ſaw the right copies, and what they ſaw, have reported.

4 Proofe. * Iob 8. 8. From the Fathers in the Churches peace, the latter 200. yeares. By the *Homilies* upon *Eaſter-day*

I will give you a taſte of one. It ſhall be *Nazianzen*, ſurnamed the *Divine*, and ſo one that knew what belonged to Divinitie. Thus begins he a Sermon of his upon it. *Eaſter-day* is come, GODS owne *Eaſter-day*: and againe I ſay, *Eaſter-day* is come, in honour of the trinitie: the Feaſt of Feaſts, the ſolemnitie of all ſolemnities, ſo far paſſing all other Feaſts, holden not only by or for men, but even in honour of CHRIST Himſelfe, as the Sun doth the Starres.

1 *In paſcha.*

And, in his funerall Sermon for his father, having occaſion but to name it by the way (for that his father once brought to the laſt caſt, in a ſickneſſe of his, ſuddenly (as it were by a miracle) recovered upon an *Eaſter-day* morning.) It was (ſaith he) *Eaſter*, the great and famous Feaſt of *Eaſter*, the Queen and the Soveraigne of all the dayes in the yeare. That, in his dayes they had (ſure) ſuch a *cuſtome*.

(And ſo it ſeemes they had in *Ignatius* dayes: for from him borrowed he that terme of *Lady* and *Queene* of dayes, out of his Epiſtle *ad Magneſianos*.)

2. By the *Hymnes* ſet for this day, to be ſung on it. By *Prudentius* that lived in Saint *Ambroſe's* time. By S. *Ambroſe* himſelfe. Before him by S. *Hilary*. But, *Paulinus* I inſiſt on. He, in his *Panegyrick* for *Fœlix*, ſets downe in particular all the Feaſts in the yeare, as they were then in uſe among them: *Eaſter* for a chiefe Feaſt. He lived with S. *Auguſtine*. A pregnant Record, for the *Churches cuſtome* then.

By the *Hymnes* upon *Eaſter-day*

3. By their *Writings*. 1 Some of them in their Commentaries (as S. *Hierom*

By their Writings touching Eaſter.

and namely on the *Galatians*, and on that place (*yee obſerve dayes:*) *If that be a fault* (ſaith he) *we Chriſtians doe incurre that fault, all. For we keepe* (by name) *Eaſter, but not the* Jewes Eaſter, *of unleavened bread* (*which the Apoſtle excepts to*) *but the* Chriſtian Eaſter *of the Reſurrection of* CHRIST. 2 Some, by way of *Epiſtles* and anſwers: as S. *Ambroſe*, LXXXIII. *Epiſtle*, full to it. S. *Auguſtine*, CXVIII. CXIX. ſet *Epiſtles* concerning queſtions about it. 3 Some, by their πολεμικὰ: As *Epiphanius* (the Treaſure of antiquitie) in his L. LXX. and LXXV. hereſie, *ad oppoſitum*. Poſitively in his *Compendium* of the true Churches orders, at the end of his *Pannarium*, whereof one is πανήγυεις μεγάλας ἐν τῇ ἡμέρᾳ τοῦ πάσχα, *The great Solemnitie upon Eaſter-day*. 4 As S. *Auguſtine* expreſly *contra Adimantum*, the 16. Chap. and the 32. booke againſt *Fauſtus* (that found fault, the Church kept it, yet kept it not, as the *Iewes*:) confeſſeth the one, (the *Churches* keeping:) traverſes the other, that ſhe ought, neither at that time, nor in that manner to keepe it as they did: and that at large. 4 Some, by ſhort *Treatiſes*, as *Ambroſe de myſterio Paſchæ*. And ſome by full bookes, as *Euſebius*, who wrote a booke of the whole order of the Churches Service then, dedicated it to *Conſtantine*, was by the Emperour highly commended for it.

By matters of fact. Of *Chryſoſtome. Socrat. lib. c. 18.* Of *Athanaſius. Apolog ad Conſtantium.*

4 Laſtly, as by writing, ſo by matter of fact. As *Chryſoſtome*, who when he was depoſed, and ſo injoyned not to come in any Church: yet *Eaſter-day* comming, ſo loth he was not to keep it, as he got him *in Thermas Conſtantini* (a ſpacious great building, for the publike Bath of the Citie) and there held his *Eaſter*, with a very great company, that would not forſake him. As *Athanaſius*, who being accuſed to *Conſtantius* the Emperour, for keeping the Feaſt of *Eaſter* in the great Church at *Alexandria* (then but newly finiſhed, and as yet not dedicate) he layes the blame from himſelf upon the people, that would have it kept there, do what he could, the other Churches were ſo narrow, and the concourſe to the feaſt ſo great, as he ſaith, it would have done the Emperours heart good, to have ſeene it.

And in his Epiſtle *ad Africanos*; with open mouth he, cryeth out upon the *Arrians*, that came in military manner to inſtall their new Biſhop, and the many outrages by them done. Above all, that not only they did thoſe outrages, but did them (of all dayes) upon *Eaſter-day*, *Et ne ipſum quidem Dominicum diem ſanctiſſimi feſti ullâ in reverentiâ habuere*, and had not in any reverence, not the very *Sunday* of that moſt holy Feaſt.

Cuſtome for the *three Holy-dayes at Eaſter.* Cap. 8 *Hom. 1. in Paſch.*

Not the *Sunday*: for we are to to know, the *cuſtome* that is continued with us ſtill, they then had, to keep *two dayes* beſide the *Sunday*, three in all. For the *Latine* Church, plaine, by S. *Auguſtine de Civitate Dei*, 22. *In tertium Feſti diem.* For the *Greeke*, by *Nyſſen*, who expreſly termeth it, τριήμερος θεσμία.

Thus, all theſe wayes, by *ſinging*, by *ſaying*, by *writing*, by *doing*, all beare witneſſe to it: and I may ſafely ſay, there is not one of them, but one of theſe wayes or other, he hath his hand in it, and among them they make up a full proofe, of this *habemus conſuetudinem*.

5 Proofe. From the *Councels.* The *Nicene.*

From the *Fathers*, I paſſe to the *Councels*, and plead it by all the foure. The *Nicene* firſt.

Theod. l. 1. c. 9. Socrat. l. 1. c. 9.

1 Two cauſes there were (ſaith *Athanaſius de Syn. Arim. & Sel.*) of the aſſembling that Councell. *Nam & claudicabant circa Feſtum* (and he makes that the firſt cauſe) *They halted about the Feaſt, kept it not uniformly*: and that was ſet ſtraight againſt *Creſcentius*. And, *the Deitie of the* SONNE *of* GOD *was queſtioned*, and that was put into the *Nicene* Creed, againſt *Arrius*. You have the Councels Epiſtle for the ſetling it: you have the Emperours *Sacra* for the ratifying it, directed *ad omnes Eccleſias* (in the third book of his life, by *Euſebius*.)

The 2. of *Conſtant.*

2 For the two Generall at *Conſtantinople*. As *Conſtantine* in the firſt; ſo *Theodoſius* at this, was not behind. His Law remains, whereby he provided, that for fifteen dayes, from the Sunday before the day, till the Sunday after, no *proceſſe* ſhould go forth, none ſhould be arreſted; a generall ceſſation of all both proceſſes and proceedings, in honour of the High Feaſt. That you have *Eaſter day*, and the cuſtome of holding it ſolemnly, in the body of the Law too, in *Theodoſius Code*.

3. At the third of *Epheſus*, there have you (in the 2. Tom. c. 32.) *Rufinus*, *Heſychius*, and *Ruffin*, three *Quartodecimani* hereticks, publikely in the face of the Councel, recanting their errour, ſubſcribing, and promiſing ever after to conforme and keep their *Eaſter*, after the *cuſtome of the Churches of* GOD. At *Epheſus.*

4. And at the fourth of *Chalcedon*, the ſixt Seſſion (the Emperour being there then preſent in perſon) the whole Councell with one voice made this acclamation, *Vnum Paſcha orbi terrarum*: Thanks be to GOD, one *Eaſter* now, and but one, *all the world over*. At *Chalcedon.*

But before all theſe (the *Nicene* and all) by a dozen years at leaſt was the Councell of *Arles*, and in it, this cuſtome proclaimed. I mention it, not ſo much for the antiquity, as that by it appeareth, how the cuſtome of *Eaſter* went here with us in this Realme: for, at it was preſent and ſubſcribed, the Biſhop of *London*, *Reſtitutus*. A plain argument, We had ſuch a cuſtome then. Cuſtome in *England.*

And for the other Realme, *Gelaſius* ſhall ſpeak. In a Synod of ſeventy Biſhops, where he and they decreed, what bookes were to be read, what not: they ſay, there was then a Poeme of venerable *Sedulius* (who had the addition of *Scotus* for his nation) which they doe *inſigni laude præferre*, (that is) very highly commend. *Sedulius* intitles it, his *Opus Paſchale*, and begins it, with *Paſchales quicunque dapes*---- as it were inviting his Readers (his countrey-men, I dare ſay, ſpecially, if they will come to it) to a Feaſt, upon *Eaſter-day*. Cuſtome in *Scotland.* *Sedulius.*

But for both, none ſo worthy a witneſſe, as the Emperour *Conſtantine*, who in his Reſcript about *Eaſter*, directed to all Churches, expreſly nameth this Iſle, the *Iſle* of *Britannie*, among thoſe places, where this *cuſtome* was duly and orderly obſerved. Cuſtome in both. *Conſtantine.*

All this while the *Church* had reſt: during the *perſecution*, how went it? Two we will take in, in the paſſage betweene the times of perſecution. 6. Proofe From the *Fathers* in the firſt 200. yeares of *perſecution.*

[1] *Lactantius*, the moſt part of his life, lived under the perſecution, but dyed in the Churches peace. [2] So did *Pierius* of *Alexandria* (for his excellent learning, called *Origen* the younger.) In *Lactantius* ſeventh booke, and nineteenth Chapter, there is a plain teſtimony for the ſolemn keeping of *Eaſter-Eve*. And *Pierius* (ſaith Saint *Hierom*) hath a long Sermon upon the Prophet *Hoſee*, made by Him and preached at the ſolemne aſſembly on *Eaſter-eve*. And if the *Eve* were ſo held, we make no doubt of the day. Two, between *peace* and *perſecution.* *Lactantius.* *Pierius.* *Hier. de Scr. 76.*

1. Now in the middeſt of the perſecution, there fell out a ſpeciall caſe of *Philip* the Emperour, (ſuppoſed to have given his owne and his ſonnes name to the Chriſtian profeſſion, as *Euſebius* reporteth:) in ſigne thereof, He, on *Eaſter-eve* offered to joyne himſelfe at the Church-ſervice, as knowing that to be their chiefeſt ſolemnitie: which they failed not to keepe, no not then, when their caſe was at the hardeſt. Vnder the *perſecution.* The fact of *Philip* the Emperour. *L. 6. c. 34.* *Euſeb l. 7. c. 22.*

2. And even then at *Alexandria*, *Dionyſius* the Biſhop there, held this *cuſtome*. Thus writes he to *Hierax* (a Biſhop too) and to others: out of priſon, That, though the perſecution then raged much, and the plague more; yet were the Chriſtians, even then, ſo carefull not to break this *cuſtome*, as they kept their *Eaſter*, ſome in woods, ſome on ſhip-board, ſome in barnes and ſtables; yea, they in the very goale, keepe it they did even then, perſecution and plague both notwithſtanding. *Dionyſ. Alex.*

3. *Cyprian* held this *cuſtome*: Not by his Homily (I wave it, as doubtfull:) but in foure of his Epiſtles I find it. I name but one, his LIII. Some had conſulted him, in a queſtion of ſome difficultie. He writes backe, It was now *Eaſter*, his brethren were from him, every one at his owne charge, ſolemnizing the Feaſt with their people. So ſoone as the Feaſt was over, and they met againe, they ſhould heare from him, he would take their opinions, and returne them a ſound anſwer. *Cyprian. Epiſt.* 41. 24. 40.

4. *Origen* had this *cuſtome*. In his VIII. againſt *Celſus*, frankely he confeſſeth, That other Feaſts, *Eaſter* by name, the Chriſtians held them; and that (as he ſaith) σεμνότερον, in more ſolemne manner, than *Celſus*, or any heathen-men of them all, held theirs. *Origen.*

* *Tertullianus de corona mil. c. 3. ad uxorem l. 2 c 4. contr. Marc. 4. 3.*

5. 4.

5. *Tertullian* had this *cuſtome*. * Many places in him. Only one I cite, in the fourteenth chapter, *de Ieiunio*, *Quod ſi omnem in totum devotionem dierum eraſit Apoſtolus, cur Paſcha celebramus annuo circulo?* If it were the Apoſtles minde, to race out all devout obſerving of dayes quite, how comes it to paſſe, we celebrate *Eaſter* yearly, at the circle of the yeare turning about?

Irenæus.

6. *Irenæus* had this *cuſtome:* His Epiſtle to *Victor* ſheweth it: to *Victor*, and to many more (ſaith *Euſebius*) about that queſtion, (underſtand ſtill the queſtion of the *time*, not of the *Feaſt.*) A book alſo (we finde) he wrote *de Paſchate*, in the 115. *quæſt.* in *Iuſtin Martyr*. So, he will be for it, certainly.

Euſeb. l. 5. c. 26. Seven *books* then Written for it. *Euſeb. l. 7. c. 32. Hier. de Scrip. 43. Hieron. de Scriptor. 44. Ibidem 61. Ibidem 38. Ibidem 24.*

7. And it is ſtrange, even during the perſecution, how may bookes we finde written, to deduce the *cuſtome* by. [1] Beſide that of *Irenæus*, [2] One by *Anatolius* the great learned Biſhop of *Laodicea:* [3] By *Theophilus* Biſhop of *Cæſarea*, and [4] by *Bacchylus* Biſhop of *Corinth*, either of them one. [5] Another by *Hippolytus*, that made up the firſt cycle. Yet, [6] another by *Clemens Alexandrinus*. And laſt, which indeed was firſt in time of all, two bookes, [7] by the holy Martyr and Prophet *Melito* Biſhop of *Sardis*, (in the next Age to the Apoſtles themſelves) ſet forth by him (as he ſaith) at the time of the *Feaſt*, and in the very holy-dayes of it.

7. Proofe. From *Councels* in the *perſecution.*
1 *Paleſtine.*
2 *Pontus.*
3 *Oſreena.*
4 *Italy.*
5 *France.*
6 *Græcia.*
7 *Aſia minor.*
Euſeb. l. 5. c. 23

Nay, there wanted not *Councels* then neither, and that in ſeven ſeverall parts of the world at once: all in the midſt of the fervour of the fiery tryall, when the Church (GOD wot) could but evill intend it. It was no time to *contend* then. But it ſhewes, they made a matter of it, and no ſlight reckoning of the retaining it. Elſe might they have ſlipt it, without any more adoe.

Enough (I trow) to ſhew, *ſuch a cuſtome* there was in all the *Churches*, theſe parties lived in, which were all the *Churches* GOD then had. They muſt needs ſeeme *contentious*, that will contend againſt all theſe. I ſee not how they can ſcape the Apoſtles *Si quis*, that doe. And this I ſay, if ſome one example of ſome eminent man of worth, will ſerve to make an authoritie: If, that: Then this *cloud of witneſſes*, and thoſe [1] not perſons, but whole *Councels* and *Churches:* [2] not in ſome one Region, but in divers, all the world over: [3] and that not for one time, but ſo many ages ſucceſſively continued, from generation to generation: what manner of authority ought that to be? the greateſt ſure, and none greater, but of GOD Himſelfe.

Proofes. That this cuſtome was *Apoſtolike.* 1 Proofe by teſtimony. *Auguſtine.*

Now to (*Nos*) that is, to the *Apoſtles* themſelves. Firſt, that it was a *Cuſtome Apoſtolike* and ſo taken, Saint *Auguſtine* is direct in his CXVIII. Epiſtle to *Ianuarius*, who had purpoſely ſent to him, to know his opinion touching certaine queſtions, all of them about *Eaſter*. Thus ſaith he there. *For ſuch things as come to us not by writing, but by practice (and yet ſuch as are obſerved quite thorow the world) we are given to underſtand, they come commended to us, and were inſtituted either by the Apoſtles themſelves, or by generall Councels, whoſe authority hath ever beene accounted of, as wholeſome in the Church.* Now what be thoſe things ſo generally obſerved *toto orbe terrarum?* Theſe: that the *Paſſion, the Reſurrection, the Aſcenſion of* CHRIST, *and the comming of the* HOLY GHOST *from Heaven*, anniverſariâ ſolennitate celebrantur, *are yearely in ſolemne manner celebrated. And* (ſaith he) *if there be any beſide theſe:* for theſe, are moſt cleere.

First, he is cleere, It was the *cuſtome of the Church*, far and wide the world thorow. Then, that it muſt either by the *Apoſtles* be inſtitute, or by ſome *Councell*. Not by any *Councell:* Many met about the *time:* about the *Feaſt* never any: that, not queſtioned at all: taked *pro confeſſo* ever, and ſo, *Apoſtolike*. They be his own words (*lib. 4. de Bapt. contra Donat. cap. 24.*) *If the whole Church obſerve any thing, not having beene ordained by ſome generall Councell*, rectiſſimè creditur, *we are to believe*, rectiſſimè, *by as good right as any can be, right in the ſuperlative, that it came to us*, non niſi ab Apoſtolis, *from the* Apoſtles, *and from none elſe*, nor by any other way. So S. *Auguſtine* is for *nos habemus talem*. So he held it.

Conſtantine. Euſeb. l. 3. vita Conſtantini.

An hundred yeares before him, *Conſtantine* is as direct in his Epiſtle *ad omnes Eccleſias*. Many remarkable things there are in that Epiſtle. 1. *The moſt holy Feaſt of Eaſter*, foure times he calleth it. That is the good Emperours ſtyle, *In ſo great a matter,*

matter, in ſo high a feaſt of our Religion to diſagree ἀδιαφόρον *utterly unlawfull.* And 3. τί κάλλιον, τί σεμνότερον, *what more honeſt, what more ſeemly, than that this Feaſt ſhould be inviolably kept, by which we hold our hopes of immortality?* (Mark that reaſon well.)

But, for *Apoſtolike: Be it lawfull for us Chriſtians* (ſaith he) *rejecting the Iewiſh manner, That day,* ἣν ἀφ' οὗ τὰ πάθη ἡμῖν ἄχρι τοῦ παρόντος ἐφυλάξαμεν, *which day ever ſince the very firſt day of His paſſion, we have to this preſent kept; to tranſmit the due obſerving of it to all ages to come.* Marke the words, [1] *They had kept* Eaſter *from the firſt day of Chriſts paſſion, till that preſent time.* [2] And after that, *We have received it of our Saviour.* [3] And yet againe, *which our* SAVIOUR *delivered to us.* And concludes, that [4] accordingly, *when he came among them, he and they would keepe their* Eaſter *together.* Nothing can be more full, that in his time this *cuſtome* was, and that it was reputed to have come from the *Apoſtles*, as begun *from the very day of Chriſts Paſſion.* Which *Leo* ſhortly, but fully expreſſeth, *Legalis quippe feſtivitas dum mutatur, impletur.* The legall Feaſt of the *Paſſeover*, at the *fulfilling* of it, was *changed* both at once. Fulfilled and changed, at one time, both. No diſtance betweene. And fulfilled (I am ſure) it was in the *Apoſtles* time, and ſo changed then alſo.

Leo Hom. 7. de Paſſ. Dom.

If you will ſee it deduced in ſtory, that may you too. Thus, of himſelfe *Irenæus* writeth, that he was brought up in *Aſia* under *Polycarpus*; and that he (yong though he were) obſerved and remembred well all his courſe of life. And namely, how comming to *Rome* in *Anicetus* time, he kept his *Eaſter* there. Not when *Anicetus* kept it, but keepe it he did though. In the *keeping* they agreed: in the *time* they differed. Either held his owne.

2 Proofe, by ſtory. *Euſeb. 4. c. 14.*

Iren. l. 3. c. 3. Tertul. de præſcript. c. 32.

Polycarpus then kept *Eaſter*. Now, *Polycarpus* had lived and converſed with the *Apoſtles*, was made Biſhop by them, Biſhop of *Smyrna*, (*Irenæus* and *Tertullian* ſay it directly) and he is ſuppoſed to be the *Angell of the Church of Smyrna*, Revel. 2. 8. And *Polycarpus* (as ſaith *Irenæus*) kept *Eaſter with* S. JOHN, *and with the reſt of the* Apoſtles, *totidem verbis. Euſeb. lib. 5. c. 26.*

Polycarpus kept Eaſter with S. *Iohn* and the reſt of the Apoſtles.

Μετὰ Ἰωάννου τοῦ μαθητοῦ τοῦ κυρίου ἡμῶν, καὶ σὺν τοῖς λοιποῖς Ἀποστόλοις ὡς συνδιέτριψεν ἀεὶ τετηρηκώς. *Euſ. l. 5. 14.*

Polycrates in his Epiſtle there (in *Euſebius*) expreſly ſaith, that S. *Philip* the Apoſtle kept it. If S. *Philip* and S. *Iohn* (by name) If the reſt of the Apoſtles had it, then *nos habemus* is true; then it is *Apoſtolike.*

S. *Philip* the Apoſtle kept it.

But yet we have a more ſure ground than all theſe: The LORDS Day hath teſtimony in Scripture, I inſiſt upon that; that *Eaſter-day* muſt needs be as ancient as it. For how came it to be the *Lords Day?* but that, as it is in the Pſalme, *the Lord made it?* And why made He it? but becauſe on it, *the Stone caſt aſide* (that is, *Chriſt*) *was made the Head-ſtone of the corner?* that is, becauſe then the LORD roſe, becauſe his *Reſurrection* fell upon it?

3 Proofe, from the *Lords day.* Apoc. 1. 10. Pſal. 118. *Aug. Ep. 119. 13.* *Dies Dominicus Chriſtianis Reſurrectionis Dominicæ declaratus eſt, & ex illo habere cœpit feſtivitatem ſuam.*

Now what a thing were it, that all the *Sundayes* in the yeare that are but abſtracts (as it were) of this day, (the very day of the *Reſurrection*) that they ſhould be kept: and this day, the day it ſelfe, the prototype and archetype of them all, ſhould not be kept, but laid aſide quite, and be cleane forgotten? That, the day in the weeke we ſhould keepe; and the day in the moneth it ſelfe, and returne of the yeare, we ſhould not keepe? Even of every congruity, it is to be as they, and ſomewhat more.

Take example by our ſelves. For His Majeſties deliverance the fift of *Auguſt*: for His Majeſties and ours, the fift of *November* (being *Tueſday* both:) for theſe a kinde of remembrance we keepe, on Tueſday every weeke in the yeare. But when by courſe of the yeare in their ſeverall moneths, the very originall dayes themſelves come about; ſhall we not, do we not celebrate them in much more ſolemne manner? what queſtion is there? weigh them well, you will finde the caſe alike. One cannot be, but the other alſo muſt be *Apoſtolike.*

4 Proofe, of the *Churches cuſtome* for *Eaſter.*

1 For the laſt proofe I have yet reſerved, one: or rather, three in one. [1] The *cuſtome* of *Baptiſme*, knowne to have beene miniſtred as upon that day, all the Primitive Church through. A thing ſo knowne, as their Homilies *de baptiſmo* were moſt upon that day. S. *Baſils* I name. In his upon *Eaſter-day*, he ſhewes the *cuſtome* of *baptizing* then, and the reaſon of it.

1 The *cuſtome* of *Baptiſme.*

2 The *cuſtome* of *Baptiſme.*

2 The *cuſtome* of the *cenſures* then determining.

2 The uſe of the *keyes*, at that time ſpecially. Then, were the *cenſures* inflicted:

then were they releaſed. [1] Inflicted. Againſt that time, did S. *Paul* cut off the inceſtuous perſon, that a little *leven* might not *ſowre* them all. Even againſt the time that *Chriſt our Paſſeover was offered, and they therefore to hold this Feaſt.* [2] Releaſed. So you ſhall finde the Councell of *Ancyra* (elder than that of *Nice*) order, the *cenſures* ſhould determine all, indure no longer than the *Great Day* (ſo, in their common ſpeech they termed *Eaſter*) and then, all to be reſtored. [3] To which purpoſe the Councell of *Nice* took order, there ſhould be in Lent, a *Synod* yearely to this end: that by it all quarrels being taken up, and all things ſet ſtraight, they might be in better caſe, to come with their oblation at *Eaſter* to the Sacrament.

1 Cor. 5.7,8. Can. 5.

Can. 5.

3 The *cuſtome* of a *Communion.*

And laſt, by the never broken *cuſtome* of a ſolemne *Euchariſt*, ever upon this day. *Origen* in his ſeventh upon *Exodus*, he ſaith, Our *Eaſter-day* farre paſſeth the Jewiſh *Eaſter*. They had no *Manna* on theirs: (The *Paſſeover* was eaten in *Ægypt*: *Manna*, came not till they were in the wilderneſſe:) But we (ſaith he) we never keepe our *Paſſeover*, but we are ſure of *Manna* upon it, the *true Manna, the Bread of life that came downe from Heaven.* For they had no *Eaſter* then, without a *Communion.*

John 6.50,58.

Hom. 6. de Quadrag. *Leo* joynes both; (he might well all three.) *Paſchalis quippe ſolennitatis hoc eſt proprium,* This is a peculiar that *Eaſter-day* hath, *ut in eâ tota Eccleſia, remiſſione gaudeat peccatorum:* That on it, all the whole Church obtaineth remiſſion of their ſinnes. One part, *qui ſacro* Baptiſmate *renaſcuntur*, by vertue of the ſolemne *Baptiſme* then miniſtred: The reſt, by benefit of the *Euchariſt* they then receive; *ad rubiginem mortalitatis* (it is his terme) *to the ſcouring off the ruſt, which our mortality gathereth by the ſinnes and errours of the whole yeare.*

I will conclude all, with the words which S. *Ambroſe* concludes his LXXXIII. (his Paſchall Epiſtle, with) to the Biſhops of *Æmilia*: *Ergo, cùm tot veritatis indicia concurrant, juxta majorum exemplum, Feſtum hoc publicæ ſalutis, læti exultantéſque celebremus.* Since then there be ſo many proofes for this truth that thus meet: according to the example of our fore-fathers, let us with joy and gladneſſe keepe this *Feaſt of our common ſalvation.* How? *Sumamus ſpiritu ferventi Sacramentum in azymis ſinceritatis.* Let us receive the holy *Sacrament*, with the *ſweet-bread* of *ſincerity.* *Poſtes noſtros, ubi eſt oſtium verbi, ſanguine Chriſti, in fide paſſionis, coloremus.* The poſts of the doore of our mouth (that is, *our lips*) let us dye them with the *Bloud of Chriſt*, in the faith of His bleſſed *Paſſion.* Enſuing the ſteps of the *Apoſtles* and the *Churches* of GOD (*all:*) with whom joyning in both, let us expect the bleſſing of GOD upon us, &c.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*, On the *XVI.* of *Aprill*, *A.D.* MDCXX. being *EASTER-DAY.*

JOHN Chap. XX.

VERSE 11 *But Mary, ſtood by the Sepulcher, weeping: and as ſhe wept, ſhee ſtooped, and looked into the Sepulcher.*

12. *And ſaw two Angels, in white, ſitting, the one at the head, the other at the feete, where the Body of* JESUS *had lyen.*

13. *And they ſaid to her, Woman, why weepeſt thou? Shee ſaid to them, They have taken away my* LORD, *and I know not where they have laid Him.*

14. *When ſhe had thus ſaid, ſhe turned her ſelfe about, and ſaw* JESUS *ſtanding, and knew not that it was* JESUS.

15. JESUS *ſaith to her, Woman, why weepeſt thou? Whom ſeekeſt thou? She (ſuppoſing He had beene the gardiner) ſaid to Him, Sir, if thou have borne Him hence, tell me where thou haſt laid Him, and I will take Him thence.*

16. JESUS *ſaith to her, Mary: She turned her ſelfe, and ſaid to Him, Rabboni; that is to ſay, Maſter.*

17. JESUS *ſaid to her, Touch Me not, for I am not yet aſcended to my Father: But, goe to my brethren, and ſay to them, I aſcend to my Father and to your Father, and to my* GOD *and your* GOD.

This laſt verſe was not touched.

IT is Eaſter-day abroad: And it is ſo in the Text. We keepe *Solomons* rule, *Verbum diei in die ſuo:* For, all this (I have read) is nothing elſe, but a report of CHRIST S riſing, and of His appearing this *Eaſter-day* morning, His very firſt appearing of all. S. *Mark* is expreſſe for it, that CHRIST was no ſooner riſen this day, but, *He appeared firſt of all to Mary Magdalen:* which firſt appearing of His, is here by S. *Iohn* extended, and ſet downe at large. 1 Reg. 8. 59. Mark. 16. 9.

The ſumme of it is, 1. The ſeeking CHRIST dead; 2. The finding *Him* alive.

The manner of it is, That *Mary Magdalen* ſtaying ſtill by the Sepulcher, firſt ſhe ſaw a viſion of Angels: and after, ſhe ſaw CHRIST Himſelfe. Saw *Him*, and was her ſelfe made an Angell by *Him*; a good Angell, to carry the Evangell, the firſt good and joyfull tidings of *His riſing* againe from the dead. And this was a great
Act. 13.33. honour (all conſidered) to ſerve in an Angels place. To doe that at His reſurrection (His ſecond birth) that, at His firſt birth an Angell did. An Angell firſt publiſhed that; *Mary Magdalen* brought firſt notice of this. As he, to the Shepherds, ſo ſhe, to the Apoſtles, the *Paſtours* of CHRISTS flock; by them to be ſpread abroad to the ends of the world.

To look a little into it. 1 *Mary* is the name of a woman: *Mary Magdalen*, of a ſinfull woman.

That, to a woman firſt; it agreeth well, to make even with *Eve*; that as by a woman came the firſt newes of death; ſo, by a woman alſo might come the firſt notice of the Reſurrection from the dead. And the place fits well: for, in a garden, they came, both.

That, to a ſinfull woman firſt; that alſo agrees well. To her firſt that moſt needed it: moſt needed it, and ſo firſt ſought it. And it agrees well, He be firſt found of her, that firſt ſought Him: Even in that reſpect ſhe was to be reſpected.

In which two, there is opened unto us a *gate of hope*, two great leaves (as it were:)
Hoſ. 2. 15. one, that no infirmitie of ſex (for a woman we ſee:) the other, that no enormitie of ſin (for a ſinfull woman, one that had the blemiſh, that ſhee went under the com-
Luk. 7. 37. mon name of *peccatrix*, as notorious and famous in that kinde:) That, neither of theſe, ſhall debarre any to have their part in CHRIST, and in His Reſurrection; any, that ſhall ſeeke Him in ſuch ſort, as ſhe did. For, either of theſe *non obſtante*, nay, notwithſtanding both theſe, ſhe had the happineſſe; To ſee His Angels (and that was no ſmall favour:) to ſee CHRIST Himſelfe: And that, firſt of all, before all others, to ſee and ſalute Him: And, to receive a commiſſion from Him, of *Vade & dic*, to goe and tell (that is, as it were) to be an Apoſtle, and that to the Apoſtles themſelvs, to bring them the firſt good newes of CHRISTS riſing againe.

There are three Parties that take up the whole Text; and if I ſhould divide it, I would make thoſe three parties the three parts; 1 *Mary Magdalen*, 2 the *Angels*, 3 and CHRIST our SAVIOUR.

I. *Mary Magdalen* begins her part in the firſt verſe, but ſhee goes along thorow them all.

II. Then the *Angels* part in the two verſes next: 1 Their *appearing*, 2 and their *ſpeech* to her. *Appearing*, in the twelth; *Speech*, in the thirteenth.

III. And laſt, CHRISTS part in all the reſt. 1 *His appearing*, and *Speech* likewiſe. *Appearing*, firſt, *unknowne*, in the fourteenth, and *His ſpeech* then, in the fifteenth.

After, *His appearing*, and *ſpeech* againe, being *knowne*, in the ſixteenth and ſeventeenth. 1 Forbidding her, *mane & tange*, to *ſtay* and to *touch*; 2 and bidding her, *Vade & dic*, to get her quickly to His brethren, and tell them, His Reſurrection was paſt, for (*aſcendo*) He was taking thought for His Aſcenſion, and preparing for that. Thus lieth the order, and the parts.

The uſe will be, that we, in our ſeeking, carry our ſelves as ſhe did: and ſo may we have the happineſſe, that ſhe had, to finde CHRIST, as He is now to be found in the vertue of His *Reſurrection*.

Of

VER. XI.

But Mary ſtood by the Sepulcher, weeping: and as ſhe wept, ſhe ſtooped, and looked into the Sepulcher.

OF the favours vouchſafed this ſame *felix peccatrix* (as the Fathers terme her) this day, [1] To *ſee* but CHRISTS Angels, [2] To *ſee* CHRIST at all, [3] To *ſee him* firſt of all, [4] But more, than all theſe, to be imployed by *him* in ſo heavenly an errand; reaſon we can render none, that helped her to theſe, but that, which in a place *Chriſt* Himſelfe renders, *Quia dilexit multùm*, becauſe ſhe loved much. Luc. 7. 47.

She loved much: we cannot ſay, She believed much. For, by her *ſuſtulerunt* thrice repeated (the ſecond, thirteenth, fifteenth verſes) it ſeemes, ſhe believed no more, than juſt as much as the High Prieſts would have had the world believe, that *he was taken away by night.*

Defectus fidei non eſt negandus, affectus amoris non eſt vituperandus: It is *Origen.* We cannot commend her faith; her love, we cannot but commend; and ſo do: Commend it in her, commend it to you. Much it was, and much good proof gave ſhe of it. Before, to Him living: now, to Him dead. To Him dead, there are diverſe: [1] She was laſt at His croſſe, and firſt at His grave: [2] Staied longeſt there, was ſooneſt here: [3] Could not reſt, till ſhe were up to ſeeke Him: [4] Sought Him, while it was yet dark, before ſhe had light to ſeek Him by. Mat. 28. 1.

But, to take her as we finde her in the Text, and to looke no whither elſe. There are, in the Text, no leſſe than ten, all arguments of her great love; all, as it were a commentarie upon *Dilexit multùm.* And even in this firſt verſe, there are five of them.

The firſt in theſe words; *ſtabat juxta monumentum*, that ſhe ſtood by the grave. 1
A place, where faint love loves not to ſtand. Bring Him to the grave, and lay Him in the grave, and there leave Him: but come no more at it, nor ſtand long by it. Stand by Him, while He is alive, ſo did many ſtand, and goe, and ſit by Him. But, *ſtans juxta monumentum*, ſtand by Him dead; *Mary Magdalen*, ſhe did it, and ſhe only did it, and none but ſhe. *Amor ſtans juxta monumentum.*

The next in theſe, *Maria autem ſtabat. But Mary ſtood.* In the *autem*, the *but* (that helpes us to another.) *But Mary ſtood* (that is as much to ſay, as) others did not, *But*, ſhe did. *Peter* and *Iohn* were there but even now. Thither they came, but not finding Him, away they went. They went: *But Mary* went not, ſhee *ſtood ſtill.* Their *going away* commends her *ſtaying behinde.* To the grave *ſhee came* before them, from the grave *ſhe went* to tell them, to the grave *ſhe returnes* with them, at the grave *ſhe ſtayes* behind them. *Fortior eam figebat affectus*, ſaith *Auguſtine*, a ſtronger affection fixed her; ſo fixed her, that ſhe had not the power to remove thence. Go who would, ſhe would not, but *ſtay ſtill. To ſtay*, while others doe ſo, while company ſtayes, that is the worlds love: But *Peter* is gone, and *Iohn* too: all are gone, and we left alone; then to *ſtay*, is love, and conſtant Love. *Amor manens, aliis recedentibus*; Love, that when others ſhrink and give over, holds out ſtill. 2 Ver. 8.

The third in theſe, *ſhe ſtood, and ſhe wept:* and, not a teare or two; but *ſhe wept* a good (as we ſay;) that the Angels, that CHRIST Himſelfe pitie her, and both of them, the firſt thing they doe, they aske her, *why ſhe wept ſo?* Both of them begin with that queſtion. And, in this, is love. For, if, when CHRIST *ſtood at Lazarus's graves ſide and wept*, the Jewes ſaid, *See how He loved him:* may not we ſay the very ſame, 3 Ioh. 11. 36.

ſame, when *Mary ſtood at* CHRISTS *grave and wept: See how ſhe loved Him?* Whoſe preſence ſhe wiſhed for, His miſſe ſhe wept for; whom ſhe dearely loved, while ſhe had Him, ſhe bitterly bewailed, when ſhe loſt Him. *Amor amarè flens*, Love running down the cheekes.

4 The fourth in theſe, *And as ſhe wept, ſhe ſtooped, and looked in*, ever and anon. That is, ſhe did ſo *weep*, as ſhe did *ſeeke* withall. *Weeping* without *ſeeking*, is but to ſmall purpoſe. But her *weeping* hindred not her *ſeeking*; her ſorrow dulled not her dilligence. And, diligence is a character of love, comes from the ſame roote, *dilectio* and *diligentia* from *diligo*, both. *Amor diligentiam diligens.*

5 To *ſeeke*, is one thing. not to give over *ſeeking*, is another. For I aske, why ſhould ſhe now looke in? *Peter* and *Iohn* had looked there before; nay, had beene in the grave (they.) It makes no matter: ſhe will not truſt *Peters* eyes, nor *Iohns* neither. But,
Verſ 8. ſhe her ſelfe had before this, looked in (too.) No force, ſhe will not truſt her ſelfe, ſhe will ſuſpect her owne eyes, ſhe will rather thinke, *ſhe looked* not well before, than leave off her *looking*. It is not enough for love, to *looke* in once. Thus we uſe, this is our manner when we ſeeke a thing ſeriouſly; where we have ſought already, there to ſeeke againe, thinking we did it not well, but, if we now looke againe, better we ſhall ſurely finde it, then. *Amor qnærens quæſivit:* Love, that never thinkes, it hath looked enough. Theſe five.

And, by theſe five, we may take meaſure of our love, and of the true *multum* of it. *Vt proſit nobis ejus ſtare, ejus plorare, & quærere* (ſaith *Origen*) that her *ſtanding*, her *weeping*, and *ſeeking*, we may take ſome good by them.

I doubt, ours will fall ſhort. *Stay* by Him alive, that we can, *juxta menſam* · but *juxta monumentum*, who takes up His ſtanding there? And our love it is dry-eyed, it cannot *weepe*: it is ſtiffe-joynted, it cannot ſtoope to *ſeeke*. If it doe, and we hit not on Him at firſt, away we goe, with *Peter* and *Iohn*; we ſtay it not out with *Mary Magdalen*. A ſigne our love is little and light, and our *ſeeking* ſuitable, and ſo, it is without ſucceſſe. We finde not CHRIST, no mervaile: but *ſeek* Him, as ſhe ſought Him, and we ſhall ſpeed, as ſhe ſped.

VER. 16.

And ſaw two Angels, in white, ſitting, the one at the head, the other at the feete where the Body of JESUS *had lyen.*

For what came of this? Thus ſtanding by it, and thus *looking in*, again and again, though ſhe ſaw not CHRIST at firſt, ſhe *ſees His Angels*. For ſo it pleaſed CHRIST to come by degrees: His *Angels* before Him. And, it is no vulgar honour, this, to *ſee* but *an Angell*: what would one of us give to ſee but the like ſight?

We are now at the *Angels* part. Their appearing, in this verſe. There are foure points in it: [1] Their *place*, [2] Their *habit*, [3] Their *ſite*, [4] and their *order*. [1] *Place*, in the grave, [2] *Habit*, in white, [3] *ſite*, they were ſitting, [4] and their *order in ſitting*, one at the *head*, the other at the *feet*.

1 The Place, *In the grave* ſhe ſaw them: and *Angels* in a *grave*, is a ſtrange ſight, a ſight never ſeene before; not till CHRISTS body had been there, never till this day; this the firſt newes of the *Angels* in that place. For, a *grave* is no place for *Angels* (one would thinke;) for wormes rather: Bleſſed *Angels*, not but in a bleſſed place.
Rev 14.13. But ſince CHRIST lay there, that place is bleſſed. There was a voice heard from
Pſal 116.15. heaven, *Bleſſed be the dead: Precious the death, Glorious the memorie* now, *of them that die in the Lord*. And, even this, that the *Angels* diſdained not now to come thither, and to ſit there, is an *auſpicium* of a great change to enſue in the ſtate of that place. *Quid glorioſius Angelo? quid vilius vermiculo?* ſaith *Auguſtine*. *Qui fuit vermiculorum locus, eſt & Angelorum.* That which was the place for wormes, is become a place for *Angels*.

Their

Their *Habit, In white.* So were there diverſe of them, divers times, this day; ſeene, *in white*, all; in that colour. It ſeemes to be their *Eaſter-day* colour, for at this Feaſt, they all do their ſervice in it. Their *Eaſter-day* colour, for it is the colour of the *Reſurrection*. The ſtate whereof when CHRIST would repreſent upon the Mount, *His raiment was all white, no Fuller in the earth could come neere it.* And our colour it ſhall be, when riſing againe, we *ſhall walke in white robes and follow the Lamb whitherſoever He goeth.* 2 Revel. 7. 9.

Heaven mourned on *Good-Friday*; the Eclypſe made all then in blacke. *Eaſter-day*, it rejoyceth, *Heaven and Angels, all in white.* *Salomon* tels us, it is the colour of joy. And that is the ſtate of joy, and this the day of the firſt joyfull tydings of it, with joy ever celebrated, even *in albis*, eight dayes together, by them that found CHRIST. Eccleſ. 9. 8.

In white, and *ſitting*: As the colour, of joy; ſo, the ſituation, of reſt. So wee ſay, *Sit downe, and reſt.* And ſo, is the grave made by this mornings worke, a place of *reſt*. *Reſt* not from our labours only, ſo doe the beaſts reſt when they die: But as it is in the XVI. *Pſalme* (a *Pſalme* of the *Reſurrection*) a *reſt in hope*; hope, of riſing againe, the members in the vertue of their head, who this day is riſen. So, to enter into the reſt, which yet *remaineth for the people of* GOD, even the Sabbath eternall. 3 Pſal. 16. 9. Heb. 4. 9.

Sitting, and in this order *ſitting, at the head, one; at the feet, another, where His bodie had lyen.* 4

1 Which order may well referre to CHRIST Himſelfe, whoſe body was the true Arke indeed, *In which it pleaſed the* GOD-*head to dwell bodily*; and is therefore here betweene two *Angels*, as was the *Arke* (the type of it) *betweene the two Cherubims.* Col. 2. 9. Exod. 25. 19.

2 May alſo referre to *Mary Magdalen.* She had *annointed His head*, She had *annointed His feet*: at theſe two places, *ſit the two Angels*, as it were to ackno wledge ſo much for her ſake. Mat. 26. 7. Ioh. 11. 3.

3 In myſterie they referre it thus. Becauſe *Caput Chriſti Deus*, the God-head is the head of CHRIST, and His *feete* (which the Serpent did bruiſe) *His manhood*; that either of theſe hath his Angell. That to CHRIST *man*, no leſſe than to CHRIST *God*, the Angels doe now their ſervice. *In principio erat verbum, His God-head*; there, an Angell: *Verbum caro factum, His man-hood*; there, another. And *let all the Angels of* GOD *worſhip Him* in both. Even in His man-hood, at His cradle (the head of it) a queere of Angels; at His grave (the feet of it) Angels likewiſe. 1 Cor. 11. 3. Gen. 3. 15. Heb. 1. 6. Luc. 2. 13.

And laſtly, for our comfort (thus.) That, henceforth even ſuch ſhall our graves be, if we be ſo happie as to *have our parts in the firſt Reſurrection*, which is of the ſoule from ſin. We ſhall goe to our graves *in white* (in the comfort, and colour of *hope*) lie between *two Angels*, there: they guard our bodies dead, and preſent them alive againe at the *Reſurrection.* Revel. 20. 6.

1 Yet before we leave them, to learne ſomewhat of the *Angels*: ſpecially, of the *Angell that ſate at the feet.* That, betweene them there was no ſtriving for places. He that *ſate at the feet*, as well content with his place, as he that *at the head.* We, to be ſo, by their example. For, with us, both the *Angels* would have beene *at the head*, never an one *at the feet*: with us, none would be at the *feet* by his good will; *Head-Angels* all.

2 Againe, from them both. That, inaſmuch, as the *head* ever ſtands for the beginning, and the *feet* for the end, that we be carefull, that our beginnings only be not glorious (O an *Angell* at the head in any wiſe;) but that we look to the *feet*, there be another there, too. *Ne turpiter atrum deſinat*, that it end not in a black *Angell*, that began in a white. And this for the *Angels appearing.*

VER.

VER. XIII.

13. *And they ſaid to her, Woman, why weepeſt thou? Shee ſaid to them, They have taken away my* LORD, *and I know not where they have laid Him.*

Their queſtion

Now to their *ſpeech*. It was not a dumb ſhew, this, a bare apparition, and ſo vaniſhed away. It was *viſio & vox*, a vocall viſion. Here is a dialogue, too: *The Angels ſpeak to her.*

And they aske her, *Quid ploras?* Why ſhe wept? what cauſe ſhe had to *weepe*. They meane, ſhe had none (as indeed, no more ſhe had.) All was in errour, *piæ lachrymæ, ſed cæcæ*, teares of griefe, but falſe griefe, imagining that to be that was not, Him to be dead, that was alive. She *weepes*, becauſe ſhe found the grave empty, which GOD forbid ſhe ſhould have found full, for then CHRIST muſt have beene dead ſtill, and ſo, no Reſurrection.

Gregory.

And this caſe of *Mary Magdalen* is our caſe oftentimes. In the errour of our conceit to weep, where we have no cauſe; to joy, where we have as little. Where we ſhould, where we have cauſe to joy, we weep: and, where to weep, we joy. Our *ploras* hath never a *quid*. Falſe joyes, and falſe ſorrowes, falſe hopes, and falſe feares this life of ours is full of, GOD help us.

Now becauſe ſhe erred, they ask her the cauſe, that ſhe alledging it, they may take it away, and ſhew it to be no cauſe. As the *elench*, *à non cauſâ, pro cauſâ* makes foule rule among us, beguiles us, all our life long.

Her anſwer.

Will you heare her anſwer to, *Why weepe you?* Why? *ſuſtulerunt*, that was the cauſe, *Her Lord* was gone, *was taken away*.

1 And a good cauſe it had beene, if it had beene true. Any have cauſe to grieve, that have loſt, loſt a good Lord, ſo good and gracious a Lord, as He had beene to her.

2 But that is not all: a worſe matter, a greater grief than that. When one dieth, we reckon him *taken away*, that is one kind of *taking away*. But His dead body is left; ſo, all is not taken from us; That was not her caſe. For, in ſaying (*her Lord*) ſhe meanes not, *Her Lord* alive, that is not it: ſhe meanes not, they had ſlain Him, they had *taken away* His life (ſhe had wept her fill for that, already.) But, *her Lord*, that is, His dead body. For, though His life was gone, yet His body was left. And, that was all, ſhe now had left of Him (that, ſhe cals *Her Lord*) and, that, they *had taken away* from her, too. A poore one it was, yet ſome comfort it was to her, to have even that left her, to viſite, to annoint, to doe other offices of love, even to that. *Etiam viſo cadavere recaleſcit amor*, at the ſight, even of that, will love revive, it will fetch life of love againe. But now, here is her caſe; that, is gone, and all, and nothing, but an empty grave, now left to ſtand by. That S. *Auguſtine* ſaith well, *ſublatus de monumento*, grieved her more, than *occiſus in ligno*, for, then ſomething yet was left; now, nothing at all. Right *ſuſtulerunt*, taken away quite and cleane.

Ambroſ.

3 And thirdly, her *neſcio ubi*. For though He be *taken away*, it is ſome comfort yet, if we know where to fetch Him againe. But here He is gone without all hope of recovery, or getting againe. For *they* (but ſhe knew not who) *had carried* Him (ſhee knew not whither) *laid* Him (ſhe knew not where) there to doe to Him (ſhe knew not what.) So that now ſhe knew not, whither to go, to finde any comfort. It was *neſcio ubi*, with her right. Put all theſe together, *His life taken away, His body taken away, and no man knowes whither*; and do they ask, *why ſhe wept?* or, can any blame her for it?

Her errour

The truth is, none had *taken away her Lord*, for all this: for, all this while *Her Lord* was well, was, as ſhe would have had *Him*, alive and ſafe: He went away of him-

Himſelfe, none carried Him thence. What of that? *Non credens ſuſcitatum, credidit ſublatum*, for want of beliefe *He was riſen*, ſhe believed, *He was carried away*. She erred in ſo believing, there was errour in her love, but there was love in her errour too.

And give me leave to lay out three more arguments of her love, out of this verſe (to make up eight, towards the making up of her *multùm*.) Yet, her love.

The very title ſhe gives Him, of *Dominum meum*, is one, *My* LORD, that ſhe gives Him that terme. For, it ſhewes, her love and reſpect was no whit abated, by the ſcandall of His death. It was a moſt opprobrious, ignominious, ſhamefull death He ſuffered; ſuch, as in the eyes of the world, many would have been aſhamed to own Him (or ſay of Him, *Meum*:) but, any would have beene afraid to honour Him with that title, to ſtile Him, *Dominum*. She was neither. *Meum*, for hers; *Dominum meum*, for her LORD ſhe acknowledgeth Him, is neither aſhamed nor afraid to continue that title ſtill. *Amor ſcandalo non ſcandalizatus*. 1

Another (which I take to be far beyond this) That, ſhe having looked into the grave a little before, and ſeene never an Angell there; and of a ſudden looking in now, and ſeeing two, (a ſight able to have amazed any; any, but her) It moves not her at all. The ſuddenneſſe, the ſtrangeneſſe, the glorioufneſſe of the ſight, yea, even of *Angels*, move her not at all. She ſeemes to have no ſenſe of it; and ſo to be in a kinde of extaſie all the while. *Domine, propter te eſt extaſe*, ſaith *Bernard*. *Amor extaſin patiens*. 2

And thirdly, as that ſtrange ſight affected her not a whit: ſo neither did their comfortable ſpeech worke with her at all. Comfortable, I call it, for they that aske the cauſe, why, (*why weep you?*) ſhew, they would remove it, if it lay in them. Neither of theſe did, or could move her, or make her once leave her weeping: ſhe wept on, ſtill (CHRIST will aske her, *quid ploras?* by and by againe.) If ſhe find an *Angell*, if ſhe find not her *Lord*, it will not ſerve. She had rather finde His dead body; than them in all their glorie. No man in earth, no *Angell* in heaven can comfort her, none but He that is *taken away*, CHRIST, and none but CHRIST; and till ſhe finde Him againe, her ſoule refuſeth all manner comfort: yea, even from Heaven, even from the *Angels* themſelves. Theſe three. *Amor ſuper amiſſum renuens conſolari*. 3

Thus ſhe, in her love, for her ſuppoſed loſſe, or *taking away*. And what ſhall become of us, in ours then? That loſe Him [1] not once, but oft; [2] And not in ſuppoſe, as ſhe did, but in very deed; [3] And that, by ſinne (the worſt loſſe of all;) [4] And that, not by any others *taking away*, but by our owne act, and wilfull default; and are not grieved, nay, not moved a whit, breake none of our wonted ſports for it, as if we reckoned Him, as good loſt, as found. Yea, when CHRIST and the HOLY GHOST, and the favour of GOD, and all is gone, how ſoone, how eaſily are we comforted againe for all this? that, none ſhall need to ſay, *quid ploras?* to us, rather, *quid non ploras?* aske us, why we weepe not, having ſo good a cauſe to doe it, as we then have? This for the *Angels* part.

VER. XIV.

When ſhe had thus ſaid, ſhe turned her ſelfe about, and ſaw JESUS *ſtanding, and knew not that it was* JESUS.

Alwayes the Angels, (we ſee) touched the right ſtring, and ſhe tels them the wrong cauſe, but yet the right, if it had beene right.

Now, to this anſwer of hers, they would have replyed, and taken away her errour touching her LORDS *taking away*; that if ſhe knew all, ſhe would have left her *ſeeking*, and *ſet* her downe by them: and left her *weeping*; and beene *in white* as well as they.

But, here is a *Superſedeas* to them: The LORD Himſelfe comes in place. (Now come we from the *ſeeking Him* dead, to the finding *Him* alive.) For, when He ſaw, no *Angels*, no *ſight*, no *ſpeech* of theirs would ſerve, none but her LORD could give her any comfort, Her LORD comes. *Chriſtus adeſt.*

Adeſt Chriſtus, nec ab eis unquam abeſt, à quibus quæritur, ſaith Saint *Auguſtine*, CHRIST is found, found by her; And this caſe of hers, ſhall be the caſe of all that ſeriouſly ſeeke Him. This woman here, for one, ſhe ſought Him (we ſee.) They that went to *Emmaus* to day; they but talked of Him ſadly, and they both found Him. Why, *He is found of them that ſeeke Him not. Eſay* 65.1. but of them that *ſeeke Him*, never but found. *For, Thou Lord never faileſt them that ſeeke thee, Pſalme*, 9. 10. GOD *is not unrighteous, to forget the worke and labour of their love that ſeeke Him. Heb.*6.10.

So, find Him they ſhall, but happily not all ſo fully at firſt, no more than *ſhe* did. For, firſt (to trie her yet a little further) He comes unknown, ſtands by her, and ſhee little thought it had beene He.

Act.17.27. Iob 9.11. Luk.19.42. A caſe that likewiſe fals out full oft. *Doubtleſſe He is not far from every one of us*, ſaith the *Apoſtle* to the *Athenians*. But *He is nearer us many times than we thinke; even hard by us, and we not aware of it*, ſaith *Iob*. And, *O ſi cognoviſſes & tu*, O if we did know (and it ſtandeth us in hand to pray that we may know) when He is ſo, for, that is *the time of our viſitation*. Luk.19.44.

S. *Iohn* ſaith here, *the Angels were ſitting*: S. *Luke* ſaith, *they ſtood*, *Luk.*24.4. They are thus reconciled. That CHRIST comming in preſence, the *Angels* which before were *ſitting*, *ſtood up*. Their *ſtanding up*, made *Mary Magdalen* turne her to ſee who it was they roſe to. And ſo CHRIST ſhe ſaw, but knew Him not.

Not only not knew Him, but miſ-knew Him, *took Him for the Gardiner*. Teares will dimme the ſight, and it was yet ſcarce day, and ſhe, ſeeing one, and not knowing what any one ſhould make in the ground ſo early, but he that dreſſed it, ſhe might well miſtake. But it was more than ſo: *Her eyes were not holden* only, *that ſhe did not know Him*, but over and beſide, *He did appeare* ἐτέρᾳ μορφῇ, in ſome ſuch ſhape as might reſemble the *Gardiner*, whom ſhe tooke Him for. Luk.24.16. Mark 16.12.

Proper enough it was, it fitted well the time and place (this perſon.) The time, It was the Spring: the place, It was a Garden (that place is moſt in requeſt at that time) for that place and time, a *Gardiner* doth well.

Of which her ſo taking Him, S. *Gregory* ſaith well, *Profectò errando non erravit*. She did not miſtake in taking Him for a *Gardiner*: though ſhe might ſeeme to erre in ſome ſenſe, yet in ſome other ſhe was in the right. For, in a ſenſe, and a good ſenſe, CHRIST may well be ſaid to be a *Gardiner*, and indeed is one. For, our rule is, CHRIST, as He appeares, ſo He is, ever: No falſe ſemblant in Him.

1. A *Gardiner* He is then. The firſt, the faireſt Garden that ever was (Paradiſe) He was the *Gardiner*, it was of His planting. So, a *Gardiner*.

2. And ever ſince it is He that (as GOD) makes all our gardens greene, ſends us yearely the Spring, and all the herbs and flowers we then gather; and neither *Paul* with his planting, nor *Apollo* with his watering, could do any good without Him. So a *Gardiner* in that ſenſe.

Ierem.31.11. 3. But not in that alone; but He it is that gardens our ſoules too, and makes them, as the Prophet ſaith, *Like a well-watered Garden*, weeds out of them whatſoever is noyſome or unſavoury, ſowes and plants them with true rootes and ſeeds of righteouſneſſe, waters them with the dew of His grace, and makes them bring forth fruit to eternall life.

But it is none of all theſe, but beſides all theſe, nay over and above, all theſe, this day (if ever) moſt properly He was a *Gardiner*. Was one, and ſo after a more peculiar manner, might take this likeneſſe on Him. CHRIST riſing was indeed a *Gardiner*, and that a ſtrange one, who made ſuch an herbe grow out of the ground this day, as the like was never ſeene before, a dead body, to ſhoot forth alive out of the grave.

I ask

I aske, was He ſo this day alone? No, but this profeſſion of His, this day begun, He will follow to the end. For, He it is, that by the vertue of this mornings act, ſhall garden our bodies, too: turne all our graves into garden-plots: Yea, ſhall one day turne land and ſea, and all into a great garden, and ſo husband them, as they ſhall in due time bring forth live bodies, even all our bodies alive againe.

Long before did *Eſay* ſee this and ſing of it, in his ſong, *Eſay* 26. 19. reſembling the Reſurrection to a Spring-garden. *Awake and ſing* (ſaith he) *ye that dwell for a time are as it were ſowen in the duſt, for His dew ſhall be as the dew of Herbs, and the earth ſhall ſhoot forth her dead.* So then: He appeared no other, than He was: A *Gardiner* He was not in ſhew alone, but *opere & veritate*, and ſo came in His owne likeneſſe. This for *Chriſts appearing*. Now to His *ſpeech*, (but, as *unknown* ſtill.)

VER. XV.

JESUS *ſaith to her, Woman, why weepeſt thou? whom ſeekeſt thou? She (ſuppoſing He had beene the Gardiner) ſaid to Him; Sir, if thou have borne Him hence, tell me where thou haſt laid Him, and I will take Him thence.*

CHRISTS queſtion unknowne.

Still *ſhe weepes*: So He begins with *quid ploras?* askes the ſame queſtion the *Angels* had before; only quickens it a little with *Quem quæris, Whom ſeeke you?* So *quem quæris, quærit à te quem quæris*, whom ſhe ſought, He askes her *whom ſhe ſought? Si quæris, cur non cognoſcis? ſi cognoſcis, cur quæris?* ſaith *Auguſtine.* If ſhe *ſeeke* Him, why knowes ſhe Him not? If ſhe know Him, why ſeekes ſhe Him ſtill? A common thing with us (this alſo.) To ſeeke a thing, and when we have found it, not to know, we have ſo; but even CHRISTUM *à* CHRISTO *quærere*, to aske CHRIST, for CHRIST. Which however it fall in other matters, in this ſeeking of CHRIST, it is ſafe. Even when we ſeeke CHRIST, to pray to Chriſt, to helpe us to find CHRIST; we ſhall doe it full evill without Him:

Auguſtine.

This *quid ploras?* it comes now twiſe. The Angels asked it, we ſtood not on it then. Now, ſeeing CHRIST askes it againe, the ſecond time, we will thinke there is ſomething in it, and ſtay a little at it. The rather, for that it is the very opening of His mouth, the very firſt words that ever came from Him, that He ſpake firſt of all, after His riſing againe from death. There is ſure ſome more than ordinary matter in this *quid ploras?* if it be, but even for that.

Thus ſay the Fathers; 1 *That Mary Magdalen ſtanding by the graves ſide*, and there *weeping*, is thus brought in, to repreſent unto us, the ſtate of all mankind before this day, the day of CHRISTS riſing againe, *Weeping over the dead, as doe the Heathen that have no hope*: comes CHRIST with His *quid ploras*, *Why doe you weepe?* As much to ſay, as *ne ploras*, *Weepe not, why ſhould you weepe?* There is no cauſe of *weeping* now. Henceforth none ſhall need to *ſtand by the grave to weep* there any more. A queſtion very proper for *Eaſter day*, for the day of the *Reſurrection*. For, if there be a riſing againe, *quid ploras?* is right, *why* ſhould ſhe, *why* ſhould any *weep* then?

1 Theſ. 4. 13.

So that this *quid ploras* of CHRISTS, wipes away teares from all eyes, and as we ſing in the thirtieth *Pſalme* (whoſe title is, the *Pſalme of the Reſurrection*) *puts off our ſack-cloth*, that is our mourning weeds, *girds us with gladneſſe*, puts us all *in white* with the *Angels*.

Ploras then, leave that for *Good-friday*, for His Paſſion: *Weep* then, and ſpare not. But, *quid ploras?* for *Eaſter-day*, is in kinde (the Feaſt of the *Reſurrection*) why ſhould there be any *weeping* upon it? Is not CHRIST riſen? ſhall not He raiſe us with Him? Is He not a *Gardiner*, to make our bodies ſowne, to grow againe? *Ploras*, leave that to the *Heathen, that are without all hope*; but to the Chriſtian man, *quid ploras? why ſhould he weepe?* he *hath hopes*; the Head is already riſen, the members ſhall in their due time follow Him.

I obſerve, that foure times this day, at foure ſeverall appearings, 1 at the firſt (at

this here) He asked her, *quid ploras? Why ſhe wept?* 2 Of them that went to *Emmaus*, *quid triſtes eſtis? Why are ye ſad?* 3 Within a verſe following (the nineteenth) He ſaith to the Eleven, *Pax vobis, Peace be to them:* 4 And to the women that met Him on the way, χαίρετε, that is *Rejoyce, be glad.* So, no *weeping*, no *being ſad:* now nothing this day, but *peace* and *joy*: they doe properly belong to this Feaſt.

Luk. 24. 17.

Mat. 28. 9.

And, this I note the more willingly, now, this yeare; becauſe the laſt *Eaſter* we could not ſo well have noted it. Some *wept* then; all were *ſad*, little *joy* there was, and there was a *quid*, a good cauſe for it. But bleſſed be GOD that hath now ſent us a more kindly *Eaſter*, of this; by taking away the cauſe of our ſorrow then, that wee may preach of *Quid ploras?* and be farre from it. So much for *quid ploras? Chriſts* queſtion. Now to her anſwer.

Her anſwer.

She is ſtill where ſhe was; at *ſuſtulerunt* before, at *ſuſtuliſti*, now: *ſi tu ſuſtuliſti:* we ſhall never get that word from her.

But, to CHRIST ſhe ſeemes ſomewhat more harſh, than to the *Angels*. To them ſhe complaines of others, *They have taken.* CHRIST ſhe ſeemes to charge, at leaſt to ſuſpect of the fact, as if He looked like one that had beene a breaker up of graves, a carryer away of Corſes out of their place of reſt. Her (*if*) implies as much. But pardon love: as it feares where it needs not, ſo it ſuſpects oft, where it hath no cauſe. He, or any that comes in our way, hath done it, *hath taken Him away*, when love is at a loſſe. But *Bernard* ſpeakes to CHRIST for her; *Domine, amor quem habebat in Te, & dolor quem habebat de Te, excuſet eam apud Te, ſi fortè erravit circa Te:* That the love ſhe bare to Him, the ſorrow ſhe had for Him, may excuſe her with Him, if ſhe were in any errour concerning Him, in her ſaying, *Si tu Suſtuliſti.*

Origen.

And yet, ſee how GOD ſhall direct the tongue! In thus charging Him, *Prophetat & neſcit*, ſhe ſayes truer than ſhe was aware. For indeed, if any *tooke Him away*, it was He did it. So, ſhe was not much amiſſe. Her *ſi tu*, was true, though not in her ſenſe. For, *quod de ipſo factum eſt, ipſe fecit.* All that was done to Him, He did it Himſelfe. *His taking away, virtus fuit, non facinus*, was by His owne power, not by the act of any other: *Et gloria non injuria*; No other mans injurie it was, but His owne glory, that ſhe found Him not there. This was true, but this was no part of her meaning.

Chryſologus.

I cannot here paſſe over two more Characters of her love, that ſo you may have the full ten I promiſed.

1 One, in *ſi tu ſuſtuliſti Eum*, in her *Eum*, in her [*Him.*] *Him?* Which *Him?* Her affections ſeeme ſo to tranſport her, as ſhe ſayes no man knows what. To one a meere ſtranger to her, and ſhe to Him, ſhe talks of one thriſe under the term of *Him, If thou haſt taken Him away, tell me where thou haſt laid Him, and I will fetch Him*; *Him, Him*, and *Him*, and never names Him, or tels who He is. This is *Solœciſmus amoris*, an irregular ſpeech, but loves owne dialect. Him, is enough with love who knowes not who that is? It ſuppoſes every body, all the world bound to take notice of Him whom we looke for, only by ſaying, Him; though we never tell His name, nor ſay a word more, *Amor quem ipſe cogitat, neminem putans ignorare.*

2 The other is in her *ego tollam*; If He would tell her where He had laid Him, ſhe would goe fetch Him (that ſhe would.) Alas poore woman ſhe was not able to lift Him. There are more than one, or two either, allowed to the carrying of a corps.

Iohn 9. 39. As for His, it had more than an *hundred pound weight of myrrhe and other odours* upon it, beſide the poiſe of a dead bodie. She could not doe it. Well, yet ſhe would doe it, though. *O mulier, non mulier* (ſaith *Origen*) for *ego tollam* ſeemes rather the ſpeech of a porter, or of ſome luſty-ſtrong fellow at leaſt, than of a ſilly weak woman. But love makes women more than women, at leaſt it makes them have τὸν ὑπὲρ ἰσχὺν the courage above the ſtrength, farre. Never meaſures her owne forces, no burden too heavie, no aſſay too hard for love, *Et nihil erubeſcit niſi nomen difficultatis*; and is not aſhamed of any thing, but that any thing ſhould be too hard or too heavie for it. *Affectus ſine menſurâ virium propriarum.* Both theſe argue *dilexit multùm.* And ſo now, you have the full number of ten.

VER.

VER. XVI.

16. JESUS *ſaith to her, Mary: She turned her ſelfe, and ſaid to Him, Rabboni; that is to ſay, Maſter.*

Now *magnes amoris amor*. Nothing ſo allures, ſo drawes love to it, as doth love it ſelfe. In CHRIST ſpecially, and in ſuch, in whom the ſame minde is. For, when *her Lord ſaw*, there was no taking away *His taking away* from her, all was in vaine, neither men, nor *Angels*, nor Himſelfe (ſo long as He kept Himſelfe *Gardiner*) could get any thing of her, but her LORD was gone, *he was taken away*; and that for the want of JESUS, nothing but JESUS could yeeld her any comfort: *He* is no longer able to containe, but even diſcloſes Himſelfe; and diſcloſes Himſelfe by His voice. CHRISTS ſecond ſpeech.

For, it ſhould ſeeme, before, with His ſhape, He had changed that alſo. But now, He ſpeaks to her in His knowne voice, in the wonted accent of it, does but name her name, *Mary*, no more, and that was enough. That was as much to ſay, *Recognoſce à quo recognoſceris*, ſhe would at leaſt take notice of Him, that ſhewed He was no ſtranger, by calling her by her name. For, whom we call by their names, we take particular notice of. So GOD ſayes to *Moſes*, *Te autem cognovi de nomine, Thou, haſt found grace in* ‹*My ſight, and I know thee by thy name.* As GOD, ‹*Moſes*; So CHRIST ‹*Mary Magdalen.* *Auguſtine.* Exod. 33. 17.

And this indeed is the right way to know CHRIST; to be knowne of Him firſt. *Gal.* 4. 9. the *Apoſtle* ſaith, *Now we have known* GOD (and then correcteth himſelfe) *or rather have beene known of* GOD. For, till He know us, we ſhall never know Him aright.

And now, loe, CHRIST is found; found alive that was ſought dead. A cloud may be ſo thick, we ſhall not ſee the Sun thorow it. The Sun muſt ſcatter that cloud, and then we may. Here is an example of it. It is ſtrange, a thicke cloud of heavineſſe had ſo covered her, as, ſee Him ſhe could not, thorow it: this owne word, theſe two ſyllables [*Mary*] from His mouth, ſcatters, it, all. No ſooner had His voice ſounded in her eares, but it drives away all the miſt, dries up her teares, lightens her eyes, that ſhe knew Him ſtraight, and anſwers Him with her wonted ſalutation, *Rabboni*. If it had lien in her power to have raiſed Him from the dead, ſhe would not have failed, but done it (I dare ſay.) Now, it is done to her hands. Her anſwer.

And with this all is turned out and in. A new world, now. Away with *ſuſtulerunt*; *His taking away*, is taken away quite. For, if *His taking away* were her ſorrow; *Contrariorum contraria conſequentia. Si de ſublato ploravit, de ſuſcitato exultavit*, wee may be ſure: If ſad for His death, for *His taking away*; then glad for His riſing, for His reſtoring againe. Surely, if ſhe would have beene glad but to have found but His dead body; now ſhe findes it, and Him, alive, what was her joy; how great may we thinke? ſo that by this ſhe ſaw, *Quid ploras* was not asked her for nought, that it was no impertinent queſtion, as it fell out. Well now, He that was thought loſt, is found againe: and found, not, as He was ſought for, not a dead body, but a living ſoule; nay, *a quickning ſpirit*, then. And that might *Mary Magdalen* well ſay. Hee ſhewed it, for He quickned her and her ſpirits, that were as good as dead. You thought you ſhould have come to CHRISTS Reſurrection to day, and ſo you doe. But not to His alone, but even to *Marie Magdalens* reſurrection, too. For, in very deed, a kinde of reſurrection it was, was wrought in her; revived, as it were, and raiſed from a dead and drooping, to a lively and cheerefull eſtate. The *Gardiner* had done His part, made her all green on the ſudden. *Auguſtine.* 2 Cor. 15. 45.

And all this, by a word of His mouth. Such power is there in every word of His; ſo eaſily are they called, whom CHRIST will but ſpeake to.

But, by this we ſee, when He would be made knowne to her after His riſing, He did chooſe to be made knowne by the eare rather than by the eye. By hearing rather than

than by appearing. Opens her eares firſt, and her eyes after. *Her eyes were holden*, till
Luk. 24.16. her eares were opened; comes *aures autem aperuiſti mihi*, and that opens them.
Pſal.40.6. With the Philoſophers, *hearing* is the ſenſe of wiſdome. With us, in Divinitie, it is the ſenſe of faith. So, moſt meet. CHRIST is the *Word*, hearing then (that ſenſe) is CHRISTS ſenſe; *voce quàm viſu*, more proper to the *Word*. So, *ſicut audivimus* goes
Pſal.48.8. before, and then, *ſic vidimus* comes after. In matters of faith the eare goes firſt, ever, and is of more uſe, and to be truſted before the eye. For, in many caſes faith holdeth, where ſight faileth.

Pſal.95.7. This then is a good way to come to the knowledge of CHRIST, by *Hodiè ſi vocem*, to *heare His voice*. Howbeit, it is not the only way. There is another way to take notice of him by, beſides, and we to take notice of it. On this very day we have them both.

For twice this day came CHRIST; unknown firſt, and then knowne, after. To *Mary Magdalen*, here; and to them at *Emmaus*. *Luc. Chapter* 24. To *Mary Magdalen* unknown, in the *ſhape* of a *Gardiner*. To thoſe that went to *Emmaus* unknowne, in the likenes of a *Traveller* by the way-ſide. Come to be knowne to her by His voice, by the word of His mouth. Not ſo, to them. For many words He ſpake to them, and
Luk.24.32. 35. they felt them *warme at their hearts*, but, knew Him not for all that. But *He was known to them in the breaking of the bread*. Her eyes opened by ſpeaking a word: their eyes opened by the breaking of bread. There is the one and the other way, and ſo now you have both. And now you have them, I pray you make uſe of them. (I ſee, I ſhall not be able to go further than this verſe.)

It were a folly to fall to compariſons, *committere inter ſe*, to ſet them at oddes together, theſe two wayes: as the fond faſhion now adayes is, whether is better, Prayer or Preaching the *Word*, or the *Sacraments*. What needs this? Seeing we have both, both are ready for us; the one now, the other by and by. We may end this queſtion, ſoone. And this is the beſt and ſureſt way to end it, to eſteeme of them both, to thanke Him for both, to make uſe of both, having now done with one, to make triall of the other. It may be (who knowes) if the one will not worke, the other may. And if by the one or by the other, by either, if it be wrought, what harme have we? In caſe it be not; yet have we offered to GOD our ſervice in both, and committed the ſucceſſe of both to Him. He will ſee they ſhall have ſucceſſe, and in His good time
Phil.3.10. (as ſhall be expedient for us) vouchſafe every one of us, as He did *Mary Magdalen* in the Text, to *know Him and the vertue of His Reſurrection*; and make us partakers of both, by both the meanes before remembred, by His bleſſed Word, by His holy Myſteries; the meanes to raiſe our ſoules here, the pledges of the raiſing up of our bodies hereafter. Of both which He make us partakers, who is the Author of both, JESUS CHRIST *the Righteous, &c.*

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

On the *I.* of *Aprill*, *A.D.* MDCXXI.
being *EASTER-DAY.*

JOHN XX. VER. XVII.

Dicit ei JESUS, Noli me tangere.

JESUS *ſaith unto her, Touch me not.*

MARY Magdalen, becauſe *ſhe loved much*, and gave divers good proofes of it, had this morning divers favours vouchſafed her: To ſee a viſion of *Angels*: To ſee CHRIST Himſelfe: To ſee Him before any other, firſt of all: He ſpake to her, *Mary*; ſhe ſpake to Him, *Rabboni*: Hitherto all was well. Now, here, after all this love, after all theſe favours, even in the neck of them (as it were) comes an unkind word or two, a *Noli me tangere*, and marres all; turnes all out and in. Make the beſt of it, a *repulſe* it is: but a cold ſalutation for an *Eaſter-day* morning. Verſ. 12. Verſ. 14. Verſ. 16.

A little before He asked, *Why ſhe wept.* This is enough to ſet her on weeping afreſh. For if ſhe wept for *ſuſtulerunt Dominum*, that others had taken away her LORD. Much more, now, when her LORD takes away Himſelf from her, that ſhe may not ſo much as *touch* Him. Verſ. 15.

We obſerved, that (this morning) CHRIST came in two ſhapes; and at either of them ſpake a ſpeech. At firſt, he came unknowne, taken for a *Gardiner*: the latter He ſpake in His owne voyce, and became knowne to her. I know not how; but, unknowne, CHRIST proves better to her, than when He came to be knowne: better for her, He had kept Himſelfe unknowne ſtill. For, then unknowne, He asked her kindly, *Why ſhe wept?* as much to ſay as, *weep not*, *Noli te angere, noli me plangere*: there is ſome comfort in that. But knowne, He growes ſomewhat ſtrang on the ſudden,

ſudden, and asks her, what ſhe meanes to come ſo neare Him, or offer to *touch* Him; which muſt needs be much to her diſcomfort, to be forbidden, once to come neare or touch her SAVIOUR: and to be forbidden by His owne mouth.

But there is a good uſe of *noli me plangere*, and *noli me tangere*, both. One, we have touched already: of the other, now. One would little thinke it, but they ſort well: *Quid ploras?* and *Noli me tangere*. *Quid ploras?* To rejoyce at His riſing: *Noli*
Pſal. 2. 11. *me tangere*, to do it with reverence. They amount to *exultate in tremore*.

The Diviſion. The Verſe of it ſelfe fals into two parts. We may divide it (as the *Iewes* doe the Law) into *Doe not*, and *Doe*: ſomewhat *forbidden* there is, and ſomewhat *bidden*. *Forbidden*, doe not, *not touch me*: *Bidden*, but doe, *Goe your wayes and tell*. The *forbidding* part ſtands of two points: [1] a *Reſtraint*; and [2] a *Reaſon*. 1. The
I *Reſtraint* in theſe: *Noli me tangere*, &c. 2. The *Reaſon* in theſe: *Nondum enim*, &c.
II. *For I am not yet aſcended*, &c.

The *Bidding* part, of three, 1. A Miſſion or *Commiſſion*, to goe doe a meſſage, *Vade & dic*. 2. The *parties* to whom: *to my Brethren*, that is, to His *Diſciples*. 3. The *Meſſage* it ſelfe; *I aſcend to my Father*, &c. And this latter is as it were an amends for the former: That the *Text* is like the *time* of the yeare: the morning ſomewhat freſh, but a faire day after: *Noli me tangere*, the *Repulſe* is the *ſharpe morning*: *Vade & dic*, the welcome Meſſage, the *faire day* (we ſpake of) that makes all well againe.

Either of theſe will ſerve for a Sermon, the former *Noli me tangere*, &c. it is ſo full of *difficulties*: but withall, of good and needfull caution. The latter of the *Meſſage*, it is ſo fraught with high *Myſteries*, and beſide, with much heavenly comfort. They call it *Mary Magdalens Goſpell*: (for, glad tidings it containes; and what is the *Goſpell* elſe?) The firſt *Goſpell* or *glad tidings* after CHRIST's *Reſurrection*. The very *Goſpell* of the *Goſpell* it ſelfe, and a *Compendium* of all the foure. Of which (if GOD will) at ſome other time. Now, I will trouble you no further, but with *Touch me not, for I am not yet aſcended to the Father*.

I. The *Reſtraint*. *Noli me tangere*

NO ſooner had CHRIST's voice ſounded in her eares, but ſhe knew ſtraight *Rabboni*, it was He; and withall (as it may be gathered by this *Nolo me*, &c.) ſhe did that which amounted to a *Volo Te tangere*: that is, ſhe made toward Him, ſtretched forth her hand, and offred, would have *touched Him*, but for this *Touch me not*. *Touch* not? why *not?* What harme had there beene, if He had ſuffered her to *touch* Him? The ſpeech is ſtrange to be ſpoken either by *Him*, or to *her*: the reaſon, the *For*, yet more ſtrange: Many difficulties in both, GOD ſend us well thorow them. There be but three words, [1] *Noli*, [2] *me*, and [3] *tangere*; touch, at which of theſe three you will, *tangere*, the thing; *noli*, and *me*, the two parties: *Me*, Him, CHRIST; *Noli*, her, *Mary Magdalen*: you will finde ſomewhat ſtrange this ſpeech of *His*.

1 *Tangere*, the thing forbidden. Matth. 9. 21.

Tangere, the thing. Not *touch?* Why, it is nothing, to *touch*; and becauſe it is nothing, might have been yeelded to. And yet to *touch* CHRIST, is not nothing. *Many deſired*, yea, *ſtrove*, to *touch Him*: there *went vertue from Him*, even while He was mortall: But now He is immortall, by all likelihood, much more. That was not her caſe; to draw ought from Him: it was for pure love, and nothing elſe, ſhe deſired it. To love, it is not enough, to *heare*, or *ſee*; it is carried farther, to *touch* and take hold: It is *affectus unionis*; and the neareſt union is *per contactum*.

2 The parties.

Secondly, the Parties. *Me*: not *Me*, not CHRIST. Why not *Him?* CHRIST was not wont to be ſo dainty of it. Diverſe times, and in diverſe places, He ſuffred the rude

rude *multitude* to *throng* and to thruſt Him. What ſpeak we of that? when, not three dayes ſince, He ſuffered other manner of *touches* and *twitches* both. Then, *Noli me tangere* would have come in good time; would have done well on *Good-friday*. Why ſuffered He them then? why ſuffered He not her, now? She (I dare ſay for her) would have done Him no hurt, ſhe. *Noli*, is to her: Not ſhe: Not *Mary Magdalen*. She had touched Him before now; touched His *head*, touched His *feet*; *anoynted* them both: what was done, ſhe might not, now? She hath even now, this morning, *brought odors* in her hand to *embalme* Him: and with theſe, and with no other hands, doth ſhe offer to *touch Him* at this time: ſhe might have beene borne with. It was *early*: as early as it was, ſhe had this morning given many good proofes of her love. [1] That ſhe was ſo *early up*; [2] came to the *Grave* firſt: [3] ſtayed there *laſt*: [4] had been at ſuch *coſt*: [5] had taken ſuch *paines*: [6] had *wept* ſo many teares: [7] would *not be comforted*, no not by *Angels*, till ſhe had found Him; And, now ſhe hath found Him, *not* to *touch* Him? All theſe might have pleaded for as much as this comes to. For all theſe, one poore *touch* had been but an eaſie recompence. Of all other, this prohibition lay not againſt her: of all times, not at this. The more we looke into it, the further off we finde it, to be ſpoken either *by Him*, or *to her*.

Mark 14. 3. Luke 7. 46. Marke 16. 1.

But if we goe further, and looke the Reaſon, we ſhall finde it yet more ſtrange: it will increaſe the doubt. Touch me not, *for I am not yet aſcended*: What a reaſon is this? As who ſhould ſay: when He was *aſcended*, ſhe ſhould, then. But, then when He was *aſcended*, one would think, ſhe ſhould be further off, than now. *Si ſtans in terra tam propè non tangitur, receptus in cœlum quomodo tangetur?* If ſtanding on earth by Him, He is not to be *touched*; when He is taken up into heaven, no arme will then reach Him: paſt *touching*, then: that if not till then, never. The *reaſon* makes it yet further from reaſon. No remedy, but we muſt pray a *conſultation* (as they call it) upon this *Prohibition*.

II. The *Reaſon*.

It cannot be denied, but for *Noli me*, there is a time and place. It is worth the noting: the world began with a *Noli me tangere*; both the worlds. The old world: the firſt words (in a manner) GOD ſpake then, were a kinde of a *Noli me tangere*; *Touch not the forbidden fruit*. And as in the old, ſo here at the beginning this new, (for, with CHRIST's *riſing*, began the *New creature*) it is CHRIST's firſt ſpeech, we ſee. CHRIST riſing, it is His firſt precept: His firſt *Law* is *negative*: it is the firſt thing He *forbiddeth* us: the firſt, He thought good to warne us of. Of His firſt words, we will have ſpeciall care, I truſt. The rule is: Things that will hurt us, beſt *not touch*. Beſt, not touch? nay, ſound and good was *Arſenius* the *Eremite* his advice touching thoſe: *Impera Evæ & cave Serpentem, & tutus eris: Tutior autem, ſi arborem non aſpexeris*. Can you command *Eve*, can you ſo? and can you beware the *Serpent*? well: do ſo then, and you ſhall be ſafe: But (heare you) *Tutior*, you ſhall be yet more ſafe, if you *ſee* not, *looke* not *upon*, come not within the reach; nay, not within the ſight of the *forbidden tree*. But *Chriſt* is not the forbidden tree: the *tree of life* rather; to be *touched* and taſted, *that we may live* by Him. No place in *Chriſt* for a *Noli me tangere*.

Iohn 11. 25.

Of thoſe that hurt us, ſome we have no ſenſe of at the firſt. Such are all things unlawfull and forbidden: which, though for the time they ſeem pleaſant, yet they have their ſtings in their *taile*: ſooner, or later, we ſhall finde, they will hurt us; any fruit of the forbidden tree.

Other things we feele hurt us, we forbeare eaſily. An angry *inflammation* there is, the name of it is a *Noli me tangere*; and not that onely, but any *bile* or ſore indures not the *touching*. What? had *Chriſt* any ſore place about Him, ſince His paſſion? No: For Saint *Thomas* put his *finger*, nay, his whole *hand* into the place of His wounds, and put him to no paine at all. No place in *Chriſt* for this *Noli me tangere*, neither.

Verſe 27.

I. Not on *Chriſts* part.

Not to hold you longer: *Noli me tangere* can riſe but one of theſe ways: Either out of

of *Noli*; or [2] out of *Me*: *Ex parte tacti*, or *Ex parte tangentis*; His that was touched; or hers, that did touch him. [1] *Touch me not*, you will hurt me, I am ſore; *Ex parte tacti*: [2] or, *Touch me not*, I ſhall hurt you; I am hot or ſharpe; *Ex parte tangentis*: *Fire*, I ſhall *ſcorch* you: an *edge-toole*, I ſhall *wound* you: *Pitch*, I ſhall defile you: ſome *contagious thing*, I ſhall *infect* you. Every one of theſe cries, *Noli me tangere*. But neither of theſe hath place in CHRIST. CHRIST riſing, was not now in ſtate, to receive any hurt; and neither now, nor ever in caſe to do any; to prick or to burn the fingers of any that touch Him.

2 But on *Mary Magdalens*.

We reſolve then; it was not on CHRIST's part, this *Touch me not*. It ſhould then more properly have beene *Nolo me tangi*: But it is, *Noli me tangere*, and ſo on hers. No let in Him, but He might be touched: the let, in her; ſhe might not *touch* Him. That it was never CHRIST's meaning, after He was riſen, He would not be touched of any at all, it is evident. This very day, at even, appearing to the eleven, He not onely ſuffered, but invited them to *touch* Him; nay more, *Palpate Me*, which is, *touch Me thorowly*. This very *Chapter*, at the XXVII. verſe, He calls to Saint *Thomas*, *Infer digitum*, put in your finger: Nay, *Affer manum*, hand and all: which is to *touch*, and touch home (I am ſure.)

Luke 24. 39.

How then? would He have *Men* touch Him, and not *Women*? nor that, neither. This is His firſt appearing: at His ſecond, and next to this, certaine *Women* met Him on the way: He ſuffered them to *touch Him*, and *take Him by the feet*. Some vertuous woman it may be: But *Mary Magdalen* had been a notorious *ſinner*, and ſo unworthy of it. No, nor that: for that, of the women that ſo *met* Him, and ſo *touched* Him, ſhe was one. See *Matth.* 28. *Mary Magdalen touch*, and *Mary Magdalen not touch*? the difficulties grow ſtill. For I ask: if at the *ſecond* appearing, why not at the firſt? Why after, and not now? Why, there, *touch* and ſpare not; and here, *Noli me tangere*, not come thither.

Matth. 28. 9. Luke 7. 47.

Let me tell you what we have gained: Theſe three things. [1] The *Prohibition* is not *reall*: the *touch*, the thing is not forbidden: it is but *perſonall*. [2] Nay, not perſonall, neither abſolutely; not ſhe ſimply, but not ſhe, as now at this time. She might *touch*, (it ſeemes) for ſhe did, not long after. *Mary Magdalen* might: but not this *Mary Magdalen*. [3] And laſt, that it is not *finall*; there is life, there is hope in it. Not, *never* to *touch*; but not, *Stando in his terminis*, ſtanding in the termes ſhe doth. What termes are thoſe? And now (loe) we are come to the point, to that we ſearch for.

Three ſenſes I will give you, and they have great *Authours*, all three, *Chryſoſtome*, *Gregory*, *Auguſtine*. I will touch them all three; and you may take your choyce of them; or, if you pleaſe, take them all: for, they will ſtand well together.

To correct her want of *due reverence*: S. *Chryſoſtomes* ſenſes.

One is (it is *Chryſoſtomes*) That, all was not well; ſomewhat amiſſe; ſhe ſomething to blame in the manner of her offer, which was not all, as it ſhould. The moſt we can make ſhe failed in ſomewhat. Not, that ſhe did it in any immodeſt or undecent manner: GOD forbid: never think of that. But onely a little too forward, it may be: not with that due reſpect that was meet.

We ſee by that is paſt; how the world went. CHRIST ſaid, *Mary*: She anſwers Him with her wonted terme, with a *Rabboni*. And as ſhe ſaluted Him with her wonted terme, ſo after her wonted faſhion, ſhe made toward Him, to have *touched* Him: not in ſuch manner, as was fit to have been obſerved; nor with that regard, which His new glorified eſtate after His *reſurrection*, might ſeeme juſtly to require. It is in *Me*: not the ſame *Me*, He was. That that was enough to CHRIST, a few dayes agoe, was nothing neare enough, to day, for Him. He that three dayes ſince indured ſo much, the day is now come, He will be *touched* after another faſhion: *Propter hoc exaltavit Eum* DEUS, For, *to this end* GOD *ſo highly exalted Him*. I tell you plainely, I did not like her *Rabboni*: it was no EASTER-*day*-ſalutation,

Phil. 2. 9.

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it would have been ſome better terme expreſſing more reverence. So, her offer would have been in ſome more reſpective manner; her *touch* no *Eaſter-day* touch; her *tangere* had a *tang* in it (as we ſay.) The touch-ſtone of our *touching Chriſt*, is, with all regard and reverence that may be: Bring hers to this, and her touch was not the right touch; and all, for want of expreſſing more regard; not, for want of *toto*, but *tanto*: not, of reverence at all; but of reverence enough.

Two cauſes they give of this faile. One, a defect in her *judgment*: The other, an exceſſe in her *affection*. Her amiſſe in the manner grew, out of her amiſſe in the minde; a miſconceipt, he had been but even *Rabboni* ſtill. As it ſhould ſeem, it ſeemeth to her, it was with him no otherwiſe, than with her brother *Lazarus*: that *Chriſt* had riſen *idem qui prius*, neither more nor leſſe, but juſt the ſame, he was before. To be ſaluted, approached, *touched*, as formerly he had been. Formerly, he might have been touched: She thought, he might have been even ſo ſtill. Whereas, with him, the caſe was quite altered: He riſen in a farre other condition than ſo. His *corruptible* had now *put on incorruption*; and his *mortall immortality*. He died in *weakneſſe* and diſhonour: Roſe againe *in power and glory*. And, as in another ſtate, ſo to another end: Not to ſtay upon earth, or converſe here any longer, but to *aſcend* up into heaven. There was no *aſcendi* in her minde. 1 Cor. 15. 53. 43.

His reaſon imports as much. You *touch* Me, not as if I were upon *aſcending*; but, as if to ſtay here ſtill. For, in ſaying, *I am not yet*; his meaning is, ere long, he ſhould. *Nondum aſcendi*; yet I am not: but *aſcendo*, preſently I am to do it: to leave this world and all here beneath, and to goe up and take poſſeſſion of My Kingdome of glory. To this new glorious condition of his, there belonged more than *Rabboni*; another manner approach than *more ſolito*. He being ſo very highly exalted, and farre otherwiſe than he was, her acceſſe to have beene according: Not being ſo, it made her unmeet to *touch* him, now. Nay, if you be but at *Rabboni*, and make toward Me in no other ſort than thus, *Noli me tangere*; *Touch me not*.

Hence we learne, that when he ſees, we forget our ſelves, *Chriſt* will take a little ſtate upon him; will not be ſaluted with *Rabboni*, but with ſome more ſeemely terme. Saint *Thomas* his, *My* LORD, *and my* GOD, a better farre than *Rabboni*. Nor be approached to, after the old accuſtomed faſhion, but with ſome more ſeemly reſpect; *ſicut decet ſanctos*. They that ſo preaſſe to *touch Him*, and be ſomewhat too homely with him, they are in *Mary Magdalen's* caſe. Her *noli me tangere*, touches them home. And their puniſhment ſhall be, that *touch Him* they ſhall not. Verſe 28. Epheſ. 5. 3.

It is no excuſe to ſay, all was out of *love*: Never lay it upon that. Love, *Chriſt* loves well: but, love, if it be right, ὐ ἀσχημονεῖ, *nihil facit perperam* (ſaith the *Apoſtle*) οὐκ ἀσχημονεῖ, *doth nothing uncomely*, keeps *decorum*; forgets not, what belongs to dury, and decency; carries it ſelfe accordingly. And ſuch *love Chriſt* loves. Otherwiſe, Love may, and doth forget it ſelfe other-while: and then, in that caſe, the Heathen mans ſaying is true, *Importunus amor parùm diſtat à ſimultate*: ſuch love is not love. A ſtrange kinde of love, when, for very love to *Chriſt*, we care not how we uſe him, or carry our ſelves towards him. Which being her caſe, ſhe heard, and heard juſtly, *Noli me tangere*: you are not now in caſe, till you ſhall have learned to *touch* after a more regardfull faſhion.

This may truly be ſaid: ſhe was not, before, ſo carried away, with *ſorrow* (that *Paſſion*;) but ſhe was now as farre gone in the other of *joy*: and ſo like enough to forget her ſelfe, in offering to touch Him no otherwiſe than *heri* and *nudius tertius*, as two or three dayes ago ſhe might have done. S. *Peters* caſe in the *Mount*, was juſt her caſe here: *He knew not what he ſaid*, nor ſhe, *what ſhe did*: ſo ſurpriſed with the ſudden joy, as ſhe had no leiſure to recollect her ſelfe, and to weigh the wonderfull great change, this day wrought in him. Marke 9. 6.

— Out of which, our leſſon is, that in the ſudden ſurpriſe of any paſſion, *Chriſtus non eſt tangibilis*, no *touching Chriſt* then. But, when the *paſſion* is over, and we come to our

our ſelves, it will be with us, as with her: her judgement calmed; her judgement ſetled better, than now on the ſudden it was (as it ſeemed) ſhe will be then fit, and then ſhe may be admitted: and ſo, ſhe was, and did *touch* Him: but, that time, when ſhe did ſo touch Him, ſhe was upon her *knees*, downe *at His feet*, another manner of geſture, than here ſhe offered.

Matth. 28. 9.

Say, ſhe were unfit, yet hangs there a cloud ſtill: all is not cleare. For, why then did others *touch*, to our ſeeming as unfit as ſhe? *Thomas* with his faith in his *fingers ends?* The reſt, in *whoſe teeth*, He caſt their *unbeliefe* and *hardneſſe of heart*, they *touched* him at firſt: why not ſhe, as well as they? They were unfit, I grant; but their unfitneſſe grew *ex alio capite*, another way, than did hers. They *believed not*, were *in doubt*; thought, he had beene but a *ghoſt*. To rid them of that doubt, that they might be ſure it was he, and be able to ſay another day, *Which our hands have handled of the Word of life*; they were ſuffered to *touch* him. *Touching* was the proper cure for their diſeaſe. So, was it not, for hers. She never *doubted* a whit; was ſure, he whoſe voice ſhe heard, was *Rabboni*. She had no need to be confirmed in that. Her diſeaſe grew another way. Not from want of *faith*, of *feare*, rather: from want of *due regard*. To *touch* would not have cured her diſeaſe, but made it worſe. So, they *touched*, becauſe they *believed not*: ſhe *touched not*, becauſe ſhe *miſ-believed*; believed not of him aright. They *touched*, that they might know, he was *riſen*: She *touched not*, that ſhe might know, he was not ſo riſen, as ſhe wrongly imagined, that is, as in former times, ſhe had knowne him.

* Luke 24. 38. 37.
1 Iohn 1. 1.

Out of that hath been ſpoken, we learne; That they be not ſo well adviſed, who, if they heare one ſpeak of *Noli me tangere*, imagine ſtraight, it muſt needs be meant of a *bile*, ulcer, or ſome dangerous ſore. Every *Noli me tangere* is not ſo: *Chriſt's* here is not ſo. Learne here, there doth to *Excellency* belong a *Noli me tangere*, inducing *reverence*; no leſſe than to *biles* or ſores procuring indolency. *Touch me not*, come not neare me, *I am uncleane* (ſaith the Leper.) Stand back, *touch not my skirts, I am holier than you*, (ſaith one, *Eſay* 65.) that is, *Touch me* not, I am ſo *pure* and *cleane*; as if to his excellent holineſſe there belongeth this priviledge, *not to be touched*.

Levit. 13. 45.
Eſay 65. 5.

The truth is, in the *Naturall body*, the *eye* is a moſt excellent part; but withall, ſo tender, ſo delicate, it may not indure to be *touched*; no, though it aile nothing, be not ſore at all. In the *Civill body* the like is; there are in it, both *Perſons* and *Matters*, whoſe excellency is ſuch, they are not familiarly to be dealt with by hand, tongue, or pen, or any other way. The *Perſons*, they are, as the *apple of God's* owne *eye*: *Chriſti Domini*. They have a peculiar *Nolite tangere*, by themſelves. Wrong is offered them, when after this, or in familiar or homely manner, any touch them. The *Matters* likewiſe, *Princes affaires*, Secrets of State, *David* calleth them *magna & mirabilia ſuper ſe*, and ſo *ſuper nos*: points too high, too wonderfull for us to deale with. To theſe alſo, belongs this *Touch not*.

Pſal. 105. 15.
Pſal. 131. 1.

And, if of *Kings ſecrets* this may truly be ſaid, may it not as truly, of GOD, of his *ſecret Decrees?* May not they, for their *height* and *depth*, claime to this *Noli*, too? Yes ſure: and I pray GOD, he be well pleaſed with this licentious touching, nay, toſſing his *Decrees* of late; this ſounding the depth of his *Iudgements* with our line, and lead; too much preſumed upon by ſome in theſe dayes of ours. *Iudicia ejus abyſſus multa* (ſaith the Pſalmiſt) *His judgements are the great deepe.* S. *Paul*, looking downe into it, ran backe, and cried, *O the depth!* the profound depth! not to be ſearched, paſt our ſadoming or finding out. Yet are there in the world, that make but a *ſhallow* of this great deepe: they have ſounded it to the bottome. GOD's ſecret *Decrees*, they have them at their fingers ends, and can tell you the number and the order of them juſt, with 1, 2, 3, 4, 5. Men, that (ſure) muſt have been in GOD's *Cabbinet*, above the * *third heaven*, where S. *Paul* never came: *Mary Magdalens touch* was nothing to theſe.

Pſal. 36. 7.
Rom. 11. 33.

* 2 Cor. 12. 2.

This was but upon the by. The maine of the Text, that it beareth full againſt, *ex tota ſubſtantia*, is *undue* and *undutifull carriage*: and againſt them that uſe it. Not, that *Mary Magdalens* was ſuch: hers, was but *Tekel*, certaine graines too light, *minus habens:*

habens: Not altogether without regard, but not altogether ſo full of regard as it might and ought to have beene. Make it as little as you will, CHRIST ſaith *Noli* to it: and *Noli* is a word of unwillingneſſe. CHRIST is not unwilling with ought that is good: what he ſaith *Noli* to, is *eo ipſo*, not good, would be forborne: would not be offered Him, be it no more then hers was. She (it may be) ſhewed more regard then we: Yet, if we ſhew not more regard then ſhe, we ſhall hardly eſcape this *Noli me tangere.*

But, from this we riſe. If CHRIST ſaid *Noli* to her, that failed but *in tanto*; what ſhall he ſay to them that faile both *in tanto* and *in toto?* The *Noli* to her given, reacheth them in a higher degree. Greater muſt their fault be, now, then hers was, then. She had no *Noli* to warne her: they have hers to warne them, and will take no warning by it. CHRIST, as He ſaw, ſhe was; ſo, He foreſaw, others would be as (yea, more) defective this way. The *Noli* that was given to her, was (in her) given to them all. Even to this day, CHRIST crieth ſtill, *Noli me tangere:* Even to this day, there is uſe of it, to call upon us for a better *touch.* 2.

If the Text be *againſt rudeneſſe*, to reſtreine it; then, is it *for reverence*, to enjoyne it. If He ſay *Noli*, to the want of regard; we know, what He will ſay *Volo* to: that the more reſpectively, the better we carry our ſelves, the better He will like us. This is ſure: He will be approched to, in all dutifull and decent ſort; and He will not have us offer Him any other. Whatſoever is moſt or beſt in that kinde, if there be any one better then other, be that it. The beſt, we have (I am ſure) is not too good for CHRIST. It is better to render accompt to Him of *a little too much*, then of *a good deale too little.* 3.

Take this with you: CHRIST can ſay *Noli*, then. For (I know not how) our cariage, a many of us, is ſo looſe; covered we ſit; ſitting, we pray; ſtanding, or walking (or as it takes us in the head) we receive: as if CHRIST were ſo gentle a perſon, we might *touch* Him, doe to Him, what we liſt, He would take all well: He hath not the power, to ſay *Noli* to any thing. But, He hath, we ſee; and ſaith it; and ſaith it to one highly in his favour: and ſaith it, but for a *touch* a little awry, otherwiſe then it ſhould. 4

As the Heathen ſaid, *vultu*; ſo the Text ſaith, *tactu lædi pietatem.* One may offend CHRIST, onely by *touching* Him; ſuch the *touch* may be. We will allow him greater then the Arke: That, would not indure *Vzza's touch*; He died for it. We will hold us to our Text: if we touch Him unduely, we ſhall doe it *nolenti*; it ſhall be much againſt His will; He likes it not: Witneſſe this *noli* here. 5. 2. Sam. 6. 7.

Which, though it goe but to the *touch*, yet, *à paritate rationis*, it reacheth to all the body, and to every member of it. To our very *feet* (ſaith *Salomon:*) We to *looke to them* when we draw neere to Him. To our very *fingers* (ſaith a *Greater then Salomon*) we to looke to them, when we *touch* Him. And, as not with the foot of pride, nor the hand of preſumption; ſo, along through the reſt: neither with a ſcornefull eye, nor a ſtiff knee: All are equally forbidden, under one; all to be farre from us. 6. Eccleſ. 4. 17. Luk. 11. 31.

It reacheth to all: but yet for all that, the native word of the Text (the *touch*) is to have a kind of pre-eminence. Moſt kindly, to that. To CHRIST it is every way; but moſt of all, to CHRIST as He is *tangibilis*; comes under our *touch*. To all parts of His worſhip; but, other parts will not come under *tangere* ſo fitly, as the *Sacrament*. So, as the uſe may ſeeme properly to have relation to that: and we, there, to ſhew our higheſt reverence. If we doe ſo, *Dicite juſto quia benè*, we do well. But, diverſe have too much of *Marie Magdalen* in them. I know not, how they would *touch* CHRIST, if they had Him: that, which on earth doth moſt neerely repreſent Him, His higheſt memoriall, I know not how many both *touch* and *take*, otherwiſe then were to be wiſhed. 7. Eſay 3. 10.

But, thus are we now come to the day, the very day, it was given on. CHRIST gave this *Noli me tangere*, that it might be *verbum Diei*, a watch-word for this day. Take heed, how you *touch:* for, He eaſily foreſaw this would be *tempus tangendi*, the

Iohn. 6. 56. time whereon, *touch* we muſt: Nay, more then *touch* Him, we muſt; for, *eat* His *fleſh* and *drinke His blood* we muſt; and, that can we not doe, but we muſt *touch* Him. And this we muſt doe by vertue of another precept, *Accipite & man-*
Matt 26. 26. *ducate.*

How will *Accipite & manducate*, and *noli me tangere* cleave together? *Take, eat*, and yet *touch not?* If we take we muſt needs *touch*, one would thinke: If we eat, *guſtus eſt ſub tactu* (ſaith the *Philoſopher:*) ſo, that comes under *touching* too.

It ſeemes the Text was not ſo well choſen, theſe points conſidered. Nay, ſet the day aſide we have no need (God wot) to be preached to of not *touching*: we are not ſo
Verſe. 27. forward that way. It would rather have beene that of *Saint Thomas*, *Affer manum.* This, is now out of ſeaſon.

But, you will remember ſtill, I told you, this *Noli* was not generall. It was but to *Marie Magdalen:* And, to her, but till ſhe had learned a little better manners. Not to any, but ſuch as ſhe, or worſe then ſhe, that in unbeſeeming manner preaſſe and proffer to *touch* Him (the onely cauſe of her repulſe.) But, at another time, when ſhe
Matt. 28. 9. was *on her knees*, fell downe *at His feet*, then did ſhe *touch* Him, without any checke at all. Be you now, but as ſhe was then, and this *noli me tangere* will not *touch* you at all.

It is the caſe of the *Sacrament* right. There is place in the taking it, for *noli me tangere:* So is there, for *Affer manum.* To them, that with *Saint Thomas*, in a feeling of the defect of their *faith*, or of any other ſpirituall grace, caſt themſelves downe, and
Verſe 27. cry, *My* LORD, *and my* GOD, *Affer manum* to them: I ſet them free; I give them a diſcharge from this *Noli me tangere.* But, for them that are but at *Rabboni*, and ſcarſe ſo farre; bold gueſts with Him; baſe in conceipt, and homely in behaviour: to them, and to them properly, belongs this *Noli me tangere:* More properly, then ever it did to her. And ſo, that point reconciled. Thus farre for *Saint Chryſoſtome*, and his taking.

2. To haſten the Meſſage S. *Gregorie's ſenſe.*

There is a ſecond, and it is *Saint Gregorie's*: That the *Vade & dic*, was the cauſe of *Noli me &c* and that all was but to ſave time, that ſhe was not permitted it. CHRIST was not willing to ſpend time in theſe complements (it was no other;) but, to diſpatch her away, upon an errand, better pleaſing to Him, that required more haſte. As if He ſhould have ſaid: Let us have no *touching* now; there is a matter in hand, would be done out of hand and therefore for this time hands off, *Touch me not.*

And the reaſon will follow well, ſo: *Nondum enim aſcendi.* You need not be ſo haſtie, or eager to *touch me*; *I am not yet, aſcended:* though I be upon going, yet I am not gone. You may doe this, at ſome other time, at ſome other meeting *& quod differtur non aufertur*, at better leyſure, you may have your deſire: forbeare it, now.

Why, what haſte was there of doing this errand? Might ſhe not have *touched* Him, and done it time enough? Peradventure, ſhe might thinke ſo: She, knew CHRIST was *riſen*; She, was well. But, they that *ſate in feare and ſorrow*, that knew not ſo much; they would not thinke ſo: Not, to them. To them *Nihil ſatis feſtinatur*, No haſte was too much; all delay too long.

Nor to CHRIST neither. Who was (we ſee) ſo deſirous to have notice given with all ſpeed, that He would not take ſo much time from it, as wherein *Marie Magdalen* might have had but a *touch* at Him. So carefull, they might receive comfort with the firſt, that He ſaith, *Goe your wayes* with all ſpeed; Get you to them, the firſt thing you doe: It will doe them more good to heare of my riſing, then it will doe you, to ſtand and *touch* me.

Yet, a *touch* and away would not have taken up ſo much time. True: but He eaſily foreſaw, in the termes ſhe ſtood, if He ſuffered her to *touch*, that would not ſerve the turne; She would have *taken hold* too. And, if ſhe had taken

taken hold once, nor that neither: She would have come to a *Non dimittam*, with her in the *Canticles*, *Tenui Eum & non dimittam*: She would not have let Him goe; or beene long, yer ſhe had: So, much time ſpent in impertinencies, which neither He nor ſhe the better for. So, ſhe to let her touching alone, and put it off till another time, being to be imployed in a buſineſſe of more haſte, and importance. Cant. 3. 4.

The third place is Saint *Auguſtine*; That, CHRIST in theſe words, had a further meaning; to weane her from all ſenſuall and *fleſhly touching*, and teach her, a new and a true *touch*; truer than that, ſhe was about. This ſenſe groweth out of CHRISTS reaſon: *Touch me not, for I am not yet aſcended*; as if, till He were *aſcended*, He would not be touched; and, then, He would. As much to ſay: Care not to *touch* mee, here. Stand not upon it: *Touch me not till I be aſcended*, Stay till then, and then, doe. That, is the true *touch*; that is it, will doe you all the good. 3 To weane her from ſenſuall *touching*: S. Auguſtines ſenſe.

And, there is reaſon for this ſenſe. For the *touch* of His body, which ſhe ſo much deſired; that, could laſt but *forty dayes* in all, while He in His body were among them. And, what ſhould all, ſince, and we now, have beene the better? He was to take her out a leſſon, and to teach her another *touch*, that might ſerve for all, to the worlds end; that might ſerve, when the body and bodily *touch* were taken from us. Acts. 1. 3.

CHRIST Himſelfe touched upon this point (in the ſixth *Chap.* at the 62. *ver.*) When at *Capernaum* they ſtumbled at the ſpeech of *eating His fleſh*; What (ſaith he) finde you this ſtrange, now? How will you finde it, then, when you ſhall ſee the *Son of man aſcend up where he was before?* How then? And yet, then you muſt eat, or elſe there is no life in you.

So, it is a plaine *Item* to her, that there may be a ſenſuall *touching* of Him here: but that is not it: not the right: it availes little. It was her errour, this; She was all for the *corporall preſence*; for the *touch* with the fingers. So, were His *Diſciples*, all of them, too much addicted to it. From which they were now to be weaned: That if they had, before, knowne CHRIST, or *touched* Him after the fleſh; yet now from hence-forth, they were to doe ſo no more, but to learne a new *touch*; to *touch* Him, being now *aſcended*. Such a *touching* there is; or elſe His reaſon holds not: And, beſt *touching* Him, ſo; Better farre than this of hers, ſhe was ſo eager on.

Doe but aske the Church of *Rome*; Even, with them, it is not the *bodily touch*, in the *Sacrament*, that doth the good. Wicked men, very reprobates, have that touch, and remaine reprobates, as before. Nay, I will goe further: It is not that, that *toucheth* CHRIST at all. Example, *the multitude that thronged and Thruſt Him*; yet for all that, as if none of them all *had touched* Him, He asks, *Quis me tetigit?* So that, one may rudely thruſt Him, and yet not *touch* Him, though: Not, to any purpoſe, ſo. Marke 5. 31.

CHRIST reſolves the point, in that very place. The *fleſh*, the *touching*, the eating it, *profits nothing*. *The words He ſpake were ſpirit*: So, the *touching*, the eating, to be ſpirituall. And Saint *Thomas*, and *Mary Magdalen* or whoſoever touched Him here on earth, *niſi fælicius fide quàm manu tetigiſſent*, if they had not been more happy to *touch* Him with their *faith*, than with their *fingers end*, they had had no part in Him; no good by it at all. It was found better with it, to *touch the hemme of His garment*; than, without it, to *touch* any part of His body. Ioh. 6. 63. Matth. 9. 20.

Now, if faith be to *touch*, that will *touch* Him no leſſe in Heaven than here: One, that is in Heaven, may be *touched* ſo. No *aſcending* can hinder that *touch*. *Faith* will elevate it ſelfe, that *aſcending in ſpirit*, we ſhall *touch* Him, and take hold of Him. *Mitte fidem & tenuiſti*: It is Saint *Auguſtine*. It is a *touch*, to which there is never a *Noli*: feare it not.

So, doe we then: Send up our *faith*, and that ſhall *touch* Him, and there will *vertue come from Him:* and it ſhall take ſuch hold on him, as it ſhall raiſe us up, to where He is; bring us to the end of the *verſe*, and to the end of all our deſires; to *Aſcendo ad Patrem*, a joyfull *aſcenſion to our Father and His*, and to Himſelfe, and to the Vnitie of the Bleſſed SPIRIT. To whom, in the Trinitie of Perſons, &c.

(***)

A SER-

A SERMON PREACHED BEFORE THE KINGS MAjestie, at *White-Hall*, on the XXI. of *April*, *A.D.* MDCXXII, being *EASTER DAY*.

(***)

IOHN. CHAP. XX. VER. XVII.

Dicit ei IESVS &c.

IESVS saith to her, Touch me not: For, I am not yet aſcended to my Father: But, goe to my brethren, and ſay unto them, I aſcend unto my Father and your Father, and to my God and your God.

IF *noli me tangere* the former part, you have formerly heard. *Marie Magdalen* might not *touch*: at leaſt-wiſe, not, as thus; not, as now.

The reaſon: 1. *On her part*, ſhe forgat her ſelfe a little in her *touch*, as in her *terme*, toward Him, who, though *nondum* He were *not yet*, was preſently to *aſcend*, and be *taken up into heaven*, and would be *touched* in ſome better manner. And, till ſhe had learned, ſo to *touch*, *Noli me tangere*.

2. On CHRISTS part. She need not be ſo eager; *Nondum enim Aſcendi*: that is, though He were *going*, yet He was not *gone*. Some other time might ſerve her, to *touch* Him in. Now, He had matter of more haſte, to ſend her about, and would have no time taken from it. And ſo, for ſaving of time, *Noli me tangere*.

3. On the *touch* it ſelfe. *He was not yet aſcended*: And to touch Him before He

were ſo, was not the true *touch*; not the *touch* that would doe her, or us, any good. For theſe all, or ſome of theſe, *Noli me tangere*, no *touching*, now.

But what, ſhall ſhe be quite caſt off in the meane time? Denied *touching*; denied it, graunted nothing for it? That were hard. Nothing to comfort her, in liew of it? Yes: CHRIST *is not unrighteous, that He ſhould forget the worke and labour of her love*, which ſhe, this day, made, ſo many waies to appeare. Somewhat He deviſeth to comfort her, ſomwhat: in that He will have her doe ſomewhat for *Him*. So, the old rule was: *quem non honoro non onero*. He will imploy her in a meſſage; and ſuch a meſſage, as was to the preſent *joy* of them, it was ſent to, and ſhould be to the generall *joy* and good, not of them onely, but of us all.

Heb. 6. 10.

Now then, this muſt needs be reckoned as a ſpeciall favour ſhewed her by our bleſſed SAVIOUR. For, otherwiſe, He could as eaſily, Himſelfe, have appeared to them, he ſent her; as, to her, He did: but that, His will was, to vouchſafe her the honour of the firſt bearing of theſe ſo joyfull tidings, to them, and in and by them, to the whole world. When time was, *ſhe broke her boxe of precious ointment*, and the *ſent of it filled the whole houſe*: The breaking of this boxe now, of the tydings of CHRIST, and His *riſing*, with the ſweete *ſavour of life unto life* hath filled, and ſtill filleth the whole world, from one end to the other.

Ioh. 12. 3.

2. Cor. 2. 16.

The *Summe*. The Summe of the Text is; *A diſpatch of Marie Magdalen* by CHRIST, to deliver a meſſage to his *Diſciples*. It is in effect, as if he ſhould have ſaid: You know, I am *riſen*, now; you are well for your part: There be others, that know not ſo much; and, becauſe they know it not, ſit in ſorrow, heavy and halfe dead at home. It would comfort them much, revive them, put life into them againe, to know what you know. Now you are well, thinke upon them that are not. Remember, what was your owne caſe but even now. You cannot doe a better deed, then carry comfort to the comfortleſſe. I would they knew it; I wiſh them well: *They be my brethren*, how-ever they forgat themſelves when time was.

But, this is not all, that they might know of it: but, they muſt know of it with all *ſpeed*. For, that ſhe may the ſooner *goe tell them*, ſhe muſt not *touch*. For, if you marke it, It is not *vade & dic*; but *Sed vade & dic*: It is not barely, *Goe and tell them*; It is, *Touch me not, But, goe and tell them*, That is, inſtead of *touching*, ſhe muſt be gone in all haſt to *tell them*. As if he ſhould ſay; Goe to, let us have no *touching* now: *Get you to them*, the firſt thing you doe, and *tell them* of it. It will doe *them* more good to be told of this, then it will doe you to ſtay heere and *touch me* never ſo oft.

This ſo great haſt of the carrying it, is much for the credit of the meſſage: Much for it; I cannot but note it. That CHRIST thought the notice of it ſo neceſſarie, the bearing of it ſo every way important, as (we ſee) He is carefull, no time be taken from it: but with all poſſible ſpeed, with the very firſt, they acquainted with it. So carefull, as He would not take ſo much (or rather, ſo little) time from it, as wherin *Marie Magdalen* might have had but a *touch* at Him; but takes her off, and ſends her away in all haſt. As if, ſome matter had lien in it, if they ſhould not have heard of His *riſing*, before the *Sun-riſing*.

Much for the honour of the *Feaſt*, on which it was done. That He would for ever have a *Feaſt* celebrated in memorie of this *Day*, whereon theſe tydings came to the world firſt.

Moſt of all, for His owne *honour*; Who ſheweth himſelfe ſo deſirous, that they that are in heavineſſe may receive comfort, as He thinketh no haſt too much, no haſt enough, till they heare of it, till they *heare of His loving kindneſſe betimes in the morning*.

Pſal. 143. 8.

To

To take the Text in ſunder. The parts be *two* : [1] A *Commiſſion* to carry a meſſage; [2] And the *Meſſage* it ſelfe. The *Diviſion.*

[1] The *Commiſſion* : *Vade ad fratres meos & dic eis*, [2] The *Meſſage* : *Aſcendo ad Patrem meum &c.*

In the *Commiſſion*, againe, there are two [1] the *Parties* firſt : [2] and then, the *Charge.*

[1] The Parties, *Fratres meos* : [2] The *Charge*, *Vade & dic eis.*

In the *Meſſage*, two. likewiſe : [1] Firſt, that *He is upon aſcending* : [2] Then, the Party, to whom. That Party, to whom is but one; yet repreſented here, under two names, [1] *Father* and [2] GOD. And (that which, to us, is the capitall point of all, and which we to lay hold of ſpecially) *His Father*, but *ours*, withall : and *His* GOD, but, *ours*, as well as His. The laſt and beſt part of the meſſage : For, in it lieth the joy that commeth to us this morning.

On which foure, [1] *My Father*, and [2] *your Father*, and [3] *my God*, and [4] *your God*, as it were ſo many *wheeles*, is His *aſcendo drawen* : Vpon the ſame, is *ours* likewiſe to be, and is therefore the *Conſummatum eſt* of the Text, and of the *Feaſt*, and of this yea, (I dare add) of the whole *Goſpell.*

And, let not this move you a whit, that *His Father and our Father, His God and our God* (who are the end to which we *aſcend*) are made the *chariot* by which we *aſcend.* This is no ſtrange thing in Divinitie. *Ad* CHRISTUM *non itur, niſi per* CHRISTUM (ſaith *Saint Auguſtine*) and ſo neither *ad* DEUM, *niſi per* DEUM. With us nothing is more certaine, then that the *end* of our way, which we come unto, is alſo the *way* it ſelfe whereby we come thither. One and the ſame *ad quem* and *per quem aſcenditur.*

We ſhall make foure ſtands. [1] One, at *fratres meos*, the *Parties.* [2] Another, at *Dic eis*, the *Commiſſion.* [3] The third, at *Aſcendo*, the *Motion.* [4] And the laſt, at *My Father your Father*, *My God* and *your God*, the *Terminus ad quem*, which giveth the perfection to all our motions, and ſo, to this, the laſt end of all our motions; For, after *aſcendo*, we ſhall move no more, but reſt for ever.

I.

Fratres meos. The Parties.

VAde ad fratres meos, Goe to my brethren. Our firſt ſtand is to be at *fratres meos, my brethren*, the Parties He ſent to.

Who be they? They ſhe went to. To whom went ſhe? *To his Diſciples* (in the next verſe :) They then the Parties, *He* meant : They, *His brethren.* Ver. 18.

A ſtrange terme to begin with, conſidering how they had dealt with Him, ſcarſe like *brethren*, not long before. We ſhall therein doe the worke of the *Sabboth*, which is *to tell of His loving kindneſſe betimes in the morning*; and this morning, more then ever any. Pſal. 59. 16.

Yer then we goe any further, let us *touch* a little at this terme, He gives them. It is no *noli me tangere* (this) It is a word to be *touched* and taken hold of: It was ſo, when time was, by *Benhadad's* ſervants, this very word .Is *Benhadad alive* (ſaith the *King* of *Iſrael*) *Frater meus eſt. He is my brother* : which they preſently caught hold of, *yea, thy brother Benhadad is yet living*. So they. 1. King. 20. 32, 33.

And ſo we, *Fratres meos.* Let us not let this word fall to the ground, but ſay (with *Bernard*) *Salvum ſit verbum Domini mei*, GOD ſave this word; *bleſſed* be the lipps that ſpoke it. *Yea thy brethren*, *Good* LORD, if ſo thou wilt vouchſafe to call them.

Out of it firſt I note, here is nothing that ſavours of any *diſpleaſure*, of remembring any old grudge. Not ſo much as an harſh terme in all the meſſage; no mention they had *fled* from Him, *forſooke* Him, *forſwore* Him (full *un-brotherly*.) He hath forgotten it all, all is out of His minde: Caſts not them off, as they did Him, but ſends to them; and, by the name of *brethren*, ſends to them: *They be my brethren*, and I theirs, and by that name commend me to them. Nothing, here, that ſavours of any *anger*.

Nor nothing, that ſavours of any *pride*. But, even as *Ioſeph* in the top of his honour; So he, in this, the *day* of his *glorious exalting* from the dead, claymes kindred of them, a ſort of poore forlorne men: and (as the *Apoſtle* expreſſeth it) *non eſt confuſus vocare*, is not a whit *aſhamed* of them that were *aſhamed* of Him. Diſdeignes not, poore as they were, unkinde as they were, but vouchſafes to call them *brethren* for all that.

Heb. 2. 11.

Which word [*brethren*] implies two things: 1. Firſt, *Identitie of nature*. His nature is not changed by death. The nature He died in, in the ſame He riſes againe. Thereby lies a matter. For, If He roſe, as *man*, then *man* alſo *may riſe*: If one be *riſen*, there is hope for others: If the *nature* be *riſen*, the *perſons*, in it, may. So it was with the firſt *Adam*. In his preſon was our nature; and, in him, it died; and we, in it. So is it in the ſecond. In His *perſon* our *nature* is *riſen*; In our *nature*, we all. This firſt: Riſen in the ſame nature, He had before: Not changed it.

2. And ſecond, *Riſen* with the ſame *love* and *affection*, He had before: Not *changed* it, neither. Yes, *changed* it: (I ſaid not well in that:) but, *changed* it for the better. Before this, when He ſaid moſt, He ſaid but, *I will call you my friends*: The higheſt terme He came to, before. But here, being riſen, He *riſeth* (we ſee) higher, as high as Love can riſe, to compt them and ſtyle them *fratres meos*. And ſo much for that, *Goe to my brethren*.

Ioh. 15. 15.

II.

Dic eis. The Commiſſion.

Well, when ſhe comes to His *Brethren*, what then? *Et dic eis*, and ſay to them, or *tell them*. By which words, He gives her a *Commiſſion*. *Vade*, is her *Miſſion*: *Dic eis*, her *Commiſſion*. A *Commiſſion*, to publiſh the firſt newes of His *riſing*, and (as it falls out) of His *aſcending* too.

The *Fathers* ſay, that, by this word, ſhe was, by CHRIST, made an *Apoſtle*. Nay *Apoſtolorum Apoſtola*, *an Apoſtle* to the *Apoſtles* themſelves.

An *Apoſtle*: For, what lacks ſhe? 1. *Sent* firſt, immediatly from CHRIST Himſelfe: And what is an *Apoſtle* but ſo? 2. Secondly, *Sent* to *declare* and make knowen: And what difference betweene *Ite prædicate*, and *Vade & dic*, but onely the number? the thing is the ſame. 3. And laſt, what was ſhe to make knowen? CHRIST's *riſing*, and *aſcending*: And what are they but *Evangelium*, the *Goſpell*, yea the very *Goſpell* of the *Goſpell*?

Mat. 28. 19.

This day, with CHRIST's *riſing* beginns the *Goſpell*: Not before. *Crucified dead & buried*, no good newes, no *Goſpell* they, in themſelves. And them, the *Iewes* beleeve as well as we. The firſt *Goſpell* of all, is the *Goſpell* of this *day*, and the *Goſpell* of this *day* is this *Marie Magdalen*'s *Goſpell*, πρωτευαγγέλιον, the prime *Goſpell* of all, before any of the other foure. That CHRIST *is riſen*, and upon His *aſcending*: and ſhe the firſt, that ever brought theſe glad tydings. At her hands the *Apoſtles* themſelves received it firſt: And, from them, we all.

Which, as it was a ſpeciall honour (and *whereſoever this Goſpell is Preached, ſhall be told for a memoriall of her*:) ſo was it withall, not without ſome kinde of *enthwiting* to them (to the *Apoſtles*) for ſitting at home, ſo drowping in a corner, that CHRIST not finding any of them, is faine to ſeeke Him a new *Apoſtle*: And finding her, where He ſhould have found them, and did not, to ſend by the hand of *her*, that He firſt found at the *Sepulcher's ſide*, and to make Himſelfe a new *Apoſtle*. And ſend her to them, to enter them (as it were) and *catechize* them, in the two Articles

Mat. 26. 13.

of

of the *Chriſtian faith*, the *Reſurrection and Aſcenſion* of CHRIST. To her, they and we (both) owe them, the firſt notice of them.

And, by this (lo) the amends (we ſpeak of) is made her for her *Noli me tangere*: Full amends. For, to be thus *ſent*, to be the meſſenger of theſe ſo *bleſſed tydings*, is a higher honour, a more ſpeciall favour done her, a better good turne, every way better, than if ſhe had beene let alone, had her deſire, *touched Chriſt*, which ſhe ſo longed for, and ſo eagerly reached at. Better (ſure:) for I reaſon thus. *Chriſt* (we may bee ſure) would never have enjoyned her to leave the better, to take the worſe: To leave to *touch* Him, to goe to *tell them*, if to *goe to tell them* had not beene the better.

So that, hence we infer, that to go and carry comfort to them that need it, to tell them of CHRIST's *riſing*, that doe not know it; is better than to tarry and doe nothing but ſtand *touching* CHRIST. *Touching* CHRIST gives place to *teaching* CHRIST. *Vade & dic* better than *mane & tange*. CHRIST (we ſee) is for *Vade & dic*. That, if we were in caſe where we might *touch* CHRIST, wee were to leave CHRIST *untouched*, and even to give our ſelves a *noli me tangere*, to goe and doe this: And to thinke our ſelves better imployed in *telling them*, than in *touching Him*.

Will you obſerve withall how well this agrees with her offer (a little before) of *Ego tollam Eum?* She muſt needs know of the *Gardiner*, *Tell me where you have layd Him, Et ego tollam*, and *ſhe would take Him*, and *carry Him*, that ſhee would. Why, you that would ſo faine take and *carry* me, being dead, goe take and carry me now alive: That is; *carry newes*, that I am alive: And you ſhall better pleaſe mee with this, *ego tollam*, a great deale: It ſhall bee a better *carrying*, *Ego tollam*, in a better ſenſe, than ever was that. Stand not here then *touching mee*: *Goe* and *touch* them; and, with the very *touch* of this report, you ſhall worke, in them, a kinde of (that you ſee in mee, a kinde of) *reſurrection* from a dolefull and dead, to a cheerefull and lively eſtate. Verſe 15.

III.

Aſcendo.
The Motion.

Tell them: What? *Tell them that I aſcend*; that is, am *about to aſcend*, am upon the point of it, am very ſhortly to doe it. *Quod propè abeſt, ut fiat, habetur pro facto*, that that is neere done, we reckon as good as done.

Tell them that I aſcend. Why how now, What *day* is to *day*? It is not *Aſcenſion day*: It is *Eaſter*, and but early *Eaſter* yet: *His aſcenſion* is *fourty dayes* off. This were a Text for *that day*. Why ſpeakes He of that now? Why, not rather, *Tell them I am riſen* (more proper for this day?) why, He needs not tell her that: She could tell that of her ſelfe, ſhe ſaw it. And beſides, in ſaying, *I aſcend*, He implyes fully as much. Till He be *riſen*, *aſcend* He cannot: He muſt *aſcend* out of the *grave*, yer He can *aſcend* up to *heaven*. *Reſurrexit* muſt be paſt, yer *Aſcendo* can come. *Aſcendo* then puts His *reſurrection* paſt all peradventure: He needs ſay no more of that, of His *riſing*. But, as ſhe ſaw by his *riſing* that *He had the keyes of hell and death*, had unlocked thoſe doores and come out from thence; So, by *aſcendo*, He tells her farther, that He hath the *Keyes of Heaven gates* alſo, which He would now unlock, and ſo *ſet* open *the Kingdome of Heaven to all Beleevers*. Apoc. 1. 18.

I

And yet, there is a further matter in *aſcendo*, to ſhew us what was the end of His *riſing*. CHRIST did not *riſe*, to *riſe*; no more muſt we. The *reſurrection* it ſelfe is *for an end*; it is not *the end*: It is but a ſtate yet unperfect, but an entry to a greater good, which unleſſe it lead us and bring us to *non habetur propoſitum*, it is ſhort, ſhort of that it ſhould be. We muſt not then ſet up our reſt upon our *riſing*. There is ſomewhat more required than barely to *riſe*. What is that? *Aſcendo*: *Chriſt roſe* to *aſcend*; ſo are we to doe. And *riſing* is no *riſing*, no *right riſing*, we *riſe* not on our *right ſides* (as wee ſay) if that follow not upon it, if we *aſcend* not withall. For, to *riſe* from the bottome of the grave to the brinke of it, to ſtand upon our feete againe, and tread on the grave-ſtone, and no more, is but *halfe a riſing*; is but *Lazarus*'s *riſing*. To *riſe* up, up as high as *heaven*, that is to *riſe* indeed; that is *Chriſts riſing*: and that to be

2

be ours. As, to riſe is nothing but to *aſcend* out of the grave: So, to *aſcend* is nothing but to *riſe* as *high as heaven*: And, then we are truly *riſen*, when ſo *riſen*. Before, I ſaid there was no *Goſpell* till the *Reſurrection*: I now ſay, the *reſurrection* it ſelfe is no *Goſpell*; (nor, of it ſelfe) unleſſe *aſcendo* follow it. *Reſurrexit*, tell that to all the world: All that *die* in *Adam*, ſhall riſe in *Chriſt*, Miſcreants, Iewes, Turkes and all: No *Goſpell* that, properly. Tell the *Chriſtian* of more than ſo: tell him of *aſcendo* too, that goes withall, that pertaines to it. You muſt take that with you too, if it be *Chriſts*, if it be the right *riſing*, the *reſurrection to life* and *not to condemnation*.

Marke this well: it is a materiall point. Better lye ſtill in our graves, better never *riſe*, than *riſe* and *riſing* not to *aſcend*. Of them that ſhall *riſe*, they that ſee they ſhall not aſcend, ſhall wiſh themſelves in their coffins againe: Nay, they ſhall *pray the mountaines to fall on them, and the hils to cover them*, and bury them quicke. So much doth this concerne us, that theſe two part not; that *aſcendo* attend us at our *riſing*. And therefore this you ſhall obſerve, that, in all this ſpeech or Text, CHRIST doth not ſo much as mention, as once name the word *riſing* or *reſurrection*, as if He made no great reckoning of it: But, in this one ſhort *verſe* here, in theſe few words, He is, at *aſcendo twice*; ſpeakes of that, mentions that, over and over againe. All to teach us, *aſcendo*, is all in all. That *reſurrexit* is nothing, if it be nothing but *reſurrexit*; nor any account to be made of it, if *aſcendo* goe not with it, but, if *aſcendo* goe with it then it is. And, that it may goe with it, that to be all our care. Never take care for *reſurrexit*; that will come of it ſelfe without any thought taking. Never trouble your ſelves with that. Take thought for *aſcendo*, ſet your minds there. *Aſcendo*, looke well to that: *Reſurrexit* let that goe.

Luke 23. 3[illegible]

A third reaſon there is of *aſcendo*, For, He ſaw upon theſe tydings, as ſhe did thinke, ſo they would ſay; O is He *riſen*, then ſhall we have His company againe, as heretofore we had. But, by ſending them word of *His aſcending*, He gives them warning betimes; He *roſe* not, to make any abode with them, or to converſe with them on earth, as formerly He had; that ſo, they might have timely notice of it and know what they were to looke for. For, this, He knew would be a hard leſſon. *His riſing* they would like well, but His *aſcending* be againſt: would not abide to heare of that, to loſe his company at any hand. It was a conceit, that troubled them much: they were ſtill and ever addicted to His *bodily* being with them. Here, they would have kept Him, *built Him a Tabernacle*, here; and by their good will never have let Him gone from hence. All for *mane nobiſcum*, and for *Domine ſi tu fuiſſes hîc*; all in *Mary Magdalens* caſe, had Him here to *ſee Him* and to *touch Him*; and then, all had beene well as they thought.

Mat 17. 4.
Luke 24. 29.
Iohn 11. 32.

This was their errour: And to rid them of it, of this earthly minde of theirs, thus ſtriving to affixe and keepe Him here on earth, and that then all ſhould be well, He ſhewes them that they were quite wrong, and ſets them right. That for Him to be here below on earth, that is not it: But for them to be with Him there above in *heaven*, that is it: There it is right. And, never ſhall they, or we, be well, till there wee bee with Him. And thither would He raiſe them and us, with this His *aſcendo*.

4 Yet, one more. For, this very point, that *Chriſt riſeth* with *aſcendo* in His mouth; that no ſooner *riſen*, but makes ready for His *aſcending* ſtraight; this (I ſay) if there were nothing but this (the ſo immediate joyning it, ſo cloſe upon His *riſing*, one hard to the other, no meane betweene) were of it ſelfe, enough to make the idle dreame of the old and new *Chiliaſts* to vaniſh quite; that phanſie to themſelves I wote not what earthly *kingdome* here upon earth, ſomewhat like *Mahomets Paradiſe*, and will not heare of *aſcendo*, after they be *riſen*, till a *thouſand yeares* at leaſt. This is none of *Chriſts riſing*, I am ſure: So, to be none of ours. As with Him, So, with us, *riſing* and *aſcending* are to follow ſtraight on upon the other.

CHRIST then doth *aſcend*. And out of what CHRIST did, we learne what we to doe, Seeing, CHRIST ſtayed not heere, we not to ſet up our ſtay here neither, not to make earth our heaven, not to place our felicity here below.

The

The *Goſpell* is(we ſee)when *Chriſt* was *riſen*,his minde was upon *aſcendo* preſently. The *Epiſtle* is framed fit for it, That *if we be riſen with Chriſt, we would ſet our mindes and ſeeke the things above where Chriſt is:* that is,if we be *riſen* with Him,make no more adoe but *aſcend* with Him alſo. Col. 3. 1.

All things in heaven and earth doe ſo; *riſing*, they *aſcend* preſently. In heaven,the *ſtarres* they be no ſooner *riſen* above the *horizon*,but they are in there *aſcendent, eo ipſo*, and never leave *aſcending*, till they be in the higheſt point, over our heads, in the very topp of the skie. In earth; the little *ſpires* that peepe out of the ground, now at this time (*nature's* time of her yearely *reſurrection*) they be no ſooner out, but up they ſhoot, and never leave to aſpire, till they have atteined the full pitch of their higheſt growth, they can *aſcend* to. In our ſelves, though(I know) for earthly men to have earthly minds it is not ſtrange πηλον ἐχοντες πατέρα having *clay* to our *father*,and προπάτορα χοῦν *duſt* to our *Sire*, we ſhould have χαμαιπετοῦς our ſoules ſhould cleave to the duſt,as *Nazianzen* excellently ſaith. Not ſtrange (I ſay) that, ſo it is with us, yet, ſo it ſhould not be. The very Heathen ſaw, that, though we be made *of the earth*, yet we are not made *for the earth*: That the *heavenly ſoule* was not put into the *earthly body*, to the end, the earthly body, ſhould draw it downe to the earth; but rather, to the end, the ſoule ſhould lift it up to *heaven*. And ſo much they gathered out of our *Os ſublime*, and *vultus ad ſydera*, the very frame of our *body* that beares up thitherward, and bodes (as it were) a kinde of *aſcending* whither it lookes, and gives naturally. *Nature* doth teach this.

But *grace* by *Chriſt*'s example much better. If *Chriſt riſe*, that we *riſe* with *Chriſt*, Not, in body yet; but to *compt our ſelves dead to ſinne, and riſe from that, and live to* GOD (the firſt *reſurrection*.) And, if *Chriſt aſcend*, we likewiſe to *aſcend*: not to part with Him, but to follow Him as we may. Not yet in *body*; it cannot be *ſurſum corpora* yet; it may be *ſurſum corda*, we may lift up our *hearts* thither, though. There *our treaſure is*; *if Chriſt* be our *treaſure*: there, *our hearts* to be; there we in heart to be at leaſt, which is the *firſt aſcenſion*, the προοιμίδιον of it, the *præludium*, ſo. Apoc. 20. 5.

There are two words in the Text, [1] *Nondum aſcendi*, I am not yet *aſcended*; and, [2] *aſcendo*, yet I *aſcend* though: which will very well fitt us, if, while we are not at *aſcendi* yet (that is, in body *aſcended*) we be, for all that, at *aſcendo* (that is, *aſcend* in mind) even as *Chriſt* here did. And *Bleſſed* is the man (ſaith the Pſalme) *cui in corde aſcenſiones*, that *hath the aſcenſion in his heart*, or his *heart* on it; That, while it is *nondum aſcendi* with him, yet at times it is *aſcendo*, lifts up his *eyes*, ſends up his *ſighes*, exalts his *thoughts* otherwhile, repreſents (as *Chriſt* doth) anticipates the *aſcenſion*, *Voto & deſiderio* in will and deſire, before the time it ſelfe come of the laſt and finall *aſcenſion*. Thus much for *aſcendo*. Pſal. 84. 5.

IIII.

Aſcendo is a *motion*. Every motion hath an *Vnde*, and a *quò*; a *whence* and a *whither*; a *terminus à quo*, and a *terminus ad quem*. The *ad quem* is (here) *ad Patrem*. *Ad Patrem meum*: The *Ad quem*.

To *aſcend* is, to *Chriſt*, His naturall motion: *Heaven* is his naturall place. Thence He came, Thither He is to goe againe. Specially, His worke being done, He came for. That was *conſummatum eſt*, with us, three dayes ſince. But, till He be in *heaven* againe, it is not *conſummatum eſt*, with Him. So, the motion is *naturall*. Chap. 19. 30.

And the *Ad quem, ad Patrem*, no leſſe. Seeing, for the *Sonne*, to goe to the *Father*, is very kindly too; we may not be againſt it. *Chriſt* ſaid, *If you loved me, you would verily reioyce, becauſe I ſaid, I goe to the Father*. For very love to *Chriſt*, we cannot but rejoyce with Him. In the *ad quem*, all is well, if we conſider that. But, ſo, is not, in the *à quo*. For, when all is ſaid, make the beſt of it we can, *aſcendo* is *diſcedo*, to *goe up* is to *goe from*; from them: And this is no good newes. For Him, no ſooner to come, but gone againe, and leave them to the wide world, it might trouble them, Chap. 14. 28.

them, for all *Tell my Brethren*. For, by *Brethren* He might meane *falſe brethren*, that had left Him; and ſo would He them, now: and peradventure doe their errand in heaven to His *father*, and make them have but little thankes for it, at His hands. So that, this *aſcendo* implying a *nolo manere* (in a manner) was as evill to them, as *noli me tangere* was to her.

Et patrem veſtrum.

What is then become of the *Goſpell* we ſpake of? where, or what is their comfort, or ours, in this tyding? To deale plainely: when we ſeeke it in *aſcendo*, we find it not: Nor, in *ad Patrem*: Nor, in *ad Patrem meum*. None of theſe is it. But, in His *& ad Patrem veſtrum*, there, we find it; there it is. There was (you will ſay) as much at this comes to, in *fratres meos*. It is true; it implied no leſſe. But, CHRIST would not deliver this *implicitè* by way of implying, but *explicitè*, as explicate and plainely, as He could. And not once but twiſe. And it is a happy turne for us, He did ſo: For, this point can never be too plainely ſpoken to, too often repeated, too much ſtood upon. All the joy of the morning is in this *veſtrum*. *Tell them, I goe to the Father*, that is not all: *Tell them* this too, As *I goe to the Father*, ſo the *Father* I go to, is *their father*, as well as *mine*; Not *mine* alone, but *theirs* alſo. And tell them againe, that, if *Patrem meum* be the cauſe of my *aſcending* (as here is none other ſet downe;) If *I goe to Him* thus, becauſe *He is my Father*; becauſe *He is theirs* alſo, they alſo ſhall come after me, the ſame way, to the ſame place, upon the ſame reaſon.

And He doth expreſſe here the *terminus ad quem* by the *Party* to whom, rather then by the *Place* to which, becauſe the *Party* will ſoone bring us to the *Place*, and to ſomewhat beſides. To the *Place*: For, you ſhall ſee, what will follow of this: that His houſe, that heaven is now become *Paterna domus* to us, as our *father's houſe*; And who ſhall keep us from our *father's houſe*? No more *ſtrangers* now; but of *the houſhold of* GOD. And, in the *Houſhold*, not *ſervants* but *children*; and have thereto as good right and title, ſhall be as welcome thither every way, as any *child* to his owne *father's houſe* here uſeth to be. GOD, through Him, ſtanding no otherwiſe affected to us, then as a *father* to his *child*; as well diſpoſed, as willing, as ready to receive us. CHRIST *his beloved Sonne, in whom He is ſo abſolutely well pleaſed* as He alwaies heares him, hath prayed to *Him* and obtained of *Him, that where He is, we may be alſo*, and, in due time, *aſcend up*, whither He is now *aſcended*, *Pandens iter coram nobis*, opening the paſſage for us to follow Him.

Matt. 3. 17.

Chap. 14. 3.

Mic. 1. 13.

But, I told you, there was ſomewhat in the *Perſon*, more then in the *Place*. For, by vertue of this *Patrem veſtrum*, while we are here, if *we cry Abba father* (as now we may) He is ready to receive our *prayers*: and when we goe hence, ready to receive our *perſons*. While we are here, if at any time we repent, and ſay *Ibo ad Patrem* (with the *child* in the *Goſpell*) ready to receive us to *grace*: And, when we goe hence, we may ſay with CHRIST, *Vado ad Patrem*, ready to receive us to *glorie*. So, of *ad Patrem veſtrum*, there is uſe here and there, both.

Rom. 8. 15.

Luk. 15. 18.

And, all this by meanes of CHRIST's *reſurrection*: beſides the generall vertue whereof, to make all men *riſe* (all, in the ſecond *Adam* that die in the firſt) there is further a ſecond ſpeciall vertue for us *Chriſtians*, to make us *riſe*, not onely from the *grave*, but *riſe* higher then ſo, even as high as to *heaven* it ſelfe. And that we may have good right ſo to do, to make *His Father ours*, and his *Father's houſe ours*, that there we may dwel together *fratres in unum*. On which dependeth, and from whence riſeth all our hope of happineſſe for ever. And this is the joy of the *Feaſt* we celebrate, the *loving kindneſſe of this morning*, the glad tydings of *Marie Magdalen's Goſpell*. It is *evangelium parvum* (ſo they call it) but a little one, but it hath in it, in theſe few words couched, much matter both of high myſterie and of heavenly comfort.

There be of the *Fathers*, that, telling the *words* of the *Meſſage* (which are *fifteene* in number) make them as ſo many *ſtepps* or rongs (as it were) of *Iacob's Ladder*, which we to *aſcend* by. There be others, that more properly and to the Text more agreeable obſerve theſe foure, [1] *Patrem meum*, [2] *Patrem veſtrum*, [3] *Deum meum*, [4] *Deum veſtrum*,

as

as ſo many *wheeles*, as it were, of *Elias* his *chariot*, in which *he was carried up to heaven.* 2 King. 2.
Aſcendo the *chariot*; theſe, the foure *wheeles* of it.

The truth is, there lie faire before us in it, foure *paires* or combinations, by which foure, *aſcendo* is here drawne in the Text. 1 *Two ſingle: Patrem* and *Deum*, one: 2 *Meum* and *veſtrum*, the other. *Two double*; 3 *Patrem meum* and *Patrem veſtrum*, one: and 4 *Deum meum*, *Deum veſtrum*; the other. I will but touch them briefly.

Father and GOD at large firſt, without any *pronounes* put to them at all. It was not ſo, *Stylo veteri*. There, in the Law, it was *Dominus Deus*. To change this, and to make it *Stylo novo*, *Pater Deus*; in place of *Dominus* putting *Pater*, making of GOD a LORD, GOD a *Father*; is worth the while. It mends the terme, and it mends the matter much; as much as a *Father* is better than a LORD. *Bonum Paſcha, bonus tranſitus:* and we bound to our bleſſed SAVIOUR, for making this *Paſſeover*, for working but this change or alteration in GOD's ſtyle. 1 *Patrem Deum:* The firſt *paire.* Exod. 32. 2.

A *Father*: How a *Father*? For, a *Father* in a ſenſe (we know) He may be ſaid, and is, to all things whatſoever. *Father of the raine, and of the drops of dew* (in *Iob.*) Iob 38. 28.
But, of us *men*, of *mankinde*, more ſpecially, in that we beare His *Image*. But, that is not it neither, that here is meant. That, is here meant, is *aſcendo ad Patrem*, a *Father* to *aſcend to*. Not for our *prayers* onely, but even alſo for our *perſons* to *aſcend* to. So, a *Father* He is to none, but to CHRIST, and to the true *Chriſtian*.

And this now, a *Father* to *aſcend* to, is it that puts the difference betweene *Him* and all other *fathers* beſide *Him*. *Fathers* to *aſcend to*, ſuch fathers there are none: None ſuch here. Our *fathers* here, we *deſcend* to, go down to them; down, down to the grave. *Him*, and *him* onely, we *goe up to*, up to *heaven*, up even where CHRIST is *ſitting at the right hand of* GOD; and He, to that end, a *father*, even to make us *aſcend* thither to *him*. Heb. 10. 12.

Why would not *Father* ſuffice? Why is GOD added? *Father* is a name of much good will: But many a good father wants good means to his good will. GOD, is added, that He may not be defective that way; have means to His meaning. For, if he be a *Father*, firſt it is the voice of a *father* to his *ſonne* (in the *Goſpell*) *omnia mea tua ſunt*. Now then, if this *Father* be alſo GOD, and all *his* be *ours*, what can we deſire more, than all GOD hath, all that ever GOD is worth; able to ſatisfie never ſo vaſt a deſire (this.) For ſo, if *Heaven* and the *joyes* of it be his, they be *ours* too; and then there lacks nothing but *aſcendo*, to go up and take poſſeſſion of them: and here (loe) it is, *Aſcendo ad patrem*. Luke 15. 32.

Bound to him for this *firſt*, *Patrem Deum*. No whit leſſe bound for the *ſecond*; for putting to theſe *pronounes poſſeſſives*, *Meum*, and *veſtrum* (which is the ſecond ſingle combination.) For, till they came, till they in this wiſe were put to; *Meum* was *meum*, and *Veſtrum* was *veſtrum*; *His* was *his*, and *Ours* was *ours*: *his*; *his owne*; *and ours*, *to our ſelves*, and there an end. No relation either to other; no intereſt either in other. But, now, *Meum* is made *veſtrum*; and *veſtrum*, *meum*. *His*, *ours*; and *ours his*, entertchangeably. A bleſſed change may we ſay: His great *Meum* for our little *veſtrum*: Little *ours* for great *His*. Every one will ſee the odds betweene theſe. That (indeed) we are as much bound for *meum* and *veſtrum*, as for *Patrem* and *Deum*. Nay, more. For, as there is no comfort in *heaven*, without GOD; nor in GOD, without a *Father*: So, is there not any either in *Father*, *Heaven*, or GOD, without [*ours*] to give us a property in them. This then for the ſecond *ſingle*. Now to the two double. 2 *Meum, veſtrum.* The ſecond *paire.*

Patrem meum ſtands firſt, and is firſt every way. But *Patrem meum* will do us no good. That which muſt do us the good, is the ſecond in place; but (to us) the firſt. *Patrem veſtrum*, that will ſerve; that alone will ſerve us, we need no more. *Oſtende nobis Patrem & ſufficit* (ſaith Saint *Philip.*) But, how that ſhould be compaſſed, 3 *Patrem meum, Patrem veſtrum:* The third *paire.* Iohn 14 8.

and His *meum* ſhould be our *veſtrum*, that *He* ſhould be *ours*, *hic labor eſt*, that is all the *matter*.

Deum meum.
Deum veſtrum:
The IV. *paire.*

This leads us to the other, the laſt combination of all, of *Deum meum* and *veſtrum*. For, that *His Father* may be *our Father*, no remedy, but *our* GOD muſt firſt be *his* GOD. So, this fetches in that. One would not ſerve: there behooved to be twaine: elſe the *chariot* will not goe.

It will be beſt, *ante omnia*, to ſet forth, in theſe termes, what is proper, and what not; what CHRIST's and what *ours*. Much light we ſhall receive thereby.

Patrem meum.
Deum meum.

CHRIST, on His part, ſaith *My Father:* and He ſaith alſo, *My* GOD. For Him to ſay, *My Father*, is proper; we ſee reaſon for it. But, for *him*, to ſay, *My* GOD, no reaſon at all, altogether unproper. For, how can GOD have a GOD?

Deum veſtrum.
Patrem veſtrum.

CHRIST, on His part, ſaith *Deum veſtrum, your* GOD; right and true (that) we are His poore creatures, He our GOD; ſo knowne, ſo acknowledged to be. But He ſaith further, *Patrem veſtrum, your Father:* how that can be ſaid, we ſee not. Alas we are but *duſt* and *aſhes:* Our lineage is well ſet forth by *Iob:* We muſt ſay to *rottenneſſe, Thou art my father; And to the wormes, Ye are my mother; Ye are my ſiſter.* No *Father* of *ours* He, not properly.

Iob 17.14.

Patrem meum:
Deum veſtrum.

In exact propriety of ſpeech then, *Father* here referres to CHRIST: GOD to *us*. *His Father*, is right: ſo is, *our* GOD. We will never ſpend a word on them, let them goe. But, *his* GOD, no way right; no more than, *our Father*. Theſe two, it is ſure, are unproper, both. And if ever they ſhall be verified one of the other, it muſt be brought about by ſome other wayes and meanes. And, ſo it is; and by the ſame way that the one, by the very ſame the other. *His Father, our Father*, By His meanes. *Our* GOD, *his* GOD, by ours.

Deum meum.
Deum veſtrum.

Deum meum.

To ſet them in right method, in their true order, *Erunt noviſſimi primi*; the *laſt* is to be *firſt:* we to begin at *Deum veſtrum*, the very laſt word of all, as it were the *foot* of the *ladder*, or the two ſmaller *wheeles* that go before. To make *meum veſtrum*; *his, ours*; *Veſtrum* is to be made *meum, ours* to be made *his*. *Our* GOD to become *His* GOD, firſt, that *his Father* may become *our Father* after. *Him*, that was our GOD, we to make *his* GOD; that *him*, that was *his Father*, He may make to be *our Father*.

That this might proceed, he that doth here *aſcend*, was to *deſcend*. *Deſcend*, whither? Even to be one of us: and we were creatures; and ſo, being one of us, He to be a *creature* as well as we. So he *was*, and ſo he *is*. For, even the *ſoule* and *body* of CHRIST are in the rank of creatures; and, relation had to them, a *creature* he is, a GOD he hath, the ſame, that we (for there is but one:) and ſo He may truly ſay, *Deum meum, Our* GOD is *his* GOD. That we might *aſcend to the higheſt heaven, he was to deſcend* εἰς κατώτερα τῆς γῆς, *to the loweſt parts of the earth:* and ſo did. *Deſcendo ad matrem* with *him*, that *aſcendo ad Patrem* with *us*. That we might crie *Abba Father*, he was content to crie that ſtrange crie *Eli, Eli, My* GOD, *My* GOD, on the Croſſe.

Ephes. 4 9.
Rom. 8. 15.
Matth. 27. 46.

So CHRIST might then ſay, and truly ſay, *My* GOD, no leſſe than *My Father: His Father*, as GOD; *his* GOD, as *man*. As the *Sonne* of GOD, a GOD he hath not; a *Father* he hath: As the *Sonne* of *man*, a *Father* he hath not; a GOD he hath. A GOD (I ſay) then, he hath; but, never till then; never till He medled with us. But then, he had: and ſince he hath. *He*, that was *ours*, not his; is now *his*, as well as *ours*. Theſe two *wheeles* are ſet right.

Patrem veſtrum.

We have brought it to this, that CHRIST may ſay *Deum meum*. After we have brought him to *Deum meum*, we are halfe way; *Our* GOD is *his*. But now, how ſhall we get *his Father* to have him to be *our Father?* Firſt, *his Father* he was from all eternity: he, and none but he can ſay, and ſay properly, *Patrem meum*. But he is content to quit that (*none but he*) and to take us in; and he being *our brother* before

fore, to make us His, now. *Ours*, in our eſtate of this *mortall*: His, in His eſtate of *immortall life*. For, here (now) *riſing*, and upon His *aſcending*, He *adopts* us; and, by *adopting*, makes us; and by making, pronounces us *His brethren*, and ſo *children* to *His Father*. Us, *His children*; Him, *our Father*, witneſſe *fratres meos*, and *patrem veſtrum*, both from His owne mouth. *Salvum ſit verbum Domini mei*, by vertue whereof, it is now *Abba Pater* with us. Now *Vado ad Patrem*, we a *Father* of GOD (even as CHRIST that ſpake it) to pray to, to goe to. *Meum* and *veſtrum* both now in one. Then we had a *Father* of Him, and ſince we have: But, till then, a GOD we had, but not a *Father*: at leaſt, not ſuch a *Father* of Him as ſince we have. This, the *bonum paſcha*, the *fœlix tranſitus*, the bleſſed enterchange we ſpake of.

Who gets by this? *Deum meum*, His, *His* GOD, was His *humiliation*. He as *low* as we, nay *lower* than the *loweſt* of us, when He cried *My* GOD, *My* GOD. *Deum meum*, His *humiliation*, and *Patrem veſtrum*, our *exaltation*; by it, we are made, in caſe, as He, to *riſe*, to *aſcend*: to goe whither, to be where He is, for ever; to ſay, *Ibo ad Patrem*; to ſay, *Vado ad Patrem*; to ſay with Him, *Father forgive*; and againe, *Father, into Thy hands I commend My Spirit*. In *Patrem veſtrum* are all theſe. *Deum meum Patrem veſtrum.* Luke 23. 34. 46.

So by this time, we ſee the neceſſity of both theſe combinations, of both paire of *wheeles*; and that to our great comfort.

But we are not ſo to look to our own comfort, but that withall we be carefull to preſerve His *honour*; that ſo, both may goe hand in hand together. And there is order taken for that too, by ſevering of each paire; that it is not *noſtrum* in one word *ours*: but *meum*, and *veſtrum* (in *two words*) *mine*, and *yours*? Yet, otherwiſe *His*, and otherwiſe *ours*; Both, as *Father*, and as GOD. *Meum* and *Veſtrum*, not *Noſtrum*.

As *Father*. *His*, by nature, by very *generation*: *Ours*, by *grace*, by meere *adoption*. As GOD (and there we are before Him) *our* GOD, by nature. *His* no otherwiſe, than as He tooke upon Him our nature.

But, His *honour* thus ſet ſafe, by this partition kept on foot, then let the *wheeles* run, purſue the reſt, as farre as you pleaſe, make of it the moſt you can, for your beſt availe. That one and the ſame is both *His* and *ours*. One *Father*, one GOD, to *Him* and us both. *Father*, to *Him*; GOD, to *us*; GOD, to *Him*; *Father*, to *us*. If we, a GOD; He one. If He, a *Father*; we, one. *Our* GOD, CHRIST'S GOD, CHRIST'S *Father*, *our Father*. There is *aſcendo* your *chariot*, and theſe are the foure *wheeles* on which it moveth, and is carried up to *Heaven*.

But, where is *Eaſter-day*, what is become of it all this while? For, me thinks, all the time, we are thus about *Father* and *Sonne*, and taking our *nature* and becomming one of us, it ſhould be *Chriſtmas* by this, and not *Eaſter* (as it is) that this a meeter Text (one would think) for that *Feaſt*; and that (now) it comes out of ſeaſon.

Not a whit. It is CHRIST that ſpeaketh, and He never ſpeaketh but in ſeaſon; never, but to the purpoſe; never, but on the right *Day*.

A *brother-hood* (we grant) was begun then, at *Chriſtmas*, by His *birth*, as upon that *Day*, for *loe then was He borne*. But, ſo was He now alſo, at *Eaſter*: *borne* then, too: and after a better manner borne. His *Reſurrection* was a ſecond *birth*, *Eaſter* a ſecond *Chriſtmas*. *Hodiè genui te*, as true of this *day*, as of that. The Church appointeth, for the firſt Pſalme, *this day*, the *ſecond Pſalme*, the Pſalme of *hodiè genui te*. The *Apoſtle* ſaith expreſly (*Acts* 13. 33.) *When He roſe from the dead, then was hodiè genui te, fulfilled in Him*, verified of Him. Then He was *primogenitus à mortuis*, *Gods firſt begotten from the dead*. And upon this latter *birth* doth the *brother-hood* of this day depend. Pſal. 2 7. Coloſſ. 1. 18.

There was then a new *begetting*, this *day*. And if a new *begetting*, a new *Paternity*, and *fraternity*, both. By the *hodiè genui te* of *Chriſtmas*, how ſoone He was borne of the *Virgins wombe*, He became our *brother* (ſinne except) ſubject to all our infirmities; ſo, to *mortality*, and even to *death* it ſelfe. And, by *death*, that *brotherhood* had been diſſolved, but for this *dayes riſing*. By the *hodiè genui te* of *Eaſter*, as ſoone as He was borne againe of the *wombe* of the *grave*, He begins a new *brother-hood*, founds a new *fraternity* ſtraight; adopts us (we ſee) anew againe; by His *fratres meos*; and thereby, *Hee* that was *primogenitus à mortuis*, becomes *primogenitus inter multos fratres:* When the *firſt begotten from the dead*, then the firſt *begotten* in this reſpect, *among many brethren*. Before, He was *ours:* now, we are *His*. That was by the *mothers ſide*; ſo, He *ours:* This is by *Patrem veſtrum*, the *Fathers ſide*; So, we *His*. But *halfe-brothers* before; Never, of whole *bloud*, till now. Now, by *Father* and *Mother* both, *fratres germani*, *fratres fraterrimi*, we cannot be more.

Rom. 8. 29.

To ſhut all up in a word: That of *Chriſtmas* was the *fraternity* riſing out of *Deum meum*, *Deum veſtrum*; So, then, *brethren*. This of *Eaſter*, adopting us to *His Father*, was the *fraternity* of *Patrem meum*, *Patrem veſtrum:* So, *brethren*, now.

This *dayes* is the better *birth*, the better *brother-hood* by farre: the *fore-wheeles* are the *leſſe*, the *hinder*, the *larger*, ever. For, firſt, that of *ours* was when He was *mortall:* But, His adoption He deferred, He would not make it, while He was *mortall:* reſerved it, till He was *riſen* againe, and was even upon His *aſcending*, and then he made it. So, *mortall* He was, when He *ours:* But, now (when we *His*) He is *immortall*, and we *brethren* to Him, in that ſtate, the ſtate of *immortality*. *Brethren*, before; but not to *aſcendo:* now, to *aſcendo* and all. Death was in danger, to have diſſolved that: But, death hath now no power on Him, or on this, this ſhall never be in danger of being diſſolved any more. That, without this, is nothing.

But we ſhall not need to ſtand in termes of compariſon: ſince, then, it was but one of theſe; now, it is both. *His Father* is now become *Our Father*, to make us *joynt-heires* with *Him* of His *heavenly Kingdome: His* GOD likewiſe, become *our* GOD, to make us partakers, with them both, of the *Divine Nature*. *Patrem meum* and *Patrem veſtrum*, *Deum meum*, and *Deum veſtrum* run both merrily together, and *aſcendo* upon them both.

Whereof (I meane, of the partaking of His *divine Nature*) to give us full and perfect aſſurance, as He tooke our *fleſh*, and became *our brother*, *fleſh of our fleſh* then; ſo He gives us His *fleſh*, that we may become *His brethren*, *fleſh of His fleſh*, now: And gives it us now upon this *day*, the very *day* of our *Adoption* into this *fraternity*. By taking *our fleſh*; ſo begun *His:* By giving *His fleſh*, ſo, beginnes *ours*. For, requiſite it was, that ſince we drew our *death* from the *firſt Adam*, by partaking His ſubſtance; ſemblably and in like ſort, we ſhould partake the ſubſtance of the *Second Adam*, that ſo wee might draw our *life* from *Him*; Should be *ingrafted into Him, as the branches into the vine*, that wee might receive his ſap, (which is His Similitude:) Should be *fleſh of His fleſh*, not He of *ours*, as before, but we of *his* now: that we might be vegetate with His *Spirit*, even with His *Divine Spirit*. For, now in Him, the *Spirits* are ſo united, as partake one, and partake the other withall.

And it hath beene, and it is therefore an ordinance in the *Church* for ever, that, as upon this day, at the returning of it continually, His *fleſh* and *bloud* ſhould be, in *Sacrament* exhibited to *us*; As to make a yearely ſolemne renewing of this *fraternity*, ſo likewiſe to ſeale to us the fruit of it, our *riſing*; aud not *riſing* onely, but, ſo *riſing*, as *aſcendo* goe withall. A badge of the one, a pledge of the other. For which cauſe, as it is called the *living bread* for that, *it ſhall reſtore us to life*, and *raiſe us up in the*

the laſt day: So is it alſo, the *bread that came downe from heaven*; *came downe* from thence, to make us go up thither, and in the ſtrength of it *to aſcend into* GOD's *holy hill*, and there reſt with Him in His Tabernacle for ever. That ſo, the truth of the *Feaſt*, and of the *Text* both, may be fulfilled in us everlaſtingly, with GOD (*Patrem veſtrum*) *our Father*; and with CHRIST (*fratres Meos*) *our Brother*: and with the *bleſſed Spirit*, the *Love* of them both one to the other, and of them both to us.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

On the *XIII.* of *Aprill*, *A.D.* MDCXXIII. being *EASTER-DAY.*

ESAY, Chap. LXIII. Ver. I. II. III.

Quis eſt Iſte qui venit de Edom, &c.

Who is this that commeth from Edom, *with red garments from* Bozra? *He is glorious in His apparell, and walketh in great ſtrength: I ſpeake in righteouſneſſe, and am mighty to ſave.*

Wherefore is thine apparell red, and thy garments like him that treadeth in the wine-preſſe?

I have troden the wine-preſſe alone, and of all the people there was none with me: for, I will tread them in mine anger, and tread them under foot in my wrath, and their bloud ſhall be ſprinkled upon my garments, and I will ſtaine all my rayment.

Acts 8. 34.

EVer when we read, or heare read any text or paſſage out of this Prophet, the Prophet *Eſay*, it brings to our minde the *Noble-man*, *Acts* VIII. that *ſitting in his Chariot*, read another like paſſage out of this ſame Prophet. Brings him to minde: and with him, his queſtion, *Of whom doth the Prophet ſpeake this? of himſelfe, or of ſome other?* Not of himſelfe, that's once: It cannot be Himſelfe. It is he, that asks the queſtion. Some other then it muſt needs be, of whom it is; and we to aske who that other was.

The tenour of Scripture, that Noble-man then read, was out of the LIII. *Chapter*, and this of ours out of the LXIII. Ten *Chapters* betweene. But, if Saint *Philip* had found him reading

reading of this here, as he did, of that: he would likewiſe *have begun at this ſame Scripture*, as at that he did, and *preached to Him* CHRIST: Onely with this difference: out of that, CHRISTS *Paſſion*; out of this, His *Reſurrection*. For, Hee that was *led as a ſheep to be ſlaine*, and ſo was ſlaine there; He it is, and no other, that rides and comes here backe like a *Lion, from Bozra*, imbrued with blood, the blood of His enemies. Eſay 53.7.

I have (before I was aware) diſcloſed, who this partie is. It was not amiſſe, I ſo ſhould; not to hold you long in ſuſpence, but to give you a little light at the firſt, whom it would fall on. CHRIST it is. Two things there are that make, it can be no other but He. [1] One is without the text, in the end of the *Chapter* next before: There is a proclamation, *Behold, here comes your* SAVIOUR, and immediately, He that comes, is this Partie here, from *Edom*. He is our SAVIOUR, and beſides Him there is none. Even CHRIST the LORD. [2] The other is in the Text it ſelfe, in theſe words: *Torcular calcavi ſolus, I have trod the wine-preſſe alone*. Words, ſo proper to CHRIST, ſo every where aſcribed to Him, and to Him only, as you ſhall not read them any where applied to any other: no, not by the *Iewes* themſelves. So as, if there were no more but theſe two, they ſhew it plainely enough, it is, it can be none but CHRIST. Chap. 62.11.

And CHRIST, when? Even this day, of all dayes. His *comming* here *from Edom*, will fall out to be *His riſing from the dead*. His returne from *Bozra* nothing but His vanquiſhing of *Hell*. We may uſe His words in applying it, *Thou haſt not left my ſoule in hell, but brought me backe from the deep of the earth againe*.) Nothing but the act of His *riſing againe*. So that, this very morning was this Scripture *fulfilled in our eares*. Pſal.16.10. 71.20.

The whole text entire is a dialogue between two, [1] the *Prophet*; and [2] CHRIST. There are in it two *Queſtions*; and to the two queſtions two *Anſwers*. [1] The *Prophets* firſt queſtion is touching the *Partie* Himſelfe, who He is; in theſe words, *Who is this?* To which, the Partie Himſelfe anſwers, in the ſame verſe, theſe words, *that am I, one that, &c.* I.

The Prophets ſecond queſtion is about his colours, why He was all in *red* (in the ſecond verſe:) *Wherefore then is thy apparell*, &c. The anſwer to that is (in the third verſe) in theſe: *I have troden &c.* For *I will tread them downe*. II.

Of CHRIST: Of His *riſing* or *comming back*: of His *colours*: of the *wine-preſſe*, that gave Him this tincture, or rather of the two wine-preſſes: [1] the *Wine-preſſe* of *Redemption*, firſt; [2] and then, of the other *Wine-preſſe* of *Vengeance*.

THE *Prophets* uſe to ſpeake of things to come, as if they ſaw them preſent before their eyes. That makes their Prophecies be called *Viſions*. In his viſion here, the Prophet being taken up in ſpirit, ſees one *comming*. Comming, whence? From the Land or Countrey of *Idumæa* or *Edom*. From what place there? From *Bozra* the chiefe Citie in the Land, the place of greateſt ſtrength. *Who will lead me into the ſtrong Citie?* That is *Bozra*: *Who will bring me into Edom?* He that can doe the firſt, can doe the latter. Win *Bozra*, and *Edom* is won. I

The firſt *Queſtion* touching the Partie: *Who it is.* Pſal.60.9.

There was a *crie* in the end of the Chapter before: Behold, *here comes your* SAVIOUR. He looked; and ſaw one *comming*. Two things he deſcries in this Party. [1] One, His habit, that he was *formoſus in ſtolâ, very richly arrayed*. [2] The other, His gate: that He *came ſtoutly marching*, or pacing the ground very ſtrongly. Two good familiar notes, to deſcrie a ſtranger by. His *Apparell*, whether rich or meane:

which the world, moſt commonly takes notice of men, by. His *Gate*: for, weake men have but a feeble gate. Valiant ſtrong men tread upon the ground ſo, as, by it, you may diſcerne their ſtrength.

Now, this Partie He came ſo *goodly* in His *apparell*, ſo ſtately in His march, as if, by all likelihood, He had made ſome conqueſt in *Edom* (the place He came from;) had had a victory in *Bozra* (the Citie where He had beene.) And the truth is, ſo He had. He ſaith it in the third verſe, *He had trodden downe his enemies*, had trampled upon them made the blood even ſtart out of them; which blood of theirs had all to ſtained His garments. This was no evill newes, for *Eſayes* countriemen, the people of *God*; *Edom* was the worſt enemie they had.

With *joy* then: but, not without *admiration*, ſuch a Party ſees the Prophet come toward him. Sees Him; but knowes Him not: thinkes Him worthy the knowing: ſo thinking, and not knowing, is deſirous to be inſtructed, concerning Him. Out of this deſire, askes, *quis eſt?* Not, of himſelfe, (he durſt not be ſo bold) Who are you? but of ſome ſtander by, Whom have we here? Can you tell, who *this might be?* The firſt queſtion.

What is meant 1 By *Edom*. Mat. 2. 14.

But before we come to the queſtion, a word or two of the place where He had beene, and whence He came: *Edom*, and *Bozra* what is meant by them? For, if this Partie be CHRIST; CHRIST was in *Ægypt* a *Child*: but never in *Edom*, that wee reade; never at *Bozra* in all His life. So as here, we are to leave the letter. Some other it might be the letter might meane: we will not much ſtand to looke after Him. For how ever poſſibly ſome ſuch there was, yet it will plainly appeare by the ſequele, *that the Teſtimonie of* JESUS, as it is of each other, ſo it *is the ſpirit of this propheſie*. Apoc. 9. 10.

Go we then to the kernell, and let the husk lie: let go the dead letter, and take we to us the ſpirituall meaning that hath ſome life in it. For, what care we for the literall *Edom* or *Bozra*, what became of them: what are they to us? Let us compare ſpirituall things with ſpirituall things: that is it muſt do us good.

I will give you a key to this, and ſuch like Scriptures. Familiar it is the Prophets (nothing more, than) to ſpeake to their People, in their owne language; than to expreſſe their ghoſtly enemies, the both mortall and immortall enemies of their ſoules, under the titles and termes of thoſe Nations and Cities, as were the knowne ſworne enemies of the Common-wealth of *Iſrael*. As, of *Egypt* where they were *in bondage*: as of *Babylon*, where, in *captivitie*: elſe-where as of *Edom* here, who maliced them more than both thoſe. If the Angell tell us right, *Rev.* XI. there is a *Spirituall Sodome and Egypt, where our* LORD *was crucified*: and, if they, why not a *ſpirituall Edom* too, whence our LORD roſe againe? Put all three together, *Egypt*, *Babel*, *Edom*: all their enmities, all are nothing to the hatred, that *Hell* beares us. But yet, if you ask, of the three which was the worſt? That, was *Edom*. To ſhew, the Prophet, here, made good choice of his place: *Edom* upon earth, comes neareſt to the kingdome of darkneſſe in *Hell*, of all the reſt. And that, in theſe reſpects: Apoc. 11. 8.

1 Firſt, they were the wickedeſt people under the Sunne. If there were any devils upon earth, it was they: if the Divell, of any countrey, he would chooſe to bee an *Edomite*. No place on earth, that reſembled hell neerer: next to hell on earth, was *Edom*, for all that nought was. *Malachi* cals *Edom*, *the border of all wickedneſſe*; *a people with whom God was angry for ever*. In which very points, no enemies ſo fitly expreſſe the enemies of our ſoule, againſt whom the anger of GOD is eternall, and the *ſmoke* of whoſe torments *ſhall aſcend for ever*. Hell, for all that nought is. That, if the *power of darkneſſe*, and hell it ſelfe, if they be to be expreſſed by any place on earth, they cannot be better expreſſed than in theſe, *Edom* and *Bozra*. Malach. 1. 4. Apoc. 14. 11.

2 I will give you another. The *Edomites* were the poſteritie of *Eſau*: *the ſame is Edom*. So, they were the neereſt of kinne to the *Iewes*, of all Nations; ſo, ſhould have beene their beſt friends. The *Iewes* and they came of two brethren: *Edom* was the elder: that was the griefe; that the people of *Iſrael* comming of *Iacob* Gen. 36. 1.

the

the younger brother had inlarged their border; got them a better ſeat and countrey by farre, than they (the *Edomites*) had. Hence grew envie: and an enemie out of envie, is ever the worſt. So were they: the moſt cankred enemies that *Iſrael* had. The caſe is ſo betweene us and the evill ſpirits. *Angels* they were (we know) and ſo; in a ſort, elder brethren to us. Of the two *intellectuall natures*, they the firſt created. Our caſe (now) CHRIST be thanked, is much better than theirs which is that enraged them againſt us, as much and more, than ever any *Edomite* againſt *Iſrael*. *Hell*, for rancour and envie.

Yet one more: they were ready to do *Gods* people all the miſchiefe, they were able; and, when they were not able of themſelvs, they ſhewed their good wils, though; ſet on others. And when they had won *Ieruſalem, cryed down with it, downe with it, even to the ground*: lo leſſe would ſerve. And when it was on the ground, inſulted and rejoyced above meaſure: *Remember the children of Edom*, this is right the divels property *quarto modo*, He that hath but the heart of a man, will even rue, to ſee his enemie lying in extreme miſery. None but very *divels*, or *divels incarnate* will doe ſo: corrupt their compaſſion, caſt off all pitie; rejoyce, inſult, take delight at ones deſtruction. Hell for their ὑπερηφανία, inſulting over men in miſery. 3 Pſal. 137. 7.

But will ye goe even to the letter? None did ever ſo much miſchiefe to *David*; as did *Doeg*: he was an *Edomite*. Nor none ſo much to the Son of *David*, CHRIST; none bore more malice to Him, firſt and laſt; than did *Herod*; and He was an *Edomite*. So, which way ſoever we take it, next the kingdome of darkneſſe was *Edom* upon earth. And *Chriſt* comming from thence, may well be ſaid to come from *Edom*. 4 1 Sam. 22. 9.

2. By *Bozra*.

But, what ſay you to *Bozra*? This: that if the countrey of *Edom*, do well ſet before us the whole kingdome of darkneſſe, *or region of death*; *Bozra* may well ſtand for hell it ſelfe. *Bozra*, was the ſtrongeſt hold of that kingdome *Hell*, is ſo of this. The whole countrie of *Idumea* was called and known by the name of *Vz*, that is of *ſtrength*; And, what of ſuch ſtrength, as death? all the ſons of men ſtoope to him. *Bozra* was called the *ſtrong Citie*: *Hell* is as ſtrong as it every way. They write it was invironed with huge high rocks on all ſides: one only cleft to come to it, by. And, when you were in, there muſt you periſh: no getting out againe. For all the world like to hell, as *Abraham* deſcribes it to him that was in it, *They that would goe from this place to you cannot poſſibly; neither can they come from thence to us*; the *gulfe* is ſo great, no getting out. No *habeas corpus*, from *death*; No *habeas animam* out of *hell*; you muſt let *that alone for ever*. Pſal. 60. 9. Luk. 16. 26. Pſal. 49. 8.

Now then, have we the Prophets true *Edome*; his very *Bozra*, indeed. By this, we underſtand what they meane. *Edom*, the *kingdome of darkneſſe and death*: *Bozra*, the ſeat of the Prince of darkneſſe (that is) Hell it ſelfe. From both which CHRIST, this day, returned. *His ſoule was not left in hell*: *His fleſh ſaw not* (but *roſe from*) *corruption*. Pſal. 16. 10.

For, over *Edom*, *ſtrong* it was, yet *David caſt his ſhooe over it*, (that is, after the *Hebrew* phraſe) *ſet his foot upon it*, and trod it downe. And *Bozra*, as impregnable a Hold as it was holden, yet *David* won it; was *led into the ſtrong City*: led into it, and came thence againe. So did the Son of *David*, this day from His *Edom*, death, how ſtrong ſoever, yet *ſwallowed up in victorie*, this day. And, from *Hell* His *Bozra*: how hard ſoever it held (as he that was in it, found there was no getting thence;) CHRIST is got forth, we ſee. How many ſoules ſoever there were left, His was not left there Pſal. 108. 9. 1 Cor. 15. 54.

And, when did He this? when, *ſolutus doloribus inferni*, *He looſed the paines of hell*; *trod upon the Serpents head*, and all to bruiſed it; tooke from *death his ſting*; *from hell his victorie* (that is) his ſtandard, alluding to the Romane ſtandard that had in it the image of the goddeſſe *Victorie*. Seazed upon the *Chirographum contra nos*, the *Ragman roll*, *that made ſo much againſt us*; *took it, rent it*, and ſo *rent, nailed it to His Croſſe*; made *His banner of it* (of the *Law* cancelled) hanging at it banner-wiſe. And having thus *ſpoiled Principalities and Powers*, *He made an open ſhew of them, triumphed over them* Act. 2. 24. 1 Cor. 15. 55. Col. 2. 14.

in

Coloſſ. 2. 15. *in ſemetipſo*, in His own perſon: (All three are in *Col.* 2.) and triumphantly came thence with the keyes of *Edom* and *Bozra* both, of hell and of death, both at His girdle, as He ſhewes Himſelfe. *Apoc.* 1. And when was this? if ever, on this very day. On which, having made a full and perfect conqueſt of *death*, and *of him that hath the power of death, that is, the Divell* (*Heb.* 2.) He roſe and returned thence, this morning, as a mighty Conquerour, ſaying as *Debora* did in her ſong: *O my ſoule, thou haſt troden downe ſtrength, thou haſt marched valiantly.*

Heb. 2. 14. Jud. 5. 21.

And *comming back* thus, from the debellation of the ſpirituall *Edom*, and the breaking up of the true *Bozra* indeed, it is wondred, *Who* it ſhould be. Note this: that no body knew CHRIST at His riſing; neither *Mary Magdalen*, nor they that went to *Emmaus*. No more doth the Prophet here.

Joh. 20. 14. Luk. 24. 16.

1 Now, there was reaſon to ask this queſtion, for none would ever think it to be CHRIST. There is great oddes; it cannot be He. 1. Not He: He was put to *death*, and put into His *grave*, and a *great ſtone* upon Him, not three dayes ſince. This Partie is alive and alives like. His *Ghoſt it cannot be*: He *glides* not (as Ghoſts, they ſay, doe) but *paces the ground very ſtrongly*.

2 Not He: He had His *apparell ſhared among the ſouldiers*; was left all naked. This Partie hath gotten Him on *glorious apparell*, rich *ſcarlet*.

3 Not He: for, if He come, He muſt come in white, in the *linnen*, He was lapped in, and laid in His grave. This Partie comes in quite another colour, all in *red*. So the colours ſuit not.

4 To be ſhort, not He: for He was put to a foile, to a foule foile, as ever was any: *they did to Him even what they liſted*; ſcorned, inſulted upon Him. It was then *the houre and power of darkneſſe*. This Partie, whatſoever He is, hath gotten the upper hand, won the field; *marches ſtately, Conquerour*-like. His, the day ſure.

Luk. 22. 53.

The firſt *anſwer*. That Partie is *Chriſt*.

Well; yet CHRIST it is. His anſwer gives Him for no other. To His anſwer then, The partie (it ſeemes) over-heard the *Prophets* asking, and is pleaſed to give an anſwer to it Himſelfe: we are much bound to Him for it. No man can tell, ſo well as He Himſelfe, who He is. Some other might miſtake Him, and miſ-enform us of Him: Now, we are ſure we are right. No *error perſonæ*.

His name indeed, He tels not, but deſcribes Himſelfe by two ſuch notes, as can agree to none properly but to CHRIST. Of none can theſe two be ſo affirmed, as of Him they may. That, by theſe two, we know, this is CHRIST, as plainly, as if His name had beene ſpelled to us. 1. *Speaking righteouſneſſe*, and righteouſneſſe referred to ſpeech, ſignifieth *truth* ever. *No guile to be found in His mouth*: and, *omnis homo* is, you know what. 2. *Mightie to ſave*. and, *Vana ſalus hominis, vaine is the helpe of man. Who ever ſpake ſo right* as He ſpake? Or who ever was ſo *mightie to ſave* as He? And this is His anſwer to *quis eſt iſte*.

1 Pet. 2. 22. Iſal. 115. 11. 60. 15.

That am I. One *that ſpake righteouſneſſe*, and am *mighty to ſave*. *Righteous* in *ſpeaking*; *mighty in ſaving*, whoſe word is *truth*: whoſe worke is *ſalvation*. Juſt and true of my word and promiſe; Powerfull and mightie in performance of both. The beſt deſcription (ſay I) that can be of any man: by his *word* and *deed* both.

1 His *Natures*. Ioh. 1. 1. Matth. 1. 21.

And ſee how well they fit. *Speaking* is moſt proper; that, referres to Him, as the *Word*: (*in the beginning was the Word:*) to His Divine nature. *Saving*, that refers to His very name JESUS, given Him *by the Angell*, as *man*, for that *He ſhould ſave His people from their ſins:* from which none have ever power to ſave, but He. There have you His two *Natures*.

2 His *Office*. Malach. 2. 7. Dan 9. 25.

Speaking referres to His *Office* of *Prieſt*: the *Prieſts lips to preſerve knowledge*; the *Law of righteouſneſſe to be required at His mouth*. *Saving* (and that, *mightily*) pertaines to Him as a *King*; is the office (as *Daniel* cals Him) of *Meſſias the Captaine*. *Righteouſneſſe* He *ſpake* by His *preaching*. *Saving*, that belongs firſt to His miraculous ſuffering: It being farre a greater miracle for the Deitie to ſuffer any the leaſt injury, than to create a new world, yea many. But, ſecondly (which is proper to the

Text

Text and time) in His mighty ſubduing and treading down *hell* and *death*, and all the power of *Satan*. *Prophetiza nobis* (they ſaid, at His Paſſion) *ſpeak who hit you*, there: and *Ave Rex*, they ſaid too: Both in *ſcorne*; but moſt true, both. Luk. 22. 64. Matth. 27. 28.

You may refer theſe two, if you pleaſe; to His two maine benefits redounding to us from theſe two. Two things there are that undoe us: *Errour* and *ſin*. From His *Speaking*, we receive *knowledge* of His *truth* againſt *errour*. From His *Saving*, we receive the power of *grace*, againſt *ſin*, and ſo, are *ſaved* from ſins ſequele, *Edom* and *Bozra*, both. This is His deſcription; and this is enough. A full deſcription of His perſon, in His *Natures*, *Offices*, *Benefits*; in *word* and in *deed*. He it is, and can be none but He. To reflect a little on theſe two. 3 The *Benefits*.

You will obſerve, that His *Speaking* is ſet down ſimply, but in His *ſaving*, He is ſaid to be *mighty*, or (as the word is) *multus ad ſervandum*. So, mark where the *multus* is. He is not *multus ad loquendum*, one that *ſaith much*; and *paucus ad ſervandum*, and then *does little*, as the manner of the world is. *Multus* is not there, at His ſpeech. It is put to *ſervandum*; There, He is *much*, and His *Might much*, *Much of might to ſave*. 1 *Mighty* not in *ſpeaking*.

That His *might* is not put, in *treading down* or deſtroying. No, but *multus ad ignoſcendum*, in the *fifty five Chapter* before: and *multus ad ſervandum*, here. *Mighty* to ſhew mercy, and to *ſave*. Yet, *mighty* He is too, to deſtroy and *tread downe*: Elſe had He not atchieved this victory in the Text. *Mighty to ſave*, implieth ever *mighty to ſubdue*; to *ſubdue*, them, whom He ſaves us from. Yet, of the twaine, He chooſeth rather the terme of *ſaving* (though both be true) becauſe *ſaving* is with Him *primæ intentionis*: So of the twaine, in that, He would have His *might* appeare rather. *Mighty to deſtroy*, He will not have mentioned or come in his ſtyle: but *mighty to ſave*, that is his title; that, the quality, he takes delight in: delights to deſcribe himſelfe, and to be deſcribed by. 2 But, in *ſaving*. Eſay 55. 7.

You will yet marke alſo, as the coupling of theſe two in the deſcription of CHRIST (for, not either of theſe, alone will ſerve; but betweene them both, they make it up) ſo, that they goe together, theſe two, ever. He *ſaves* not any, but thoſe he *teaches*. And note, the order of them too. For, that that ſtands firſt, he doth firſt; firſt *teaches*. *Mighty to ſave* he is; but whom to ſave? whom he *ſpeakes righteouſneſſe* to, and they heare him, and *returne not againe to their former folly*. There is no phanſying to our ſelves, we can diſpenſe with one of theſe; never care, whether we deale with the former, or no; whether we heare him *ſpeake* at all: but take hold of the latter, and be *ſaved* with a good will. No: you cannot; but if you heare him *ſpeake* firſt. He ſaith ſo, and ſets them ſo himſelfe. 3 Yet he *teacheth* too: and that *firſt*.

And put this to it, and I have done this point. That, ſuch as is himſelfe, ſuch, if we heare him, will he make us to be. And the more true and ſoothfaſt any of us is of his *word*, the more given to do good and ſave, the liker to him, and the liker to have our parts in his riſing. We know, *quis eſt iſte* now. This for the firſt part. We to be like Him in both.

Now, the *Prophet* hearing him anſwer ſo gently, takes to him a little courage, to aske him one queſtion more, about his *colours*: He was a little troubled with them. If you be ſo *mighty to ſave*, as you ſay, how comes it then, what ailes y our *garments* to be ſo *red*? and adds, what kinde of red; and he cannot tell, what to liken them better to, than as if he had newly come out of ſome *wine-preſſe*; had beene treading grapes, and preſſing out wine, there. He cals it *wine*: but the truth is, it was no wine: It was very *blood*. New wine, in ſhew; blood indeed; that upon His garments. So much appeareth in the next *verſe* following. Where He ſaith Himſelfe plainly, that *Blood it was, that was ſprinkled upon His cloaths, and had ſtained them all over*. We know well, our reaſon leads us, there could be no vintage, at this time of the yeare, the ſeaſon ſerves not: *Blood* it was. II The ſecond *queſtion*. *why His apparell is red:*

But,

The *Anſwer.*

But becauſe the *Prophet* made mention of a *wine-preſſe*, had hit on that *Simile*; taking occaſion, upon the naming it, He ſhapes Him an anſwer according: That (indeed) He had beene in a *wine-preſſe*. And, ſo He had. The truth is, He had beene in one: Nay, in *two* then. In one He had beene, before this here. A double *wine-preſſe* (we loſe nothing by this) we find; CHRIST was in both. Wee cannot well take notice of the one, but we muſt needs touch upon the other. But, thus they are diſtinguiſhed. In that former, it was *in torculari calcatus ſum ſolus*: in this latter, it is *Torcular calcavi ſolus*. In the former, He was Himſelfe trodden and preſſed: He was the grapes and cluſters Himſelfe. In this latter here, He that was troden on before, gets up againe, and doth here tread upon, and here tread downe, *calcare* and *conculcare* (both words are in the verſe) upon ſome others (as it might be the *Edomites*,) The *Preſſe* He was trodden in, was His *Croſſe* and paſſion. This, which He came out of, this day, was in His deſcent and reſurrection: Both, proper to this Feaſt; One to *Good-friday*, the other, to *Eaſter-day*.

The firſt *wine-preſſe*.
Chriſts calcatus ſum.
Iohn 15.5.

To purſue this of the *wine-preſſe* a little. The *preſſe*, the *treading* in it, is to make wine: *Calcatus ſum* is properly of *grapes*, the fruit of the vine. CHRIST is the true *vine*, He ſaith it Himſelfe. To make wine of Him, He, and the cluſters, He bare, muſt be preſſed. So He was. Three ſhrewd ſtreines they gave Him. One in *Gethſemane*, that made Him *ſweat blood*: The *wine*, or *blood* (all is one) came forth at all parts of Him. Another, in the Judgement hall, *Gabbatha*; which made the blood runne forth at his head, with the *thornes*; out of his whole body, with the *Scourges*; out of his hands and feet, with the *nailes*. The laſt ſtreine, at *Golgotha*: where, He was ſo preſſed, that they preſſed the very ſoule out of his body, and out ran *blood* and *water* both. *Hæc ſunt Eccleſiæ gemina ſacramenta* (ſaith S. *Auguſtine*) out came both Sacraments, the *twine Sacraments of the Church*.

Mat. 26.36.
Ioh. 19.13.
17.

Out of theſe preſſures ran the blood of the grapes of the *true vine*; the fruit wherof (as it is ſaid *Iudge 9.*) *cheereth both* GOD *and man*. GOD, as a *libamen*, or *drink-offering* to Him. *Man as the cup of ſalvation* to them. But to make this wine, his cluſters were to be cut; cut, and caſt in; caſt in, and trodden on; trodden and preſſed out: all theſe, before he came to be wine in the cup. As likewiſe, when he cals Himſelfe, *granum frumenti* the *wheat corne*, theſe foure, 1 the *ſicle*, the 2 *flaile*, the 3 *milſtone*, 4 the *oven*, He paſſed thorow: All went over him, before He was made bread: The *Shew-bread* to GOD; to us, the *Bread of life*.

Iudg 9.13.
Iohn 12.24.

But, to returne to the *wine-preſſe*, to tell you the occaſion or reaſon, why thus it behoved to be. It was not idly done; What need then was there of it, this firſt preſſing? we find (1 *Cor.* 10.) *Calix Dæmoniorum*: The *Divell* hath *a cup*. *Adam* muſt needs be ſipping of it: *Eritis ſicut Dii*, went downe ſweetly, but poiſoned him: turned his nature quite. For *Adam* was by GOD, planted *a naturall vine*, *a true root*; but thereby, by that cup degenerated into a *wilde* ſtrange *vine*, which, inſtead of good grapes, brought forth *labruſcas*, *wild grapes*, *grapes of gall*: *bitter cluſters*, *Moſes* cals them: *Coloquintida*, the *Prophet*, *Mors in ollâ*, and *mors in calice*: by which is meant, the deadly fruit of our deadly ſinnes.

1 Cor. 10.21.
Gen. 3.5.
Eſay. 5.24.
Deut. 32.32.
2 Reg. 4.40.

But, (as it is in the *fifth Chapter* of this *Prophecy*) where GOD planted this vine firſt, He made a *wine-preſſe* in it: So, the *grapes* that came of this ſtrange vine were cut and caſt into the *preſſe*; thereof came a deadly wine; of which (ſaith the *Pſalmiſt*) *In the hand of the* LORD *there is a cup, the wine is red, it is full mixt, and He powres out of it; and the ſinners of the earth are to drinke it, dreggs and all.* Thoſe ſinners were our fathers, and we. It came to *Bibite ex hoc omnes*: They and we, were to drinke of it, all one after another round. Good reaſon, to drink as we had brewed; to drink the fruit of our own inventions, our owne words and works, we had brought forth.

Pſal. 75.8.
Iſai. 26.27.

About, the cup went: all ſtreined at it. At laſt, to CHRIST it came: He was none

none of the *ſinners*, but was *found among them*. By His good will, He would have had it paſſe, *Tranſeat à me calix iſte*; you know who that was. Yet, rather than we, than any of us ſhould take it (it would be our bane, He knew) He tooke it; off it went, *dregs* and all. Alas, the *myrrhe* they gave Him at the beginning, the *vinegar* at the ending of His Paſſion, were but poore reſemblances of this cup, ſuch as they were. That, another manner draught. We ſee it caſt Him into ſo unnaturall a ſweat of *blood* all over; as, if He had beene wrung and cruſhed in a *wine-preſſe*, it could not have beene more. This (loe) was the firſt *wine-preſſe*, and CHRIST in it, three dayes agoe; and, what with the *ſcourges*, *nailes*, and *ſpeares*, beſides, ſo preſſed, as forth it ran (*blood* or *wine*, call it what you will,) in ſuch, ſo great quantitie, as never ran it more plenteouſly out of any wine-preſſe of them all. Here is CHRISTUS *in torculari*, CHRISTS *calcatus ſum*. Eſay. 53. 12. Mat. 20. 39.

Of which wine ſo preſſed then out of Him, came our *Cup*, the *Cup* of this day, the *cup of the New Teſtament in His blood*, repreſented by the blood of the grape. Wherein long before, old *Iacob* foretold, *Shilo*, ſhould *waſh his robe*; as, full well He might have done, there came enough to have waſhed it over and over againe. So, you ſee now, how the caſe ſtands. That former, our cup due to us, and no way to Him, He drank for us, that it might paſſe from us, and we not drink it. Ours did He drinke, that we might drinke of His. He, the *cup of wrath*, that we, *the cup of bleſſing*: ſet firſt, before GOD as a *Libamen*, at the ſight or ſent whereof He ſmelleth a ſavour of *reſt*, and is appeaſed. After, reached to us, as a ſoveraigne *reſtorative* to recover us of the Divels poiſon (for, we alſo have beene ſipping at *calix dæmoniorum* more or leſſe, woe to us for it; and no way but this to cure us of it.) Lnk. 22. 20. Gen. 49. 11. Eſay 51. 22. 1 Cor. 10. 16.

By this time you ſee the need of the firſt preſſe, and of His being in it. Into which, He was content to be thrown and there trodden on; all, to ſatisfie His Father, out of His Juſtice, requiring the drinking up of that cup, by us, or by ſome for us: and it came to His lot. And never was there *Lambe* ſo meeke before the ſhearer, nor *Worme* ſo eaſie to be trodden on; never *cluſter* lay ſo quiet and ſtill to be bruiſed, as did CHRIST in the Preſſe of His Paſſion. Ever He be bleſſed for it.

Now come we to the other of this day in the Text. This is not that we have touched, but another. Wherein the ſtyle is altered: no more *calcatus ſum*, but *calcavi* and *conculcavi* too. Up (it ſeemes) He gat; and downe went they, and upon them He trod. His enemies of *Edom* lay like ſo many *cluſters* under His feet; and He *caſt His ſhooe over them*, ſet His foot on them, and paſhed them to peeces. The ſecond *wine-preſſe*. CHRISTS 1 *Calcavi*. Pſal. 108. 9.

If it had meant His *Paſſion*, it had beene His owne blood: but, this was none of His now; but the blood of His enemies. For, when the *yeare of Redemption* was paſt, then came the *Day of Vengeance*: then, came the time for that, and not before.

For, after the *conſummatum eſt* of His owne preſſure, (*ſic oportuit impleri omnem juſtitiam*) and that all the *righteouſneſſe He ſpake* had beene fulfilled: *then riſe up, riſe thou arme of the* LORD (ſaith the Prophet) *and ſhew thy ſelfe mighty to ſave*: He tooke Him to His ſecond attribute, to be avenged of thoſe that had been the ruine of us all, the ruine everlaſting, but for Him. To *Edom*, the kingdome of *death*, He went, whither we were to be led captives: yea, even to *Bozra*, to *Hell* it ſelfe, and there *brake the gates of braſſe*, and *made the iron-bars fly in ſunder*. He that was *weake to ſuffer*, became *mighty to ſave*. Of *calcatus*, He became *Calcator*. He that was throwne Himſelfe, threw them now another while, into the *Preſſe*, *trod them downe*, *trampled* upon them, as upon grapes in a fat, till He made the *blood* ſpring out of them, and all to *ſprinkle His garments*, as if He had come forth of a *wine-preſſe* indeed. And we, before, mercifully, rather than *mightily*, by His Paſſion; now *mightily* alſo ſaved, by His glorious Reſurrection. Mat. 3. 15. Eſay 51. 9. Eſay 45. 2.

Thus have you two ſeverall *vines*, the *naturall* and the *ſtrange vine*: the *ſweet* and the *wilde*: two *Preſſes*, that in *Iury*, that in *Edom*: two *Cups*, the *curſed Cup*, and the *Cup of bleſſing*: Of *Wine* or *blood*. His owne, His enemies blood: One *ſanguis agni*, the blood of the *Lamb ſlaine*: the other *ſanguis Draconis*, the blood of the Dragon, the *red Dragon* (*Apoc.* 12.) trod upon. One of His *Paſſion*, three dayes ſince: the

other of his *victorie*, as to day. Betweene His buriall and His rising, some doing there had been, somwhat had beene done; somewhere He had beene; in some new *wine-presse*, in *Bozra*, that had given a new tincture of *red* to His rayment all over.

Both these shall you finde together set downe in one and the same *Chapter*, in two verses standing close one to the other, *Apoc.* V. 1 CHRIST represented first, as a Lambe, a *Lambe slaine*, died in His owne blood: this is the first *Presse*. 2 And immediately, (in the very next verse) straight represented again in a new shape, as a *Lion*, all be-bloodie with the blood of His prey: *A Lion of the Tribe of Iuda*; which comes home to this here. For *Iuda* (it is said) he should *wash His robe in the blood of the grape*. And so much for *Torcular Calcavi*.

Apoc. 5. 6.

5 5.

Gen. 49. 9. 11.

2 *Solus*, alone. We must not leave our *solus* in any wise: that both these He did alone; so *alone*, as not any man in the world with Him in either.

Not in the first; there, *pressed* He was alone. All *forsooke Him*: His Disciples first; alone for them. Yet, then, He was not alone; His *Father* was still with Him: but after, *Father* and all: as appeares by His crie, *Why hast thou forsaken me?* Then, was He all alone indeed.

Mat. 26. 56. 27. 46.

Not in the second neither. The very next verse, He complaines, how that *He looked about him round, and could not see any, would once offer to helpe Him*. Out of *Bozra* He got *alone*; from death He rose, conquered, triumphed *in semetipso*, Himselfe *alone*. The *Angell* indeed *rolled away the stone*: but, He was *risen* first, and the *stone rolled* away after.

Verse. 5.

Accordingly, we to reckon of Him: that since in both these *Presses* He was for us; He, and *none but He*: that His, and none but His be the glory of both. That seeing neither we for our selves, nor any for us, could bring this to passe, but He and Hee onely; Hee and Hee only might have the whole honour of both; have no partner in that which is only His due, and no creatures else at all, either in Heaven or Earth.

And, is CHRIST come *from Bozra*? then, be sure of this, that He returning thus in triumph (as it is in the LXVIII. *Psalme*, the *Psalme* of the *Resurrection*) Hee will not leave us behind, for whom He did all this, but *His owne will He bring againe, as He did from Basan*: as from *Basan*, so from *Bozra*: as *from the deepe pit of the Sea*, so from the deepe pit of *Hell*. He that *raised Iesus*, shall by *Iesus raise us up also from the Adama of Edom*, the red mould of the earth, the power of the grave: and from the *Bozra* of Hell too, the gulfe whence there is no escaping out. Will make us in Him (saith the *Apostle*) *more than conquerours, and tread downe Satan under our feet*.

Psal. 68. 22.

2 Cor. 1. 14.

Rom. 8. 37.

CHRISTS garments, why *red*.

You see, how CHRISTS garments came to be *red*. Of the *wine-presse* that made them so, we have spoken; but not of the colour it selfe. A word of that too. It was His colour at His *Passion*. They put Him in *purple*: then it was His weed in derision: and so was it in earnest. Both *red* it was it selfe, and so, He made it more with the dye of His owne blood. And the same colour he is now in againe, at his *Rising*. Not with his owne, now; but, with the blood of the wounded *Edomites*; whome treading under his feet, their blood bestained him and his apparell. So, one and the same colour at both: Dying and Rising, in *red*; but, with difference, as much as is betweene His own, and his enemies blood.

The Spouse in the *Canticles*, asked of her *Beloveds* colours, saith of him; *My Beloved is white and red*; *white*, of his owne proper: So hee was, when hee shewed himselfe in kinde, *transfigured in the Mount*; His *apparell* then *so white, no Fuller in the earth could come neare it*. *White* of himselfe: how comes He *red* then? Not of Himselfe, that, but for us. That is our naturall colour, we are borne *polluted in our owne blood*. It is sinnes colour, that: for *shame* is the colour of sinne. Our *sinnes*, (saith *Esay*, *Chap.* 1.) *are as crimson, of as deep die as any purple*. This, the true tincture of our sinnes: the *Edomites* colour right: for *Edom* is *red*. The tincture (I say)

Cant. 5. 10.

Mat. 17. 2.

Mark. 9. 3.

Lam. 4. 14.

Esay 1. 18.

(I ſay) of our *ſinne originall*, died in the *wooll*; and then againe of our *ſinnes actuall*, died in the *cloth* too. *Twice died:* ſo was CHRIST twice. Once in His owne: againe in His enemies: right *dibaphus*, a perfect full colour, a true *purple*, of a double die, His too. So was it meet for *crimſen ſinners*, to have a *crimſen Saviour*: a Saviour of ſuch a colour it behoved us to have. Comming then to *ſave us*, off went His *white*; on went our *red*: laid by His owne righteouſneſſe to be cloathed with our ſinne. He to weare our colours; that we, His. He, in our *red*, that we, in His *white*. So we find (*Apoc.* 7.) our robes are not only waſhed cleane but dyed a *pure white* in the blood of the *Lambe*. Yea, He died and roſe againe both, in our colours; that we might die and riſe too, in His. We fall now againe upon the ſame point in the colours, we did before, in the cups. He to drink the *ſowre vinegar* of our *wilde grapes*, that we might drinke His *ſweet* in the *cup of bleſsing*. *O cup of bleſsing*, may we ſay of this cup! *O ſtolam formoſam*, of that colour! *Illi glorioſam, nobis fructuoſam*: glorious to Him, no leſſe fruitfull to us. He, in mount *Golgatha, like to us*; that we, in *Mount Tabor*, like to Him. This is the ſubſtance of our rejoycing in this colour. Apoc. 7. 14.

One more: how well this colour fits Him, in reſpect of His two titles, *Loquens juſtitiam*, and *Multus ad ſervandum! Loquens juſtitiam*, is to weare red: *Potens ad ſervandum* is ſo too. The firſt. To whom is this colour given? *Scarlet* is allowed the degree of *Doctors*. Why? for their *ſpeaking righteouſneſſe* to us, the *righteouſneſſe of* GOD, that which CHRIST *ſpake*. Nay, even they which ſpeake but the *righteouſneſſe of mans Law*, they are honoured with it too. But CHRIST *ſpake ſo as never man ſpake*, and ſo, *call ye none on earth Doctor, but one*: none in compariſon of Him. So, of all, He to weare it. This ye ſhall obſerve; in the *Revelation*, at the firſt appearing of the *Lamb*, there was a *Booke with ſeven ſeales*. No man would meddle with it: the *Lambe* tooke it, opened the *ſeales*, read it, read out of it a Lecture of *righteouſneſſe* to the whole world, the *righteouſneſſe* of GOD, that ſhall make us ſo before Him. Let Him be arrayed in *ſcarlet*, it is his due: his Doctors weed. From *Loquens juſtitiam*, as a Doctor. Iohn 7. 46. Rev. 5. 6.

This is no new thing. The Heathen King propounded it for a reward to any that could read the *hand-writing on the wall*. *Daniel* did it, and had it. *Sed ecce major Daniele hîc*. Thus was it in the Law. This colour was the ground of the Ephod; a principall ingredient into the *Prieſts* veſture. Why? For, his *lips were to preſerve knowledge*; all *to require the Law from his mouth*. And indeed, the very *lips* themſelves, that we *ſpeak righteouſneſſe* with, are of the ſame colour. In the *Canticles* it is ſaid, *His lips are like a ſcarlet thred*. And the fruit of the lips hath GOD created peace: *and the fruit of peace is ſowen in righteouſneſſe*: and, till that be ſowen and ſpoken, never any hope of true *peace*. Dan 5 7. Mat. 23. Can 4. 3.

Enough for *ſpeaking*. What ſay you to the other, *Potens ad ſervandum*, which (of the twaine) ſeemes the more proper to this time and place? I ſay, that way, it fits Him too, this colour. Men of warre, great Captaines, *mightie to ſave* us from the enemies, they take it to themſelves, and their colour it is, of right. A plaine Text for it, *Nah.* II. *Their valiant men* (or Captaines) *are in ſcarlet*. And I told you, CHRIST, by *Daniel*, is called *Captaine Meſsias*, and ſo well might. So, in His late conflict with *Edom*, He ſhewed himſelfe: fought for us, even to blood. Many a bloody wound it coſt him, but returned with the ſpoile of his enemies, ſtained with their blood: And, who ſo is able ſo to do, is worthy to weare it. So, in this reſpect alſo, ſo in both; his colours become him well. 2. From *potens ad ſervandum*, as a Captaine. Nahum. 2. 3. Dan. 9. 15.

Shall I put you in minde, that there is in theſe two, in either of them, a kind of *wine-preſſe*? In *mighty to ſave*, it is evident: *Troden* in one preſſe, *treading* in another. Not ſo evident in the *ſpeaking of righteouſneſſe*. Yet even in that alſo, there is a *preſſe* going. For, when we reade, what doe we but gather grapes here and there: and when we ſtudy what we have gathered, then are we even *in torculari*, and *preſſe* them we doe, and *preſſe out* of them that which daily you taſte of. I know, there is great odds in the liquors ſo preſſed, and *that a cluſter of Ephraim is worth a whole vintage of*

Abiezer: but, for that, every man as he may. Nay, it may be further ſaid, and that truly, that even this great title, [*Mighty to ſave*] comes under *loquens juſtitiam*. There is in the *word of righteouſneſſe a ſaving power*. *Take the word* (ſaith S. *Iames*) *graffe it in you, it is able to ſave your ſoules*: even that, wherein we of this calling, in a ſort, parcipate with CHRIST, while, by *attending to reading and doctrine, we ſave both our ſelves and them that heare us*; we *tread downe* ſin, and *ſave* ſinners from *ſeeking death in the errour of their life*.

Iud ca 8. 2.

Iames 1. 21. 1 Tim. 4 16.

But though there be in the *Word a ſaving* power; yet is not all ſaving power in that, nor in that only: there is a *preſſe* beſide. For, this *preſſe* is going continually among us; but, there is another that goes but at times. But, in that, it goes at ſuch times, as it fals in fit with the *wine-preſſe* here. Nay, fals in moſt fit of all the reſt. For, of it comes very *wine* indeed, the *blood* of the grapes of the *true vine*, which in the bleſſed *Sacrament* is reached to us; and with it, is given us that, for which it was given, even *remiſſion of ſins*. Not only repreſented therein, but even exhibited to us. Both which when we partake, then have we a full and perfect communion with CHRIST, this day: of His *ſpeaking righteouſneſſe* in the *Word* preached: of His *power to ſave* in the holy *Euchariſt* miniſtred. Both *preſſes* runne for us; and we to partake them both.

I may not end, till I tell you, there remaineth yet another, a third *wine-preſſe*: that you may take heed of it. I will but point you to it: it may ſerve as *ſowre herbs* to *eat our paſchal Lambe with*. The Sunne (they ſay) *danced* this morning at CHRISTS Reſurrection: the *earth trembled* then (I am ſure:) there was an *earthquake* at CHRISTS riſing. So, there is trembling to our joy: *Exultate in tremore*, as the *Pſalmiſt* wils us. The vintage of the earth, when the time of that is come, and when the grapes be ripe and ready for it, *One there is, that crieth to him with the ſharp ſickel in his hand* (*Apoc.* 14.) *to thruſt it in, cut off the cluſters, and caſt them into the great Wine-preſſe of the wrath of God*. A diſmall day, that: a pitifull ſlaughter, then. It is there ſaid, *the blood ſhall come up to the horſe-bridles by the ſpace of a thouſand ſix hundred furlongs*. Keep you out; take heed of comming in that *preſſe*.

Mat. 28. 2.

Pſal. 2. 11.

Apoc. 14. 18. 19. 20.

We have a kinde *Item* given us of this, here in the Text, in the laſt verſe. There be two acts of CHRIST: one, of being *trodden*, the other of *treading downe*. The firſt is, for His choſen: the other againſt His enemies. One is called, the *Yeare of Redemption*: The other, the *Day of vengeance*. The *Yeare of Redemption* is already come, and is now; we are in it: during which time, the two former *wine-preſſes* run, [1] of the *Word*: [2] *and Sacrament*. The *Day of vengeance* is not yet come: It is *but in his heart*; ſo the Text is: that is, but in His purpoſe, and intent yet. But certainly, come it will, that day; and with that day, comes the laſt *wine-preſſe* with the *blood* to the *bridles*: yer it come, and during our *yeare of redemption*, that yeares allowance, we are to endevour to keepe our ſelves out of it; for, that is the *day of vengeance*, of *ira ventura*, GODS wrath for ever. So as, all we have to ſtudy is, how we may be in at the firſt two, out at the laſt *preſſe*: and the due Chriſtian uſe of the firſt, will keepe us from the laſt.

Ver. 4.

While then it is with us the *yeare of Redemption*; and before that day come; while it is yet time of *ſpeaking righteouſneſſe*, that is, *to day if ye will heare his voyce*: while the *cup of bleſſing* is held out, if we will take it; lay hold on both. That ſo, we may be accounted worthy to eſcape in that day, from that day and the vengeance of it: and may feele the fulneſſe of his *ſaving power* in the *Word ingraffed*, which is *able to ſave our ſoules*; and in the *cup of ſalvation* which is joyned with it; and that to our endleſſe joy. The *yeare of Redemption* is laſt in the verſe: with that the Prophet ends. With that, let us end alſo: and, to that end, may all that hath beene ſpoken arrive and bring us.

Pſal. 95. 7.

A SER-

A SERMON PREPARED TO BE PREACHED ON *EASTER-DAY*,

Anno Dom. MDCXXIV.

HEBR. Chap. XIII.

Deus autem pacis, &c.

Ver. 20. *The God of peace, that brought againe from the dead, our Lord Jesus Christ, the great* Shepherd *of the Sheep, through the blood of the everlasting Testament.*

2. *Make you perfect in all good workes, to doe his will, working in you that which is pleasant in His sight, through Jesus Christ, to whom bee praise for ever and ever,* Amen.

These words [*who hath brought* CHRIST *againe from the dead*] make this a Text proper for this Day. For, as this day, was CHRIST *brought againe from thence.*

And these words [*the blood of the everlasting Testament*] make it as proper every way for a *Communion.* For, there, at a *Communion*, we are made to drink of that *blood.* Put these together: 1 The *bringing of* CHRIST *from the dead*, 2 and the *blood of the testament*, and they will serve well for a Text, at a *Communion* on *Easter-day.*

I will touch in a word, 1 the *Nature* of the Text, 2 the *Summe*, and 3 the *partition* of it.

1 The Nature of the Text.

For the *Nature:* It is a *Benediction.* The use, the Church doth make of it and such other like, is to pronounce them over the Congregation, by way of a blessing. For not only the power to pray, to preach, to make and to give the Sacrament; but the power also to blesse you, that are GODS people, is annexed, and is a branch of ours, of the *Priests* office. You may plainly read the power committed, the act

Num.6.23. injoyned,and the very form of words preſcribed all in the 6.of *Numbers*. There GOD
Chap.7.10. ſaith, *Thus ſhall you bleſſe the people*, (that is) do *it you ſhall* ; and, *thus you ſhall do it, in hæc verba*. Neither was the act *Leviticall*,or then firſt taken up : It was long before: *While Levi was yet in the loines of Abraham*, even then it was a part of *Melchiſedechs* Prieſt-hood, and (if the *bread* and *wine* were no more but a refreſhing) the only part, that we read of, to ſay *Benedictus* over *Abraham*, as great a *Patriarch* as he was. There is nothing elſe mentioned, to ſhew he was a *Prieſt*, but that.

This *bleſſing* they uſed firſt and laſt: but rather laſt. For (lightly) then,the people were altogether. They be not ſo, at firſt: but only a few, then. And here (you ſee) the *Apoſtle* makes it his *farewell*. With this he ſhuts up his *Epiſtle*; and with ſome other ſuch, all the reſt. And that, by CHRISTS example. The laſt thing that CHRIST
Luk.24.50. did in this world, was: *He lift up His hands, bleſſe His Diſciples*, and ſo went away to Heaven. And ſo you ſhall find it was the manner in the *Primitive Church*: at the end of the *Liturgie*, ever to diſmiſſe the aſſembly with a *bleſſing*. Which bleſſing, they were ſo conceited of, they would not offer to ſtirre (not a man of them) till bowing downe their heads they had the bleſſing pronounced over them. As if ſome great
Gen.32.26. matter had lyen in the miſſing of it: as if they had been of *Iacobs* mind, *Non dimittam te niſi benedixeris mihi:* they would neither let the *Prieſt* depart,nor depart themſelvs, till they had their *bleſſing* with them: Such a vertue they held in it. The bleſſing pronounced they had then leave to go with λάος ἄφεσις,in the *Greek*; *Miſſa eſt fidelibus*, in the *Latine* Church; and none went away before.

An evill cuſtome hath prevailed with our people: Away they goe without *bleſſing*, without leave, without care of either. Mark if they run not out, before any *bleſſing*; as if it were not worth the taking with them.

Verſ.17. I marvell, how they will be *inheritors of the bleſſing*,that ſeem to ſet ſo little by it.
Mat.25.34. If they meane to heare *Come ye bleſſed*, they ſhould (me thinks) love it better than by their running from it, they ſeeme to doe.

This would be amended. We are herein departed from the *Primitive Chriſtians*, with whom it was in more regard. Sure, there is more in the neglect of it, than we are aware of.

This bleſſing could not be delivered in better terms,than in thoſe, that came from the *Apoſtles* themſelves: which accordingly have been ſought up here and there in their writings: and, by the *Church*, ſorted to ſeverall dayes, which they ſeemed beſt to agree with. As this here,having *Eaſter-day* in it,was made an *Eaſter-day benediction*. For, the ſpeciall mention in it of CHRIST *brought againe from the dead*, doth in a manner appropriate it to this *Feaſt*, Utter it but thus: *The God of peace, who did now, as upon this day, bring againe Chriſt from the dead:* do but utter it thus, and it will appeare moſt plainly how well they ſuit, the *Time*, and the *Text*.

2 *The Summe.* For the *Summe*. It is no more in effect, but ſhortly this. That GOD *would ſo bleſſe them*, and us, as to make us fit for, and perfect *in all good workes*. A good wiſh, at any time. But, why at this time ſpecially,upon mention of CHRISTS *riſing* he ſhould wiſh it,is not ſeen at firſt. Yet there is ſome matter in it; that, at CHRISTS *riſing*, He doth not wiſh our *faith* increaſed,or our *hope* ſtrengthened, or anyother grace or vertue revived:but only,that *good works* might be *perfected in us*,and we in them. Surely,this ſorting them thus together, ſeems to imply, as if CHRISTS *Reſurrection* had ſome more peculiar intereſt in *good workes*: as (indeed) it hath. And, there hath ever beene,and ſtill are more of them done now, at this time, than at any other time of the yeare.

A generall reaſon may be given. That what time CHRIST doth for us ſome principall great work (as, at all the Feaſts, He doth ſome: and now at this time ſenſibly;) we to take occaſion by it, at that time, to doe ſomewhat more than ordinary, in memory and honour of it. More particularly, ſome ſuch, as may in ſome ſort ſuit with and reſemble the act of *Chriſt* then done. As it might be, when *Chriſt died, ſinne to die in us*: when CHRIST *roſe againe, good works* to riſe *together* with Him. CHRISTS *Paſſion*, to bee, *Sinnes paſſion*: CHRISTS *Reſurrection*, *good workes reſur-*

reſurrection. Good-friday is for *ſin*: *Eaſter for good works*: *Good-friday*, to bring *ſin* to *death*: *Eaſter*, to bring *good works* from the *dead*. And we, that were *dead* before to *good works*, by occaſion of this, to *revive* againe to the doing of them: And not (as the manner is with us) *ſin* to have an *Eaſter*, to *riſe*, and *live againe*; and *good works* to be *crucified*, lie *dead*, and have no *reſurrection*.

For the *Partition*. *Two verſes* there are, and two *Parts* accordingly. [1] The *Premiſſes*, and [2] the *Sequele*. The *Premiſſes* are GOD; and the *Sequele*, *good works*. The former verſe is nothing but GOD, with his ſtyle or *addition*: *The* GOD *of peace, who hath brought againe, &c.* The latter is all for *good works*, *Make you perfect, &c.* We may conſider them thus. Of the two, [1] One a thing *done for us*, in the former verſe. [2] The other a thing to be done by us, in the latter verſe. The *bringing back* CHRIST, the *benefit* done us by GOD: The applying *good works*, our *duty* to be done to Him for it. 3 *The Diviſion.*

The thing done is an act (that is) a *bringing back*. Which act is but one, but implieth another precedent neceſſarily. For, ἀναγαγὼν (which is a *bringing backe*) implieth ἀγαγὼν (which is a *bringing thither*.) I.

To this Act there is a concurrence of two *Agents*. [1] One, the Party, that *brought*: [2] The other, the party that *is brought*. The party that *brought* is GOD, under the name or title of *the God of peace*. The party, that *was brought*, is *Chriſt*; ſet forth here under the *Metaphor* of a *Shepheard, the great Shepheard of the ſheep*. 1 2

The GOD *of peace did bring againe this Shepheard*; from *whence?* and *how?* 3 From *whence? From the dead*. Then, among the *dead* He was, firſt. Firſt, brought thither: 4 *How* from thence? by what meanes? *By the bloud of a Teſtament everlaſting*. All which is nothing elſe, but the *Reſurrection of* CHRIST extended at large through all theſe points. 3 4

The thing to be done. That GOD would *ſo bleſſe them*, as to make them, [1] Firſt, *fit to doe*; [2] and then to do *good works*. [1] *Fit to do*, in the word καταρτίσαι. *To do*: Wherein we conſider two things: [1] the *doing*, to which *doing* there is a concurrence of two *Agents*, [1] εἰς τὸ ποιῆσαι ὑμᾶς, what we to doe: [2] And ποιῶν ἐν ὑμῖν, what he to doe. [2] And then the work it ſelfe expreſſed in two words, [1] θέλημα, and [2] εὐάρεστον: Θέλημα (that is) his *Will*: εὐάρεστον that which is *well pleaſing* in his ſight. Theſe two be holden for two degrees: and the latter of the twaine to have the more in it. II.

And laſt of all, the *Sequele*. Where is to be ſhewed, how theſe two hang together, and follow one upon the other. Firſt, the GOD *of peace*, and the *bringing* of CHRIST *from death*. Then how the bringing of *Chriſt* from *death* concernes our bringing forth *good works*. Which being ſhewed; what this Feaſt of *Eaſter* hath to do with *good works*, will fall in of it ſelfe. That with *Chriſt* now *riſing*, they alſo ſhould now *riſe*: They are thought as good as dead; that there may be a *Reſurrection* of them, at *Chriſts Reſurrection*. III.

I.
The *thing done* for us.
1 The Party, *by whom.*

THE *God of peace, &c.* Here is a long proceſſe. What needs all this ſetting out his ſtyle at length? Why goes he not to the point roundly? And, ſeeing *good workes doing* is his errand, why ſaith he not ſhortly, *God make you given to good works*; and no more adoe? but tels us a long tale of *Shepheards*, and *Teſtaments*, and I wote not what (one would think, to ſmall purpoſe?) But ſure, to purpoſe it is, The *Holy Ghoſt* uſeth no waſte words, nor ever ſpeaks but to the point (we may be ſure.)

His title, *The God of peace.*

Let us ſee, and begin with his firſt title, the *God of peace.* *Gods* titles be diverſe, as be his Acts: and his Acts are, as his properties be, they proceed from. And (lightly) the title is taken from the property which beſt fits the Act it produceth. As, when *God* proceedeth to puniſh, he is called the *righteous God*: when, to ſhew favour, *the God of mercy*: When to do ſome great worke, *the God of power.* Now then, this ſeemes not ſo proper; Should it not rather have beene, *the God of power which brought againe*, &c. To bring againe from death, ſeems rather an act of *power*, than of *peace.* One would think ſo. But being well lookt into, it will be found to belong rather to *peace.* No *power* of his will be ſet on working, will ever bring againe from death, unleſſe he be firſt pacified, and made the LORD *of peace.* Of his *power* there is no queſtion: Of his *peace*, there may be ſome. I ſhall tell you, why. For, all the Old Teſtament through, you ſhall obſerve, *Gods* great Title is the *Lord of Hoſts*; which, in the New, you ſhall never read: but, ever ſince he roſe from the *dead*, it is in ſtead of it, the *God of peace.* To the *Romanes*, *Philippians*, *Theſſalonians*, &c. and now here to the *Hebrewes*, and ſtill the *God of peace.* It is not amiſſe for us, this change. For, if the *Lord* of *Hoſts* come to be at *peace* with us, his *hoſts* ſhall be all for us, which were againſt us, while it was no *peace.* So as, make but *God*, the *God of peace*, and more needs not. For, his peace will command his power ſtraight.

Exod. 9 27.
2 Cor. 1. 3.
Pſal 89. 8.

Rom. 15. 13.
Phil. 4. 9.
1 Theſſ. 5. 23.
2 Theſſ. 3. 16.

When his *hoſts* were ſo about him, it ſeemed *hoſtility*: how came he then to lay away that title of the *Lord of Hoſts*, to become *Deus pacis?* That did he, by thus doing: he *brought againe one from the dead*; and that *bringing* brought *peace*, and made this change, *Stylo novo, the God of peace.*

2 The ſecond Party.
Our Lord *Ieſus*
Paſtorem,
The Shepheard.

This brings us to the other, the ſecond Party: he is not named till all be done; and then he is, in the end of the verſe: *our Lord and Saviour* JESUS CHRIST. But, at firſt, he is brought in as a *Shepheard.* Think never the meaner of him for that. *Moſes* and *David*, the Founders of the *Monarchy* of the *Iewes*; *Cyrus* and *Romulus*, the Founders, one of the *Perſian*, the other of the *Romane Monarchy*, were taken all from the *Sheep folds.* The Heathen Poet cals the great Ruler of the *Grecian Monarchy*, but ποιμὴν λαῶν (that is) the *Shepheard of the people.* CHRIST gives it to himſelfe, and *God* doth not diſdaine it in the LXXX. *Pſalme.* And the name (howſoever it fals to us of the *Clergie* now) *ab initio non fuit ſic.* Secular men, *Ioſeph*, *Ioſua*, and *David*, were firſt ſo termed; and are more often ſo termed, in the *Bible*, than we.

Pſal. 80. 1.

The terme of *Shepheard* is well choſen, as referring to the *God of peace.* *Peace* is beſt for *Shepheards* and for *ſheepe.* They love *peace:* then, they are ſafe; then, they feed quietly. Yet, not ſo, but that *Shepheards* have ventured farre, to reſcue the *Sheepe* from the *Beare*, and from the *Lion*, as did King *David*; and as the *Sonne* of *David* here that ventured further than any, who is brought in (here) *in Sanguine, bleeding*, howſoever it comes.

1 Sam. 17. 36.

But, this title was not ſo much for *God*, as for us: (*Paſtorem ovium*) and, in *Ovium*, are we; there come we in: we hold by that word. For ſo, there is a mutuall

relation betweene Him and us: that we thereby may be aſſured, by this very terme *relative*, whither, and whenſoever He was *brought*; all He did or ſuffered, it was not for Himſelfe. For then, an abſolute name of His owne would have been put. All was for His Correlative, for *Ovium* (that is) for us. He is no wayes conſidered, in all this, as abſolutely put, or ſevered from us, *His flock*; but ſtill with reference and relation unto us.

But, becauſe others enter-common in this and other His names with Him, He beares it with a difference; *Paſtor Magnus*, the *great ſhepheard*. Not (as *Diphilus* ſaid to *Pompeius Magnus*) *noſtrâ miſeriâ Magnus es*; *Great*, by making others little: but, *Miſericordiâ ſuâ Magnus*; by making Himſelfe little, to make us great. *Paſtorem magnum*, the great Shepheard.

The graduall points of His greatneſſe, in reſpect of others are theſe. *Great* firſt, For, *Totum* is *parte majus*, *greater* is he that feeds the whole, than they, that but certain *parcels* of the *flock*. All elſe feed but *peeces*: So, they be but pettie *ſhepheards* to Him. But He, the *whole*, maine entire flock: He, and none but He. So, He the *great ſhepheard* of the *great Flock*. 1

Againe, *greater* is He that owes the *ſheep* He feeds, than they that feed the *ſheep* they *owe* not. All others *feed His ſheep*: None can ſay, *Paſce oves meas*. *His* they be: and reaſon. For, He made them; they be *the ſheep of His hands*: He *feeds* them, ſo the *ſheep of His hands*, and of *His paſture* both. 2 Iohn 21. 16. Pſal. 94. 2. 100. 3.

But, this is not the *greatneſſe* here meant. But *Ecce quantam charitatem*, ſee the *great love* to His ſheep! Others *ſell* and *kill* theirs: He is ſo farre from ſelling, or killing, as He (this *Shepheard*) was *ſold* and *ſlaine* for them, though they were His own. *Paid* for them, *bought* them againe; and then He *brought them againe*. It may be, there were others had ventured their lives; but not loſt them, and ſo loſt them, as He did. Which makes Him not onely *great*, but *primæ magnitudinis* (that is) ſimply the *greateſt* that ever was. 3 1 Iohn 3. 1.

Of which *greatneſſe* two great proofs there are, in the two words, [1] *Sanguis*, and [2] *Teſtamentum*. *Sanguis*, a great *Price*; *Teſtamentum*, a great *Legacie*. *Sanguis*, what He ſuffered; *Teſtamentum*, what He *did* for them.

The next word is *in ſanguine*, a *Shepheard*, in His *bloud*. So, this *Shepheard* ſweat *bloud*, yer He could bring them back. It was no eaſie matter; it coſt *bloud*: and, not any *bloud* (ſuch, as He could well ſpare) but, it coſt Him His *life-bloud*. It could not be the *bloud* of the *Teſtament*, but there muſt be a *Teſtament*: and, a *Teſtament* there cannot be, but the *Teſtator* muſt die. So, He died, He was brought to the *dead*, for it. This *bloud* brought Him to His *Teſtament*, which is further than *bloud*. *In ſanguine*, through the bloud.

We ſaid there were two *Acts*: [1] One expreſt, *brought Him thence*, ἀναγαγὼν, [2] The other implied, *brought Him thither*, ἀγαγὼν: But firſt, *brought thither*, before *brought thence*. We will touch them both. [1] *Why brought thither*, and *how*? [2] and *why brought thence*, and *how*? The two *Acts*.

If, when He was *brought thence*, it was *peace*: when He was *brought thither*, it was none. How came it, there was none? What made this ſeparation? That did *ſin*: ſin brake the *peace*. *Brought thither*.

Why, ſinne touched not Him, He *knew no ſinne*. True: it was not for Himſelfe, nor for any ſinne of His. Whoſe then? Here are but two, [1] *Paſtor*, [2] and *Ovium*: *Paſtor*, He; *Ovium*, we. If not the *Shepheards*, then the *ſheeps* ſin: if not *His*, ours. And ſo it was: *peccata veſtra* (ſaith *God*, in *Eſay*) and ſpeaks it to us. No quarrell He had to the *Shepheard*: nothing to ſay to CHRIST, as CHRIST. But he would needs be dealing with *ſheepe*, and His *ſheepe* fell to *ſtraying*, and light into the Wolves den: And thither He muſt goe, to fetch them, if Hee will have them. 2 Cor. 5. 22. Eſay 59. 2.

For *Ovium* then, is all this adoe; and that is for us. For, all we (as *ſheepe*) had gone aſtray. I may ſay farther; all we (as *ſheepe*) were appointed to the *ſlaughter*. So it was, we ſhould have been carried thither, and *the Lord laid upon him the tranſgreſſions* Eſay 53. 6.

greſſions of us all; and ſo, he was carried for us: This *Paſtor* became *tanquam ovis*, as a *ſheepe*, for his ſheepe; and was *brought thither*, and the wolves *did to him whatſoever they would*.

As if *God* had ſaid: away with theſe *ſheepe*; *Incidant in lupos, quia nolunt regi à paſtore*, to the *wolves* with them, ſeeing they will be kept in no fold. But, that, the *Shepheard* indured not: but rather than they ſhould, he would. When it came to this; who ſhall go thither, *Paſtor*, or *Ovium*, the *Sheep*, or the *Shepheard? Sinite hos abire* (they be his owne words) *Let them go their way*; let the *Sheep goe*, and ſmite the *Shepheard*; ſentence him to be carried thither. The *Sheepe* were to be, they ſhould have been: but, the *Shepheard* was. *In ſanguine noſtro*, it ſhould have been, *In ſanguine ſuo, his bloud*, it was. So, to ſpare ours, he ſpilt his owne.

Ioh. 18. 8.

2 Brought *againe thence.*

Thither now *He is brought*. Brought thither, by his owne *blood-ſhedding*. We can underſtand that, well: but not, how he ſhould be *brought thence* by his *bloud*. Yet, the Text is plaine, how he was brought againe, *in ſanguine*, by his *bloud*.

Firſt then, let us make *God*, the *God of peace*: and, when he is ſo, you ſoone ſee him *bring him backe, againe*. That, which broke the *peace* (as we ſaid) the very thing that carried him to the *Croſſe*, took him down thence *dead*, carried him to his grave, and there lodged him among the *dead*, was *ſin*. Away with *ſin* then, that ſo there may be *peace*. But, there is no *taking away ſin, but by ſhedding of bloud*; the *bloud*, either of *Paſtor*, or of *Ovium*, one of them.

Chap. 9. 22.

3 *In ſanguine*, By the bloud. Ephes. 2. 14. Col. 1. 20.

Why then, here is *bloud*; even the *Shepheards bloud*: and *ſhed* it is; and, by the ſhedding of it, *ſin* is taken away, and with ſin *Gods diſpleaſure*. It is the *Apoſtles* own word (*Epheſ.* 2. 16.) *Hatred was ſlaine*; and ſo, *hatred* being ſlain, *peace* followed of her own accord. *He was our peace* (ſaith the *Apoſtle*) in one place: he made our *peace*, or *pacified all by his bloud*, in another.

Now then, upon this *peace*, he, that was before carried away, was *brought backe againe*: And ſo, well might be. For, all being diſcharged, he was then to be *inter mortuos liber*, no longer bound, but *free from the dead*: not to be kept in priſon any longer, but, to come forth againe. And, by *his* very *bloud*, to come forth againe. For, it was of the nature of a *Ranſome*; which being laid downe, the Priſoner, that was brought thither, is to goe thence, whither he will. For, a Ranſome hath *poteſtatem eductivam* or *reductivam*, a power to bring forth, or *bring back againe* from any captivity.

Pſal. 88. 5.

1 Sam. 2. 6.

In both theſe *bringings*, *God* had his hand: *God bringeth to death*, and *bringeth backe againe*. True (if ever) in this *Shepheard*. *Brought him to the dead*, as the *Lord of hoſts*. *Brought him from the dead*, as being now pacified, and the *God of peace*. Out of his *juſtice*, *God* ſmit the *Shepheard*; out of his *love* to his *ſheepe*, the *Shepheard* was *ſmitten*. But, *quem deduxit iratus, reduxit placatus*, whom, of his juſt wrath againſt ſin, He brought thither; now having *fulfilled all righteouſneſſe*, he was to bring thence againe. And ſo, *brought back* he was; and, the ſame way that he was carried thither. Carried, the way of *juſtice*, to ſatisfie for them, he had undertaken for. And having fully ſatisfied for them, was in very *juſtice* to be *brought backe* againe. And ſo he was: GOD accepted his *paſſion* in full ſatisfaction, gave preſent order, for his *raiſing againe*.

And, let not this phraſe, of *Gods bringing back*, or of CHRIST's *comming backe*; of GODS *raiſing him*, or of CHRIST's *riſing*, any thing trouble you. The *Reſurrection* is *one* entire Act of *two* joynt *Agents*, that both had their hands in it. Aſcribed one while to CHRIST himſelfe, that he *roſe*, that he *came backe*, to ſhew, that he had power *to lay downe his life, and power to take it againe*. Another while, to *God*; that he *raiſed* him, that he *brought him back*: to ſhew, that *God* was fully ſatisfied

Ioh. 10. 18.

ſatisfied and well pleaſed with it; reach him his hand (as it were) to bring him thence againe.

To ſhew you the benefit that riſeth to us, by this his *riſing*. *Brought thither* he was, to the *dead*: ſo, it lay us upon: if he had not, we ſhould. We were even carrying thither; and that we might not, He was. *Brought thence* He was, *from the dead*: So, it ſtood us in hand: if He had not beene brought thence, we ſhould never have come thence, but been left to have lien there world without end. *Brought thither* He would be: He, and not we: He without us. So carefull He was, not to ſpare Himſelfe, that we might be ſpared. *Brought thence* He would not be; not without His *ſheepe* we may be ſure: He would bring us thence too, or He would not be brought thence without us. You may ſee Him, in the Parable, comming with His *loſt ſheepe on His ſhoulders*. That one *ſheepe* is the image of us all. So carefull He was, as He laid Him on his own neck, to be ſure: which is the true portraicture or repreſentation of His ἀναγωγὴν. That, if the *God of peace bring Him backe*, He muſt bring them alſo: For He will not come back without them. Upon His *bringing back from death*, is ours founded: in Him, all His were brought back. In His *perſon*, our *Nature*: in our *Nature* we all. Luke 15.5

Thinke you, after the payment of ſuch a price, He will come backe Himſelfe alone, He will let the *ſheepe* be carried thither, and not ſee them brought back againe? He did not ſuffer all this (we may be ſure) to come away thence, and leave them behind Him. It was never ſeen, that any that paid after ſo high a rate for any, be it what it will, that when he had done, would not ſee it brought away, but loſe all his labour and coſt. No: as ſure as himſelfe was *brought*, ſo ſure he will bring them, whom he would not part from; (He will die firſt.) Nothing ſhall part them now. *Paſtor* and *Ovium*, *ſheepe* and *Shepheard* now, or no bargaine. *He* with his *flock*, and *His flock* with *Him*: it with him, and *He* with it: He and they, or not he himſelf; both together, or not at all. Will you heare himſelfe ſay as much? *Father, my will is, that whither I go, whence I come, where I am, thither, thence, and there, theſe be alſo.*

But when he had brought us thence, what ſhall become of us (trow?) Will he leave us at randome, to wander in the mountaines? No: but, *Vbi deſinit Paſtor, ibi incipit Teſtator*, where the *Shepheard* goes out, the *Teſtator* comes in; which we finde plainly in the word *Teſtament*. For (though *peace* be a faire bleſſing in it ſelfe, if no more but it; and *bringing back* be worth the while, yet) here is now a greater matter than ſo. There is more in the *bloud* than we are aware of. This is alſo meant: that there is the *bloud* of a *Teſtament*, which bodeth ſome further matter. There ſhould need no *Teſtament*, if it were for nothing but to make *peace*. A *Covenant* would ſerve for that: *My covenant of peace would I make with thee* (ſaith GOD.) *Sanguis fœderis* would have done that, if there had been no more but ſo. But here, it is the *bloud* of a *Teſtament*. 4 *Sanguine Teſtamenti*, the *bloud of the Teſtament*. Ezek. 37.26.

It is *Sanguis cum Teſtamento annexo*; *Blood*, with a *Teſtament* annexed. Beſide the *pacification* and *back-bringing*, this Scripture *offereth more grace*; even a *Teſtamentarie* matter to be adminiſtred for our farther behoof.

For, I ask. Every drop of this *blood* is more worth than many worlds: Shall this *blood* then ſo precious, of ſo great a Perſon, as the *Sonne of* GOD, be ſpent, to bring forth nothing but *pardon* and *peace*? Being of ſo great a value, ſhall it produce but ſo poore an effect? Pitie it ſhould be ſhed, to bring forth nothing, but a few *ſheep* from death. There is enough in it, to ſerve further, to make a *purchaſe*; which he may diſpoſe of to them, he will vouchſafe to bring againe from the dead. For, when he hath brought them thence, how he will diſpoſe them, that would be thought on too.

I finde then aſcribed to his *bloud*, a *price:* not onely of ἀπολύτρωσις (that is) a *Redemption* or *ranſome*; but alſo περιποίησις (that is) of *Perquiſition*, or Purchaſe. And I finde them both in one *verſe* (*Epheſ.* 1.14.) So that, this *blood* availed, as to pay our *debt*; ſo

ſo, over and above, to make a *purchaſe:* Served, not onely to procure our *peace*, bur, to ſtate us in a condition better than ever we were before. Not onely *brought* us, but *bought* us: Nay, not onely *bought* us, and *brought us backe*; but bought for us further an everlaſting inheritance, and brought us to it.

Two powers were in it: [1] as *ſanguis fœderis*, the *Bloud* of the *Covenant*, the Co-
Gen. 15.9. Exod. 24.8. venant of *peace:* for, in *bloud*, were the *Covenants made*; that, with *Abraham*, in *Gen.* 15. that with *Moſes*, in *Exod.* 24. in *bloud* both: And among the *Heathen men*, never any *Covenant of peace*, but in *bloud.* [2] Now, for *peace*, this were enough: But, it is *ſanguis Teſtamenti* too, the *bloud* of a *Teſtament.* Which is founded upon better promiſes; bequeathes *legacies*; diſpoſeth *eſtates:* Matter farre of a higher nature, than bare *peace.* As the *bloud of the Covenant*, ſo it *pacifieth* and appeaſeth: As the *bloud* of the *Teſtament*, ſo it *paſſeth over*, and conveyeth beſides.

But ſay, it did not; it were for nothing elſe, but our *peace:* Yet, it is much better for us, that our *peace* goe by *Teſtament*, rather than by a *Covenant. Leagues, Covenants, Edicts of Pacification* have oft beene, and are (we ſee) daily broken. Small hold of them: A ſtronger hold than ſo, behoved us. A ſtronger hold there is not, than that of a *Teſtament.* That is holden inviolable, never to be reverſed. Nothing *in rebus humanis* is held more ſacred. So as, *peace* by a *Teſtament*, is farre the ſurer of the twaine.

Teſtamenti æterni, Of the *everlaſting Teſtament.*

Of which *Teſtament*, and the greatneſſe of it, there is much to bee ſaid. For, it is not as other *Teſtaments*, to be fully adminiſtred: This ſhall never be ſo; it is *Everlaſting. Everlaſting:* For, ſo is he that made it: *His goings out are*
Mic. 5.2. *from everlaſting. Everlaſting:* For, ſo is the *Teſtament* it ſelfe: Though it be executed in time, it was made *ab æterno*, and lay by him all the while. *Everlaſting:* For, ſo is the *bloud* wherewith it is ſealed: the vertue and vigour thereof doth ſtill continue as a fountaine in-exhauſt, never dry; but flowing ſtill as freſh, as the very firſt day, his ſide was firſt opened. We, that now live, come to it, of even hand with the *Apoſtles* themſelves, that were then at the opening. And they that come after us, ſhall not come too late, but to full as good a match, as either they or we. *Everlaſting:* For, the legacies of it are ſo. Not, as with us, of things temporall: Nor as of the former *Teſtament* of the land of *Canaan*, now growne a barren wilderneſſe: but of eternall life, and joy, and bliſſe; of eternity it ſelfe. And laſtly, *Everlaſting:* That we may looke for no more: Our *Goſpell* is *Evangelium*
Revel. 14.6. *æternum* (*Revel.* 14.) None to come after it. This is the laſt: and ſo to laſt for ever.

Now lay theſe together and tell mee: Was he not the *Great Shepheard* indeed, that indured this carrying thither, whence this day he came? that paid this great Ranſome; purchaſed this great eſtate; made this great will; diſpoſed theſe great Legacies, even his *heavenly kingdome* to his *little flocke?* was he not every way as *good*, as *great* (which is the true *greatneſſe:* ὁν πρὸς ἓν, τὸ μέγα) here with us, men bee *good*, becauſe they bee *great:* with GOD they bee *great*, becauſe they bee *good:* For this his *great love*, his *great price*, his *great Teſtament*, was hee not worthy to weare his title of *Paſtor magnus*, of *Paſtor*, and of *Teſtator*, both? For ſo, both he was: And we, not onely his *Sheepe*, but his *Legataries:* both, in his *Paſtor-ſhip*, and in his *Teſtator-ſhip:* in his *bringing forward*, and in his *bringing backward:* No wayes to be ſevered from us. He procured no *peace*, ſhed no *bloud*, made no *Teſtament*; was neither brought to the *dead*, nor from the *dead* for himſelf, but for his *flock:* for us ſtill. All he *did*, all he *ſuffered*, all he *bequeathed*, all he was, he was for us.

And now, when all is done, then now (lo) he is the LORD JESUS CHRIST. Till then, a *Shepheard* wholly and ſolely: The more are we beholden to him. Then (loe) he tels us his name, that he is the *great Shepheard*, he that was *brought backe:* the *bloud, his*; *his*, the *Teſtament.* Truely called the *Teſtament:* There can no *Inventorie* be made of this. It hath not entred in the heart of man to conceive, what things GOD hath prepared for thoſe, that have their part in this *Teſtament:* above all

that

that we can desire or imagine. Upon earth, there is no greater thing than a *Kingdome*: and, no lesse than a *Kingdome*, *it is his Fathers will to dispose unto us*. But, a *Kingdome eternall*, all *glorious* and *blessed*: farre above these here. Luk. 12. 32.

All this is a good hearing. Hitherto wee have heard nothing, but pleaseth us well. *God at peace*: The *Shepheard* brought to *death*, that we might not: and *brought from death*, that we also might be *brought from thence*: and not brought, and left to the wide world; but further, to receive those good things which are compriſed in His *Testament*. This is *done*: done by Him for us. Now, to that which is *to be done*; to be done by *us*. Not, for Him: (I should not doe well to say so) but indeed, for our *selves*. For so, for us, in the end, it will prove. Both what He did, and what we doe our selves.

II. The thing to be done by us. 1 The *fitting* or doing.

That, which, on our part, the *Apostle* wisheth us, is, that we may be so happie, as that *God* would in effect doe the same for us, He did for Him: (that is) *bring* us *back*; back from our *sinfull* course of life, to a new, given to doe good workes.

The Resurrection is here termed ἀναγωγὴ, a *bringing back*. So that, any *bringing back* from the worse to the better, carrieth the Type, is a kind of a resurrection, referres to that of CHRIST: who *died*, and *rose*,, that *sinne* might *die*, and that *good workes* might *rise* in us. Both the *time* and the *Text* lay upon us this duty, to see, if *good workes* that seeme to be *dead* and *gone*, we can bring *life* to them, and make them to *rise* againe.

The rule of reason is: *Vnumquodque propter operationem suam*; every thing is, and hath his being, for the worke, it is to doe. And, these are the *workes*; which we were borne, and came into the world to doe. The *Apostle* speakes it plainly: *we were created for good workes, to walke in them* (*Ephes. II.* X.) And againe: That *we were redeemed, to be a people zealously given to good workes* (*Tit. II. XIV.*) So, they come doubly commended to us, as the end of our *Creation* and *Redemption*, both.

In this Text (wee see) it is *Gods will*, it is His *good pleasure*, we doe them: if wee any thing regard either His *will, or pleasure*.

In this Text, the *Apostle* prayes, that we may *be made perfect, in them*. So, *unperfect* we are, without them: *unperfect* we, and our *faith* both. For, by *workes* is our *faith made perfect* (*Iam. 2.*) even as *Abrahams faith* was. And, the *faith*, that is without them, it is not only *unperfect*, but *starke dead*: so as, that *faith* needs a *Resurrection*, to be *brought from the dead againe*. Iames 2. 22.

And, whatsoever become of the rest, in this Text it is, that He hath not left them out, nor unremembred in His *Testament*. They are in it: and divers good legacies to us for them. Which, if we meane to be *Legataries*, we must have a care of. For, as His *Blood* serveth for the taking away of *evill workes*; So doth His *Testament*, for the *bringing againe of good*. And, as it is good *Philosophie*: *Vnum quodque propter operationem suam*: So, this is sure; it is sound *Divinitie*; *Vnusquisque recipiet secundùm operationem suam*. At our comming backe from the dead (whence we all shall come) we shall be disposed of according to them: *Receive* we shall, every man according *to his workes*. And, when it comes to *going*, they that have done *good workes* shall goe into *everlasting life*; and they (not, that have done evill, but they) that *have not done good*, shall goe, you know, whither. Let no man deceive you: the *Root* of *Immortality*, the same is the *Root* of *Vertue*: But one, and the same *Root*, both. When all is said, that can be: Naturally; and by very course of kinde, *good workes* (you see) doe *rise* out of CHRISTS *Resurrection*. Mat. 16. 27.

Make you perfect (so we read it:) which shewes, We are (as indeed we are) in state of *imperfection*, till we doe them. Nay, if that be all, we will never stick for that *Cognoscimus imperfectum nostrum*, we yeeld our selves for such, for *unperfect*: And, that is well. But, we must so finde and feele our imperfection, that as the Καταρτίζαι, *To make perfect.* Psal. 51. 4.

Chap.6.1. *poſtle* tels us (in the VI. *Chapter* before) *we ſtrive to be carried forward to perfection*, all wee may. Elſe, all our *cognoſcimus imperfectum*, will ſtand us in ſmall ſtead.

Why, is there any *perfection* in this life? There is: Elſe, how ſhould the *Apoſtles* exhortation there, or his bleſſing (here) take place. I wot well, *Abſolute, compleat, conſummate perfection*, in this life there is none: It is agreed of all hands: None
Phil.3.13. may be out of it. *Non puto me comprehendiſſe* (ſaith Saint *Paul*) *I compt not my ſelfe to have attained*: No more muſt we, not *attained*. What then? But, *this I doe* (ſaith he, and ſo muſt we;) *I forget that which is behinde, and endeavour my ſelfe to make forward ſtill, to that which is before*. Which is the *perfection of Travellers*, of way-faring men: the further onward on their journey, the nearer their journeyes end, the more perfect: which is the perfection of this life: For, this life is a *journey*.

Now, good workes are, as ſo many *ſteps* onward. The *Apoſtle* cals them ſo;
Phil 4.12. *the ſteps of the faith of our Father Abraham*, who went that way, and wee to follow him in it. And the more of them we doe, the more *ſteps* do we make, the further ſtill ſhall we find our ſelves to depart from iniquitie, the nearer ſtill to approach unto GOD *in the Land of the living*: whither to attaine, is the totall, or *Conſummatum eſt* of our *perfection*.

Καταρτίζω. *To make fit or even.* But not to keepe from you the truth, as it is: The nature of the *Apoſtles* word [Καταρτίζω] is rather to make *fit*, than to make *perfect*. Wherein, this he ſeemes to ſay. That to the doing of good *workes*, there is firſt requiſite a *fitneſſe* to doe them; before we can doe them: Καταρτίζω, and ποιῆσαι are both in the Text. *Fit* to do them, yer we can doe them. We may not thinke to doe them hand over head, at the firſt daſh. In an unfit and indiſpoſed ſubject, no agent can worke: Not GOD Himſelf but by miracle. *Fit* then we muſt be.

Now of our ſelves, as of our ſelves we are not *fit ſo much as to think a good thought*, It is 2 *Cor.* 3.5. Not ſo much as *to will*: For, it is GOD, that *worketh in us to will* (*Phil.* 2.13.) if not theſe two, [1] Neither *think*, [2] not *will*; then, not to *worke*. No more we are: Neither to *begin*, (*Phil.* 1.4.) nor having begun to goe forward, and bring it to an end. *Fit*, to none of theſe. Then, *made fit* we muſt be. And, who to reduce us to *fitneſſe*, but this GOD *of peace*, here, that *brought againe* CHRIST *from the dead*.

Καταρτίζω: *To ſet in joynt.* Now, if I ſhall tell you, what manner of *fitneſſe* it is, the *Apoſtles* word Καταρτίζω (here) doth import: It is (properly) the *fitneſſe*, which is, in ſetting that in, which was out of *joynt*: in doing the part of a good Bone-ſetter. This is the very true and native ſenſe of the word; *Set you in joynt, to doe good workes*. For the *Apoſtle* (*Epheſ.* 4.
Eph.4.16. and *Coloſ.* 2.) tels us, that the *Church* and things *Spirituall* goe by *joynts* and *ſinewes*,
Col.2.19. whereof they are compact, and by which they have their action and motion. And, where there are joynts, there may be (and other-whiles, there is) a *disjoynting* or *diſlocation*: no leſſe in things Spirituall, than in the naturall body. And that is when things are miſ-ſorted, or put out of their right places.

Now, that our Nature is not right in joynt, is ſo evident, that the very Heathen men have ſeene and confeſſed it.

And, by a *fall* things come out of joynt: and (indeed) ſo they did: *Adams* fall wee call it, and we call it right. Sinne, which before broke the *peace*; which made the *going from* or departure, which needed the *bringing back*; the ſame ſinne, here now againe, put all out of *joynt*. And, things out of joynt are never quiet, never at peace and reſt, till they bee ſet right againe. But when all is in frame, all is in peace: and ſo it referres well, to the GOD of *peace*, who is to do it.

And marke againe. The putting in *joynt*, is nothing, but a *bringing backe againe* to the right place, whence it ſlipt: That ſtill there is good coherence with that which went before: The *peace-maker*, the *bringer-backe*, *the bone-ſetter* are all one.

The

The force or fulneſſe of the *Apoſtles Simile* (*out of joynt*) you ſhall never fully conceive, till you take in hand ſome good worke of ſome moment: and then you ſhall for certaine. For, doe but mark me then, how many *rubs, lets, impediments* there will be, as it were ſo many *puttings out of joynt*, yer it can be brought to paſſe. This wants, or that wants: one thing or other frames not. A *ſinew* ſhrinks, a bone is out, ſomwhat is awry: and what adoe there is, yer we can get it right? Either the *will* is averſe, and we have no minde to it; or the *power* is ſhrunk, and the means faile us; or the time ſerves not; or the *place* is not meet, or the parties to be dealt with, we finde them undiſpoſed. And the miſery is, when one is got in, the other is *out againe*. That, the wit of man could not have deviſed a fitter terme, to have expreſſed it in. This for the diſeaſe.

What way doth GOD take, to ſet us right? Firſt, by our *Miniſtery* and meanes. For, it is a part of our profeſſion under GOD, this ſame καταρτισμὸς, to ſet the Church in, and every member that is out of *joynt*. (You may read it, in this very terme (*Epheſ.* 4. 12.) πρὸς καταρτισμὸν.) And that we doe, by applying outwardly this *Teſtament* and the *bloud* of it: Two ſpeciall *Splints* (as it were) to keep all ſtraight. Out of the *Teſtament*, by the *word of exhortation* (as, in the next Verſe he cals it:) praying us to ſuffer the *Splinting*. For, it may ſometimes pinch them, and put them to ſome paine, that are not well in *joynt*, by preſſing it, and putting it home. But both by denouncing, one while the threats of the *Old Teſtament*, another while by laying forth the promiſes of the *New*, if by any meanes, we may get them right againe. This, by the *Teſtament*, which is one outward meanes. The *Bloud* is another inward meanes. By it, we are made *fit* and *perfect* (chooſe you whether:) and that ſo, as at no time of all our life, we are ſo well in *joynt*, or come ſo neare the ſtate of *perfectneſſe*, as when we come new from the drinking of that *bloud*. And thus are we *made fit*. Verſe 22.

Provided, that καταρτίσαι do end (as here it doth) in ποιῆσαι and ἐν ἔργῳ: that, all this *fit making* do end, in doing and in a *worke*: that ſome *work* be *done*. For, in *doing* it is to end, if it end aright; if it end, as the *Apoſtle* (here) would have it. For, this *fitting*, is not to *heare, learne* or *know*; but to *do* his *will*. We have been long at *Teach me thy will*, at that leſſon: There is another (in *Pſal.* 143.) *Teach me to doe thy will*; we muſt take out that alſo. *Teach me thy will*; and *Teach me to doe thy will*, are two diſtinct leſſons. We are all our life long about the firſt; and never come to the ſecond, to εἰς τὸ ποιῆσαι. It is required, we ſhould now come to the ſecond εἰς τὸ ποιῆσαι. We are not made *fit* (when we are ſo) to do never a whit the more: καταρτίσαι is to end in ποιῆσαι (which is) *doing*: and in ἔργον (that is) in a *work*.

Εἰς τὸ ποιῆσαι. *The firſt Agent.*

Pſal. 143. 10.

In *work, and in every good work*. We muſt not ſlip the collar there, neither. For, if we be able to ſtirre our hand but one way, and not another, it is a ſigne, it is not well ſet in. His, that is well ſet, he can move it to and fro, up and downe, forward and backward; every way and to every *work*. There be that are all for ſome one *worke*; that ſingle ſome one peece of GODS ſervice; wholly addicted to that, but cannot skill of the reſt. That is no good ſigne. To be for *every one*, for all ſorts of *good works*, for every part of GOD's worſhip alike: for no one more than another: that (ſure) is the right. So chooſe your *Religion*; ſo practiſe your *worſhip* of GOD. It is not ſafe, to do otherwiſe; nor to ſerve *God* by *Synechdoche*: but ἐν παντὶ, to take all before us.

Ἐν παντὶ ἔργῳ. *In all good works.*

But in the doing of all or any, beſide our part (εἰς τὸ ποιῆσαι) here is alſo ποιῶν ἐν ὑμῖν, a *Worker* beſides. For, when GOD hath *fitted* us by the outward means, there is not all. He leaves not us to our ſelves for the reſt: but to that outward application of ours, joynes his ποιῶν ἐν ὑμῖν, an *inward operation* of His owne inſpiring, His grace; which is nothing but the breath of the *Holy Ghoſt*. Thereby *enlightening* our mindes, *inclining* our wils, *working* on our affections, making us *homines bonæ voluntatis*: that when we have done well, we may ſay with the *Prophet*; *Domine, univerſa opera noſtra operatus es in nobis*: LORD, *all our good works thou haſt wrought in us*. *Our works* they be: yet, of *thy working*. And with the *Apoſtle*: *We did them; yet not we, but the grace*

Ποιῶν ἐν ὑμῖν. *The ſecond Agent.*

Eſay 26. 12.

1 Cor. 15. 10.

of God that was with us. Both ways, it is true: what He *worketh by us*, He works in us; and what He *workes in us*, He *workes by us*. For, ἐνεργεῖ συνεργεῖ take not away one the other, but ſtand well together. This for the *doing*.

2 The *worke*. Chap. 12. 28.

Now for the *worke*. *In every good worke* we doe His *will*: yet (it ſeemeth) degrees there are. For, here is mention of θέλημα, His will; and beſides it, of εὐάρεστον, *His good pleaſure*, and this latter ſounds, as if it did import more than a ſingle *will*. Ones *good pleaſure*, is more, than His bare *will*. So, in the *Chapter* before, He wiſheth λατρεύωμεν εὐαρέστως, (that is) we may *ſerve* and *pleaſe*: (that is) may ſo *ſerve*, as that we may *pleaſe*. *Acceptable ſervice* then, is more than any, ſuch as it is. There is no queſtion, but that, as of *evill works* ſome *diſpleaſe* GOD more than other; ſo, of *good workes*, there are *ſome* better *pleaſing*, and that He takes a more ſpeciall delight in.

And, if you would know, what they be: above, at the XVI. verſe, it is ſaid, that, *to doe good and to diſtribute*, (that is) *diſtributive doing good*. It is more than an *ordinary ſervice*: it is a ſacrifice every ſuch worke. It is of the higheſt kinde of ſervice, and that with that kinde εὐαρεστεῖται (our word here) GOD *is highly pleaſed*. So doth Saint *Paul* call the bounteous ſupplying of his wants from the *Philippians*, θυσίαν δεκτὴν, a *ſacrifice right acceptable and pleaſing to* GOD, and ὀσμὴν εὐωδίας, a *moſt delightfull ſweet ſavour*. And, that you may ſtill ſee, He lookes to the *Reſurrection*, He ſaith: the *Philippians* had *lien dead*, and *drie* a great while, as in winter trees doe uſe. But, Phil. 4 11. when that worke of *bountie* came from them, they did ἀναθάλλειν (that is) *ſhoot forth, wax freſh, grow green* again, as now at this ſeaſon plants do. That ſo, the very vertue of CHRISTS *reſurrection* did ſhew forth it ſelfe in them. So fitting *Natures reſurrection time* (the time of bringing things, (as it were) from the *dead* againe) with this of CHRIST. Which time is therefore the moſt pleaſing time, the time of the greateſt pleaſure of all the times of the yeare. So, we know, how to do that, is *pleaſing in His ſight*.

Yet, even this pleaſing, and all elſe, is to conclude (as here it doth) with *through* JESUS CHRIST our LORD: He is in, here too. In, at the *doing*: In at the making them to *pleaſe* GOD, *Vt faciat quiſque per Chriſtum quod placeat per Chriſtum*, that *what by* CHRIST *is done, by* CHRIST *may pleaſe* when it is done. In, at the doing, *infundendo gratiam, gratiam activam*, by infuſing or dropping in His *grace active*; making us able and fit to doe, and ſo to doe them. In at the *pleaſing*, *affundendo gratiam, gratiam paſſivam*, by powring on His good grace and *favour paſſive*, as it might be ſome drops of His blood, whereby it pleaſeth being done. *Gracing* His worke (as we uſe to ſay) in GODS ſight, that ſo, He of His *grace* may crowne it.

III.

We have gone through with both points. Now comes the hardeſt point of all, the ſequele, to couple them and make them hang well together.

1 The *ſequele*.

Firſt then, they be aſcribed to the GOD of *peace*. There are but three things to be done in the Text, and *Peace* doth them all. And, if *Peace*; then GOD, by no other title than the GOD of *Peace*. 1 *Peace bringeth from death*: For, warre (I am ſure) bringeth to *death* many a worthy man. There is little queſtion to be made of this: that the GOD of *peace* doth the one; but the *Divell of diſcord* doth the other.

2 Secondly, *Peace ſets in joynt, Warre* brings all out of *joynt*: *War* is not good for the *joynts*, as we ſee daily. *Peace* doth them no hurt.

3 Thirdly, *peace makes us fit* for *good*: *Warre*, for all manner of evill *workes* (ſaith Saint *Iames* in the III. *Chap. Verſe* XVI.) Therefore the *God of peace*, ſay we. (And, if He take it from us for a time, that He bring it quickly backe to us againe.) For when He was firſt brought into the world. *among the living*, at His birth, *Ianus* was Luk. 2. 14. ſhut: the *Angels*, they ſung *Peace upon earth*. And, when He was brought againe from

from the dead, this day, he was no ſooner riſen, but the firſt newes was, the *Souldiers ran all away*: A ſigne of *peace*. And indeed, when he had *ſlaine hatred*, it was moſt kindly then, to bring *peace*. As, this evening, with his owne mouth, he ſpake it once and twice, *Pax vobis*, over and over againe. Which is the *Apoſtles benediction* here. So, *Reſurrection* and *Peace*, they accord well. Iohn 20. 21.

Now for the *ſequele* of *good works* upon CHRIST's *bringing from the dead*. Being to inferre *good works*; he would never put in all this, of CHRIST's *bringing back againe from the dead*, if there had not been ſome ſpeciall operative force to or toward them, in CHRISTS *Reſurrection*. If CHRISTS *riſing* made not for them, had not ſome ſpeciall reference to them, ſome peculiar intereſt in them, all this had not been *ad idem*, but idle, and beſide the point quite. We muſt take heed of this errour, to think, the *Paſſion*, or *Reſurrection* of CHRIST (though it be *actus tranſiens*, that with the *doing paſſeth away*) that it hath not a vertue and force permanent; that it left not behinde it a vertue and force permanent to worke continually ſome grace in us; as, to thinke, his *Reſurrection* to be *Actus ſuſpenſus*, an act to have his effect at the latter day, and in the meane time to ſerve for nothing, but to hang *in nubibus* (as they ſay.) But that, this day, it hath an efficacie continuing, that ſheweth forth it ſelfe: And as the rule is, in the *ſoule*, before it doth on the *body*. We will leave the *Heathen* to their *habits*, and *habitualities*: But, with us *Chriſtians*, this is ſure: Whatſoever, in us, or by us is wrought, that is *pleaſing to* GOD; it is ſo wrought by the vertue of CHRIST's *Reſurrection*. We have not thought of it perhaps; but, moſt certaine it is, it is ſo. So GOD hath ordained it. Whatſoever evill is truly mortified in us, it is ſo, by the power of CHRIST's *death*; and thither to be referred properly. And, whatſoever *good* is revived or brought againe anew from us, it is all from the vertue of *Chriſts riſing againe*. All do *riſe*, and are *raiſed*, thence. The ſame power, that did *create* at firſt, the ſame it is, that makes *a new creature*. The ſame power, that raiſed *Lazarus* the brother, from his *grave of ſtone*: the ſame raiſed *Mary Magdalen* the ſiſter, from her *grave of ſin*. From one, and the ſame power both. Which keepeth this method: *Worketh* firſt, to the *raiſing* of the *ſoule*, from the *death* of *ſin*; and after, in the due time, to the *raiſing* of the *body*, from the *duſt of death*. Els, what hath the *Apoſtle* ſaid, all this while?

Now, this *power* is *inherent* in the *Spirit*, as the proper ſubject of it: even the *eternall Spirit*, whereby *Chriſt* offered *Himſelfe* firſt unto GOD, and after *raiſed* himſelfe from the dead. Now, as in the texture of the naturall body, ever there goes the *Spirit* with the *bloud*: ever, with a *veine* (the veſſell of the one), there runs along an *arterie* (the veſſell of the other:) So is it in *Chriſt*, his *bloud*, and his *Spirit* alwayes goe together. In the *Spirit* is the *power*: in the *power*, vertually, every *good work* it produceth, which it was ordained for. If we get the *Spirit*, we cannot faile of the *power*. And, the *Spirit*, that ever goes with the *bloud*, which never is without it.

This carries us now to the *bloud*. The very *ſhedding* whereof upon the Croſſe, *primum & ante omnia* was the nature of a *price*. A *price*: firſt, of our *ranſome* from death due to our ſin, through that his ſatisfaction. A *price* againe, of the *purchaſe*, he made for us, through the vale of his *merit*, which by his *Teſtament*, is by him paſſed over to us.

Now then, his *bloud*, after it had, by the very powring it out, wrought theſe two effects; it ran not waſt, but divided into two ſtreams. 1. One into the *Laver of the new birth* (our *Baptiſme*) applied to us outwardly to take away the ſpots of our ſin. 2. The other, into the *Cup* of the *New Teſtament in his bloud*, which inwardly adminiſtred, ſerveth, as to purge and *cleanſe the conſcience from dead works*, that ſo live works may grow up in the place: So, to indue us with the *Spirit*, that ſhall enable us with the power to bring them forth. *Hæc ſunt Eccleſiæ gemina Sacramenta*: theſe are (not *two of the Sacraments*, but) the *two twin-Sacraments of the Church* (ſaith S. *Auguſtine*.) And with us there are two Rules. 1. One, *Quicquid ſacrificio offertur, Sacramento confertur*; what the *Sacrifice offereth*, that the *Sacrament obtaineth*. 2. The other, *Quicquid Teſtamento legatur, Sacramento diſpenſatur*; *What the teſtament bequeatheth*, that is *diſpenſed in the holy Myſteries*. Titus 3. 5. Luke 22. 20. Chap. 9. 14. 1 2

To draw to an end. If this power be in the *Spirit*, and the *bloud* be the *vehiculum* of the *Spirit*; how may we partake this *bloud?* It ſhall be offered you ſtraight, in
1 Cor. 10. 36. the *Cup of bleſſing, which we bleſſe in His name.* For, *Is not the Cup of bleſſing which we bleſſe, the communion of the blood of Chriſt* (ſaith S. *Paul?*) Is there any doubt of that? In which *bloud* of *Chriſt* is the *Spirit* of *Chriſt*. In which *Spirit* is all *ſpirituall power:* and namely this *power*, that frameth us *fit* to the *works* of the *Spirit*. Which *Spirit* we are all made, there, to drink of.

And what time ſhall we do this? What time is beſt? What time better than that day, in which it firſt ſhewed forth the force and power, it had in making *peace*, in *bringing back Chriſt*, that brought *peace back with Him*, that made the *Teſtament*, that ſealed it with His *bloud*; that died upon it, that it might ſtand firme for ever? All which were, as upon this day. This day then, ſomewhat would be done: ſomewhat more than ordinary, more than every day. Let *every day*, be for *every good worke*, to doe His *will:* But, this day, to doe ſomthing more than ſo, ſomething that may be *well pleaſing in his ſight*. So, it will be kindly: So we ſhall keep the degrees in the Text: So, we ſhall give proof that we have our *part and fellowſhip in* CHRIST, *in* CHRISTS *reſurrection*, in the vertue of CHRISTS *reſurrection: Grace riſing* in us; *works of grace riſing from it*. That ſo, there may be a *reſurrection* of *vertue*, and *good workes*, at *Chriſts reſurrection*. That as there is a *reviving*, ἀναβίωσις, *in* the earth, when all and every herbes and flowers are *brought againe from the dead:* So, among men *good works* may come up too, that we be not found fruitleſſe, at our *bringing back* from the *dead*, in the great *Reſurrection:* But have our parts, as here now, in the *bloud*, ſo there then in the *Teſtament*, and the *Legacies* thereof; which are *glory*, *joy* and *bliſſe* for ever and ever.

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SERMONS

SERMONS
OF THE
SENDING
OF THE
HOLY GHOST,
PREACHED
UPON
Whit-Sunday.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *GREEN-WICH.*

On the *VIII.* of *June*, *A. D.* MDCVI. being *WHITSVNDAY.*

ACTS Chap. II. Ver. I, II, III, IV.

And when the Day of Pentecoſt *was come,* (or, *when the fifty dayes were fulfilled, they were all with one accord, in one place.*

And there came ſuddainly from heaven the ſound of a mighty Wind; and it filled the place where they ſate.

And there appeared tongues cloven, as they had beene of fire, and ſate upon each of them.

And they were all filled with the HOLY GHOST, *and they began to ſpeake with other tongues, as the* Spirit *gave them utterance.*

WE are this day (beſide our weekely due of the *Sabboth*) to renew, and to celebrate the yearely memorie, of the ſending downe the HOLY GHOST. One of the *Magnalia Dei* (as they be termed after in the XI. *Verſe*;) One of the *great* and *wonderfull benefits* of *God*; Indeed, a *Benefit*, ſo *great and ſo wonderfull*, as there were not tongues enow, upon earth, to celebrate it withall, but there were faine to be more ſent from heaven, to help to ſound it out throughly: Even a new ſupply of *tongues from heaven*. For all the *tongues*, in earth, were not ſufficient to magnifie GOD for His goodneſſe, in ſending downe to men the gift of the HOLY GHOST. Verſe 11.

This

This we may make a ſeverall benefit by it ſelfe, from thoſe of CHRISTS. And
Gal. 4. 4. 6. ſo the *Apoſtle* ſeemeth to doe. *Gal.* 4. Firſt, GOD *ſent His Sonn*, in one verſe; and then after GOD ſent the *Spirit of His Sonne*, in another.

Or we may hold our continuation ſtill, and make this the laſt of CHRISTS Benefits: For *Aſcendit in altum*, is not the laſt; there is one ſtill remaining, which is *Dona dedit hominibus*. And that is this dayes peculiar; wherein were given to men,
Pſal. 68. 18. many and manifold, both graces and gifts, and all in one gift, the gift, of the *Holy Ghoſt*.

Howſoever we make it, ſure it is, that all the reſt, all the Feaſts hitherto, in the returne of the yeare, from His *Incarnation*, to the very laſt of His *Aſcenſion*, though all of them be great, and worthy of all honour in themſelves; yet, to us, they are as nothing, any of them, or all of them (even all the Feaſts in the *Calendar*) without this Day, the Feaſt, which now we hold *Holy* to the ſending of the *Holy Ghoſt*.

CHRIST is the *Word*, and all, of Him, but words ſpoken, or words written: there is no *ſeale* put to, till this day: The *Holy Ghoſt* is the *Seale* or *Signature*, *In quo*
Eph. 4. 30. *ſignati eſtis* (*Epheſ.* 4. 30.) *A teſtament* we have and therein many faire legacies; but,
2 Cor. 12. 4. till this day, nothing adminiſtred; *The adminiſtrations are the Spirits*, (1 *Cor.* 12. 4.) In all theſe of CHRISTS, there is but the *purchaſe* made, and paid for; and, (as they ſay) *Ius ad rem* acquired: But *Ius in re*, *Miſſio in poſſeſſionem*, *Liverie*, and *ſeizin*; that, is reſerved till this day: For the *Spirit* is the *Arrah*, the *earneſt* of the *inveſtiture* of all,
1 Cor. 5. 5. that CHRIST hath done for us.

Theſe if we ſhould compare them, it would not be eaſie to determine, whether the greater of theſe two; [1] That of the *Prophet*, *Filius datus eſt nobis*; [2] Or that of the
Eſay. 9. 6. *Apoſtle*, *Spiritus datus eſt nobis*: The *aſcending of our fleſh*, or the *deſcending of His Spi-*
Rom. 5. 5. *rit*: *Incarnatio Dei*, or *Inſpiratio hominis*; The myſterie of *His incarnation*, or the Myſterie of *our inſpiration*, For, *Myſteries* they are both, and *great Myſteries of Godlineſſe*
2 Tim. 3. ult. both: and, in both of them, GOD *manifeſt in the fleſh*: [1] In the former, by the *union* of *His Son*: [2] In the latter, by the *communion of His bleſſed Spirit*.

But we will not compare them: they are both above all compariſon. Yet, this we may ſafely ſay of them: without either of them, we are not compleat, we have not our accompliſhment; But, by both, we have; and that fully, even by this dayes royall exchange. Whereby, as before, He of ours; ſo now, we of His are made partakers. He, *cloathed* with our *fleſh*, and we *inveſted* with His *Spirit*. The great Promiſe of the old Teſtament accompliſhed; That He ſhould partake our humane nature: and the great and precious Promiſe of the New, That we ſhould be *Conſortes Divinæ naturæ*; partake His divine nature: Both are, this day, accompliſhed. That
1 Pet 1. 4. the Text well beginneth with *Dum complerentur*; For, it is our *Complement* indeed: and not only ours, but the very *Goſpels* too. It is *Tertullian*: *Chriſtus, Legis*; *Spiritus Sanctus, Evangelii Complementum*. The comming of CHRIST was the *fulfilling of the Law*: The comming of the HOLY GHOST, is the *fulfilling of the Goſpell*.

The Diviſion.

I. Of which comming of the HOLY GHOST the report is here ſet downe by Saint *Luke*; both of the [1] time, and the [2] manner of it. 1. The *Time*, in the firſt words: *When the day of Pentecoſt was come*. 2. The *Manner*, in all the reſt of the foure *Verſes*.

II. And the *Manner*, firſt on *their parts*, to whom He came: Of the preparation for His comming in the *firſt verſe*. And then, the manner of His comming in the *other three*.

1 On their parts, to whom He came, how they ſtood *prepared*, how they were found framed and fitted to receive Him when He came, in theſe three: 1. *They were all of one accord*. 2. *They were all in one place*. 3. And both theſe (*dum complerentur*) *even ſo long, till the fiftie dayes were fulfilled*.

2 On His part, the manner of His comming to them thus prepared. [1] Firſt, as it is pro-

propounded in *Type* or *Figure*, in the *second* and *third Verſes*. 2 And then, as it is expounded in truth and in deed, in the *fourth*.

1. In *Type* or *figure Symbolicè*; and that is two wayes, agreeable to the two chiefe ſenſes, 1 the *hearing*, and 2 the *ſight*. 1 To the *Hearing*, by a *ſound*, in the *ſecond verſe*, 2 To the *ſight*, by a *ſhew*, in the *third*.

1 To the *hearing* by a *ſound*, in the *ſecond*. A *ſound* of a *wind*; A wind; 1 *ſudden*, 2 *vehement*, 3 *that came from heaven*, and 4 *filled that place where they ſate*.

2 To the *ſight*, by a *ſhew* in the *third*: There appeared, 1 *Tongues*; 2 *cloven*; 3 *as it were of fire*; 4 *which ſate upon each of them*. Thus farre, the *Figure*.

2 Then in the *fourth*, followeth the thing it ſelfe. Which *verſe* is (as it were) a *Commentary* of the two former. 1: Of the *Wind inward*, in the firſt part of it, and theſe words: *They were all filled with the* HOLY GHOST. 2. Of the *Tongues outward*, in the latter, and theſe words: *They began to ſpeake with other tongues, as the Spirit gave them utterance*.

The one, to repreſent the *inward operation*. The other, the *outward manifeſtation of the Spirit*. Thus ſtandeth the *Order*; Theſe are the *Parts*.

THe firſt point is the *Time* of His comming (that is) *The day of Pentecoſt*. I.

The Time. When the day of Pentecoſt was come.

1 Why that day? The day of *Pentecoſt* was a great Feaſt under the *Law*: And meet it was, this *Comming* ſhould be at ſome great *Feaſt*. 1 The firſt *Dedication* of CHRIST'S *Catholike Church* on earth; 2 The firſt *publiſhing* the *Goſpell*; 3 The firſt *proclaiming* the *Apoſtles Commiſſion*, were ſo great matters, as it was not meet, they ſhould be obſcurely carried; ſtolne as it were, or *done in a corner*. Much lay upon them: and fit it was, they ſhould be done in as great an *Aſſembly* as might be. And ſo they were: even in a *Concourſe* (as in the V. *Verſe* it is) *of every Nation under heaven*; That ſo, notice might be taken of it, and by them carried all over the world, even to the utmoſt corners of the earth. Saint *Paul* ſaid well to King *Agrippa*: *This is well enough knowne; This was not done in a corner*. Act. 26. 26.

2 At a great *Feaſt*, it was meet: but, there were many great *Feaſts*; why at this *Feaſt*, *the Feaſt of Pentecoſt*?

It is agreed by all Interpreters old and new; (* *Cyprian* is the firſt, we finde it in) That it was to hold harmony, to keepe *correſpondencie* betweene the two *Teſtaments*, the *Old* and the *New*. So it was, at CHRIST'S *Death* (we ſee.) He was ſlaine, not onely, *as the Lambe was*; but even, *when the Lambe was* ſlaine too: On the Feaſt of the *Paſſeover*, then was CHRIST *our Paſſeover* offered for us.

a As *the Feaſt of giving the Law*.
* Cyprian. *Ser. de Spiritu.*
1 Cor. 5. 7.

Now, from that *Feaſt* of the *Paſſeover*, reckoning *fiftie dayes*, they came to *Sinai*: And there on that day (the *day of Pentecoſt*) received they the *Law*: (a memorable day with them, a high *Feaſt*; even for ſo great a Benefit: and is therefore by them called the *Feaſt of the Law*.)

And, even the very ſame day (reckoning from CHRIST *our Paſſeover*, *fiftie dayes*) that the *Law* was given in *Sinai*, The very ſame day doth the *new Law* here *goe out of Sion* (as the *Prophet Eſay* foretold, *Exibit de Sion Lex*,) which is nothing elſe, but the promulgation of the *Goſpell*. *The Royall Law* (as Saint *Iames* calleth it) as given by CHRIST our King: The other, but by *Moſes*, a ſervant: And ſavoureth therefore of the Spirit of *bondage*, the feare of Servants; As this doth, of the *Princely Spirit*, the Spirit of *ingenuitie*, and *adoption*, the *Love of children*.

Eſay 2. 3.
Iames 2. 8.
Pſal. 51. 12.
Rom. 8. 15.

On the *Feaſt of Pentecoſt* then; becauſe then, was given the Law of CHRIST written in our hearts by the HOLY GHOST.

The Feaſt of beginning of Eaſter.

To this doth *Chryſoſtome* joyne a ſecond harmonie. That as, under the Law, at this *Feaſt*, they firſt *put their ſicle to the Corne*; (*Harveſt*, in that *Climate*, beginning with them in this Moneth:) the *firſt fruits* whereof they offered at *Eaſter*; and was called therefore by them *Feſtum meſſis*: in like ſort we ſee, that this very day (the LORD of the Harveſt ſo diſpoſing it, who not long before *lifting up His eyes and looking on the regions round about, ſaw them white and ready to the Harveſt*) His firſt Worke-men, the *Apoſtles*, did put in their firſt ſicle into the great *Harveſt*, *Cujus ager eſt Mundus*, whereof the world *is the field*, and the ſeverall furrowes of it, *all the Nations under heaven*. On the Feaſt of *Pentecoſt*, then ſecond, becauſe then began the great *Spirituall Harveſt*.

1ohn 4. 35. Matth. 13. 38. Verſe. 5.

The Feaſt of Iubilee.

To theſe two doth* Saint *Auguſtine* adde a third, taken out of the number in the very name of *Pentecoſt*, and that is *fiftie*. Which, being all along the Law, the number of the *Iubilee* (which was the time of *forgiving of debts*, and *reſtoring men to their firſt eſtates*) it falleth fit with the proclaiming of the *Goſpell* (done preſently here in the 38. Verſe of this Chapter) which is an *Act* of GODS moſt gratious *generall free pardon* of all the ſinnes, of all the ſinners in the world.

*Auguſt. ep. 119.

Cyril. Cat. 17. Pſal. 104. 30.

And no leſſe fit falleth it for our *Reſtitution*, whereunto *Cyril* applyeth excellently the XXX. Verſe of the CIV. *Pſalme*, *Emitte Spiritum tuum & creabuntur & renovabis faciem terræ*. Shewing, there was firſt an emiſſion of the *Spirit* into *man*, at his *Creation*; Which, being ſince choked with ſinne, and ſo come to nothing: this day, there is here a *ſecond emiſſion* of the ſame *Spirit* into man, fully to *reſtore*, and renew him, and in him the whole Maſſe of the *Creation*. On the day of *Pentecoſt* then laſt, becauſe therein, is the true number and force of the true *Iubilee*. *This for the choice of the time.*

II.

The *Manner.*

1 *On their parts,* Their *preparation.*

The Number thus ſetled, wee deſcend to the ſecond point, of the *Manner*. And firſt on their parts on whom the HOLY GHOST came: how He found them framed, and fit to receive ſuch a Gueſt. It is called by the Fathers, *Paraſceue* SPIRITUS, The *preparation* (as there was one for the *Paſſeover*, ſo here) for *Pentecoſt*.

It is truly ſaid by the *Philoſopher*, That *Actus activorum ſunt in patiente diſpoſito*; if the *patient* be *prepared* aright, the *Agent* will have his *worke*, both the ſooner and the better. And ſo conſequently, the *Spirit*, in His comming; if the parties to whom He commeth, be made *perſpirable*.

And this is three-fold, ſet downe in theſe words, 1. *They were all with one accord.* 2. *They were all in one place.* A double Vnitie: [1] Vnity of *minde* (ſo is ὁμοθυμαδὸν, θυμὸς:) or of *hearts* (ſo is *accord*, *cordium.*) [2] And ſecondly, unitie of *place*. 3. And thirdly, theſe two, *dum complerentur*: Patiently expecting, *while the fiftie dayes were accompliſhed.*

1 They were *all of one accord.*

Vnitie is the firſt: unitie of *minde*. And for it, take but any *ſpirit*, that is to give life to a naturall bodie; Can any ſpirit *animate* or give life to members diſmembred, unleſſe they be firſt united and compact together? It cannot: *Vnitie* muſt prepare the way to any *ſpirit*, though but *naturall*. A faire example wee have, in EZEKIEL, *Chap.* XXXVII. A ſort of ſcattered dead bones there lay: They were to be *revived*. Firſt, *the bones came together*; *every bone to his bone*; *then*, *the ſinewes grew and knit them*: *then the fleſh and skinne, and covered them*: *and then, when they were thus united, then and not before, called Hee for the Spirit from the foure winds, to enter into them and to give them life.* No Spirit, not the ordinary, *naturall Spirit* will come, but where there is a way made and prepared by *accord* and unitie of the bodie.

Ezek. 37. 7, 8, 9.

Now then take the *Holy Ghoſt*, the *Spirit* of all *ſpirits*, the *third Perſon in Trinity*: He is the very *eſſentiall Vnity*, *Love*, and *Love-knot* of the two Perſons, the *Father* and the *Sonne*; even of GOD with GOD. And He is ſent to be the *Vnion*, *Love* and

Love-

Love-knot of the two *Natures* united in CHRIST; even of GOD with man. And can we imagine, that He will enter Essentiall (unitie) but where there is unitie? The *spirit* of *unitie*, but where there is *unitie* of *spirit*? Verily there is not, there cannot possibly be a more proper and peculiar, a more true and certaine disposition; to make us meet for Him, than that quality in us, that is likest His nature and essence, that is *unanimitie*. *Faith*, to the *Word*; and *Love* to the *Spirit*, are the true *Preparatives*. And there is not a greater barre, a more fatall or forcible opposition to His entrie, than *discord, and dis-united mindes*, and such as are *in the gall of bitternesse*: *They can neither give nor receive the* HOLY GHOST. *Divisum est cor eorum, jamjam interibant* (saith the *Prophet*) their *heart* is *divided*, their accord is gone, that *Cord* is *untwisted*; they *cannot live*; the *Spirit* is gone too. Act 8. 23. Hos. 10. 2.

And doe we marvell, that the *Spirit* doth scarcely pant in us: that we sing and say, *Come* HOLY GHOST, and yet He commeth no faster? Why, *The Day of Pentecost* is come, and we are not *all of one accord*. *Accord* is wanting: The very first point is wanting, to make us meet for His comming. Sure, His after-comming will be like to His first: to them, that are, (and, not to any, but them that are) of one *accord*.

And who shall make us of *one accord?* High shall be his reward in Heaven, and happy his remembrance on earth, that shall be the meanes to restore this *accord* to the *Church*: that once we may keepe a true and perfect *Pentecost*, like this here, *Erant omnes unanimiter*. I passe to the second.

But suppose wee were of one *accord*; is not that enough? May we not spare this other, of *one place?* If our *mindes* be one, for the *place* it skills not: it is but a circumstance or ceremony, what should we stand at it? Yes sure; seeing the HOLY GHOST hath thought it so needfull, as to enter it; wee may not passe it over, or leave it out. Not onely, *of one minde* (that is) *unanimitie*: but also, *in one place* too (that is, *uniformitie.*) Both, *in the unitie of this Spirit*, that is *inward*, and *in the bond of peace* too, that is, *outward*. An *Item*, for those, whom the *Apostle* calleth *Filii substractionis*, that *forsake the Congregation* (as, even then, in the *Apostles Times*, the manner of some was) *and doe withdraw themselves*; *to their perdition*, to no lesse matter. GODS will is, we should be, as upon one foundation, so under one *roofe*: That, is His doing, *Qui facit unanimes &c. Hee that maketh men of one minde to dwell in one house.* Therefore it is expresly noted, of this Company here (in the Text) where they prayed, *they prayed all together* (*Chap* 4. 24.) When they heard, *they heard all together* (*Chap.* 8. 6.) When they *brake bread*, they did it *all together* (*Verse* 46.) *All together*, ever: not, in one place, some; and some in another: but, all ὁμοῦ τὸ αὐτὸ all in one and the selfe-same *place*. For, say what they will, *Division of places* will not long be without *division of mindes*. This must be our ground: The same *Spirit*, that loveth *unanimitie*, loveth *uniformitie*; unitie even in matter of *circumstance*, in matter of *place*. Thus the *Church* was begun, thus it must be continued. 2 *In one place.* Ephes. 4 3. Heb. 10. 39. Heb 10. 25. Psal. 68. 6.

To these, doe the Fathers joyne a third: which they raise out of the word, *Dum complerentur*. A disposition in them, whereby they held out, and stirred not, even *till the fiftie dayes were fulfilled*. That former *unanimitie*; this latter, *longanimitie*. There is in us, a hot hastie spirit, impatient of any delay: what we would have, we would have out of hand: and these same *Dum* and *Donec*, and such like words we love them not. This *Spirit* was even in these here (the *Apostles* themselves) at the first, as we may see in the last *Chap. Verse.* 6. where they shew it: *Domine jamne vis?* LORD *wilt thou now? even now?* by and by? But that *Spirit* He cast out, with *Non est vestrum, &c. Manete vos, dum.* After which charge given, though at the instant of His ascending, He promised He would send them the HOLY GHOST; yet 3 *while the fiftie dayes were fulfilled.* Chap. 1. 7.

they did not looke for Him, the ſame afternoone; nor ſtayed but till the morrow after *Aſcenſion Day*; nor (as the *Bethulians* ſtint was) *foure* or *five dayes*, at the fartheſt,
Iudith. 7. 30. and then waxed weary, and would wait no longer: But, as He willed them to wait, ſo they did wait; not *five dayes*, but five, and five: And ſo continued waiting, even *uſque dum complerentur*, *till they were accompliſhed*: And then brake not up neither, to keepe *Holy-day*, but held on their waiting, *Holy-dayes*, and all.

We ſay before, this Feaſt had divers names: [1] *The Feaſt* of the *Law*, [2] The *Feaſt*
Deut. 16. 9. of *harveſt*, [3] The *Feaſt* of *Pentecoſt*: We may put to a fourth (out of *Deut.* 16. 9.) It is there called [4] the *Feaſt of Weekes*. It is not *houres* will ſerve the turne, nor yet *dayes*: it muſt be *weekes*, and as many weekes as be dayes in a weeke, to make it *Pentecoſt* (that is) *fiftie dayes*. Thus long they ſate by it (as it is in the next verſe) and tarried patiently the LORDS leaſure, till He came unto them, *Qui crediderit ne feſtinet* (ſaith the *Prophet Eſay*) *He that beleeveth, let him not be haſtie*:
Eſay 18. 16. And, *ſi moram fecerit, expecta Eum* (ſaith *Abacuk*) *If He happen to ſtay, ſtay for Him.*
Abac. 2. 3. And ſo we ſhall, if we call to minde this, that Hee hath waited for us and our converſion, more yeares,
Abac. 2. 3. than we doe dayes for Him. And this withall, *veniendo veniet*; ſtay He may for a time, but if we wait, *come He will certainly*; and when He commeth, *Manebit vobis in æternum*, He will never forſake us, but continue with us for ever. *Dum complerentur*
John 14. 16. ſhall have His accompliſhment.

And in this manner doth the *Scripture* beare witneſſe of them, they *were prepared*, and that they ſped of the *Spirit*; and let us of like *preparing*, looke for like *ſucceſſe*.

The *Manner*, *On His part.* 1 His *comming* in *type*.

And now we come to the *Manner*, of *His comming*. And that, firſt in *type* ſenſibly; thus deſcribed. [1] *There came a ſound*; [2] *There were ſeene tongues*, which is a *ſenſible* kinde of *Comming*.

And that is a comming rare, and nothing uſuall with the HOLY GHOST; which as an *inviſible Spirit*, commeth (for the moſt part) inviſibly. So ſaith *Iob*: He
Iob 9. 11. *commeth to me, and I ſee Him not; He paſſeth hard by me, and I perceive Him not.* It was
Ch. 10. Ver. 24. thus here, for this once: But after, we (ſee in the tenth Chapter) *He came upon Cornelius and his company*; And after that, *upon the Twelve at Epheſus* (in the ninth Chap.)
Chap. 9. 6. But on neither, that ought could be *ſeene* or *heard*: Onely diſcerned by ſome effect, He wrought in them. He that beſt knew the *Spirit* (CHRIST) ſets us downe the manner of His comming; *Spiritus ſpirat, ſed neſcis unde aut quo*, *Hee doth come and in-*
Iohn 3. 8. *ſpire, but how or which way, that know you not.*

Yet here, in this preſent caſe, for this once, it was meet, He ſhould thus come in ſtate; and that there ſhould be a ſolemne, ſenſible deſcending of it.

1 Meet: that no leſſe honour done to this *Law of Sion*, than to that of *Sinai*, which was publike, and full of *Majeſtie*; and ſo was this to be.

2 Meet: That having once before beene, and never but once, upon CHRIST the *Head*: it ſhould be ſo once more, on the *Church* too, the *Body*. It pleaſed Him to vouchſafe to grace the *Church* His *Queene* with like ſolemne *inauguration* to that of His owne, when the HOLY GHOST deſcended on Him in *likeneſſe of a Dove*; that ſhee might no leſſe, than Hee Himſelfe, receive from *Heaven* like ſolemne atteſtation.

3 Laſtly, meet it was, it ſhould remaine to the memory of all ages teſtified, that a day there was, when even apparantly to ſenſe, Mankind was viſited from on high: And that this *Wind* here, and theſe *Tongues* came not for nought, at ſo high a *Feaſt*, in ſo great an *Aſſembly*.

This Comming then of His, thus in State, is ſuch, as it was both to *be heard* and *ſeene*, To the *eare* and the *eye* both. So ſaith Saint *Peter* of it after (*Verſe* 33.) *Being thus exalted* (ſaith he of CHRIST) *and having received the promiſe of the Father, He hath ſhed forth this, which you now both* ſee *and* heare. And with good reaſon, both: To both *ſenſes* is the HOLY GHOST preſented. To the *eare*, which is the ſenſe of *faith*: To the *eye*, which is the ſenſe of *love*. The *eare*, that is the ground of the *word*, which is audible: the *eye*, which is the ground of the *Sacraments*, which are *viſible*.

To

To the *eare*, in a *noiſe*; To the *eye*, in a *ſhew*: A noiſe, of a *mightie Wind*; A ſhew, of *firy Tongues*. The *noiſe*, ſerving as a *Trumpet*, to awake the World, and give them warning, He was come. The *firy Tongues*; as ſo many *Lights*, to ſhew them, and to let them ſee the Day of that their viſitation.

To begin with the firſt: *There came a ſound.* Which very *ſound*, is to ſhew, that the *Spirit*, whereof it is the fore-runner, is no *dumbe ſpirit* but *vocall*. And ſo it is: the *ſound thereof* is not onely *gone into all Lands*: but hath beene *heard, in all ages*; before the *Floud* it ſounded in [a] *Enoch* a *Prophet*, and [b] *Noe* a *Preacher of righteouſneſſe*. All the *Law* long, it *ſounded* in them, by whom [c] *Moſes was preached every Sabbath day*. The very beginning of the *Goſpell*, was with a *ſound*, [d] *Vox clamantis*: and but for this *ſound* Saint *Paul* knoweth not, how we ſhould doe; [e] *How ſhould they beleeve* (ſaith he) *in Him, of whom they have not heard?* and without a *ſound*, there is no *hearing*. But, we ſhall come to this againe in the apparition of the *tongues*.

There came a ſound. Rom. 10. 18.

a Jude 14.
b 2 Pet. 2. 5.
c Chap. 15. 21.
d Matth. 3. 3.
e Rom. 10. 14.

There came a ſound: and not any ſound; it will not be amiſſe, to weigh what kinde of *ſound* is expreſſed in the word here uſed [ἦχος] you know, what ſound an *Echo* is: a *ſound* at the *ſecond hand*, a ſound at the rebound. *Verbum* DOMINI *venit ad nos*; *The Word of the* LORD *commeth to us*: there is the firſt ſound, *To us*: and ours is but the *Echo* the *reflection* of it to you. GODS firſt, and then ours ſecond. For, if it come from us directly; and not from Him to us firſt, and from us then to you (*echo*-wiſe) it is to be ſuſpected. A *ſound* it may be; the HOLY GHOST, commeth not with it: His forerunner it is not; for that is ἦχος.

A ſound, Echo-wiſe.

There came a ſound, and it was the ſound of a *wind*: and this too, very fitly. For, the *Wind*, which is here the *type* of the HOLY GHOST, of all the creatures, doth beſt expreſſe it.

A ſound of a wind.

1 For firſt, of all bodily things, it is the leſt *bodily*, and commeth neareſt to the nature of a *ſpirit*: *inviſible* as it is.

2 And ſecondly, *quicke* and *active*, as the *ſpirit* is. Of the *Wind* it is ſaid, *Vſque adeo agit, ut niſi agat non ſit*: ſo *active* it is, as no ſtirring the aire, *no action, no wind*: even ſo, *no operation, no ſpirit*. So like, as both have but one name: nay, all three but one: [1] The *wind* in the wide world, [2] the *breath* in our bodies, [3] and the *Spirit* in the myſticall Body (the *Church*:) and much adoe we have, to diſtinguiſh them in many places; they be taken ſo one for another.

Now, this *Wind* that came and made this *ſound*, is here deſcribed with foure properties. [1] *It fell ſuddenly*: [2] *It was mightie or violent*: [3] *It came from Heaven*; [4] *It filled that place where they ſate*; *that place*, and no other. Of which, the two firſt are *ordinarie*, and (like the wind) common, [1] *To be ſudden*, [2] *and to be violent*. The other two, not ſo, but diſlike: [3] To come *from Heaven*, [4] *and to keepe it ſelfe within one place*; and that of no great compaſſe.

1 It came ſuddenly.

It fell ſuddenly, ἄφνω φερομένη: ſo doth the wind. It riſeth oftentimes in the midſt of a *calme*; giveth no warning, but ruſheth up of a *ſudden*; and even ſo doth the *Spirit*: For, that [a] *commeth not by obſervation* neither (ſaith our SAVIOUR;) you can make no ſet *rules* of it; you muſt wait for it, as well when it commeth not, as when it comes. [b] Many times it is *found of them that ſeeke it not*; and therefore little account make of it; and therefore little deſerve it; [c] *Cecidit ſuper eum Spiritus*, is ſo common in both the Old, and New Teſtament, as wee can make no doubt of this. Which ſheweth, *it falls ſuddenly*; it creepes not: *ſerpentis eſt ſerpere*. Commonly, motions that come from the *Serpent*, creepe upon us: but, *neſcit tarda molimina Spiritus Sancti gratia* (ſaith *Ambroſe*.) [d] *Velociter currit ſermo Ejus*, His *Word runneth very ſwiftly*, and [e] His *Spirit commeth with the wings of the Wind*. And therefore *ſudden* (ſaith *Gregorie*,) becauſe, things, if they be not ſudden, awake us not, affect us not; but, *Repentina valdè mutant*, *ſudden* things *ſtart* us, and make us looke up. And, therefore *ſudden* (ſaith he againe) that men may learne, not to deſpiſe *preſent motions* of grace, though *ſuddenly* riſing in them; and though they can give no certaine reaſon of them: but take the *Wind* while it *bloweth*, and the *water*, while *the Angell moveth it*; as not knowing, when it will, or whither ever it will *blow* againe,

A Wind.
1 That came ſuddenly.

a Luke 17. 20.
b Eſay 65. 1.
c 1 Sam. 10. 10. 16. 13. Chap. 10. 44.
d Pſal. 147. 15.
e Pſal. 18. 10.

againe, or ſtirre any more. It is ἄφνω φερομένη, it *fell on a ſudden.*

2 A vehement Winde.

It was *a mightie* or *vehement wind.* The *Wind* is ſo; and the *Spirit* is ſo: both in this well ſorted together.

Of the *Wind*, it is a common obſervation, that being nothing elſe but a puffe of aire, the thinneſt, the poore ſt, and (to our ſeeming) of the leaſt force of all creatures, yet groweth it to that *violence*, and gathereth ſuch ſtrength, as it [f] rattles together *the great ſhips of Tharſis*, as [g] *it rents and rives in ſunder mountaines and rocks*: pulls up trees; blowes downe huge piles of building: hath moſt ſtrange and wonderfull effects, which our eyes have often ſeene: and all this but a little thinne aire.

f Pſal. 48. 7.
g 1 Reg. 19. 11

And ſurely, no leſſe obſervable, , or admirable (nay, much more) have beene and are the operations of the *Spirit.* Even preſently after this, this *Spirit*, in a few poore, weake and ſimple inſtruments (GOD knoweth) waxed ſo full and forcible, as it [h] *caſt downe ſtrong holds, brought into captivitie many an exalting thought,* [i] made *a conqueſt of the whole world*, even then, when it was bent fully in maine oppoſition againſt it: as it hath ſet all men in a maze to conſider, how ſo poore a beginning ſhould grow to ſuch might, that, Wiſdome, and Learning, and Might, and Majeſtie, and all have ſtooped unto it: and all was but GODS [k] *little finger*; *all* [l] *the breath of His mouth.* Verily, the wind was never ſo *vehement* as the *Spirit* hath beene and is, in His proceeding.

h 2 Cor. 10. 4.
i 1 Ioh. 5. 4.
k Luk. 11. 10.
l 2 Theſ. 2. 8.

Theſe two are common with the Wind; and for theſe two, it might have beene no more, but even a common wind. The other two are not ſo; but ſhew it to be more than a wind: [3] *The comming from Heaven,* [4] *the filling but of that one place.* In theſe two, it is diſlike; as, in the former two, like the ordinary wind that bloweth.

3 It came *from Heaven.*

It came from Heaven. Winds (naturally) come not from thence, but out of the caves and holes of the earth: they blow not downeward, but move laterally from one coaſt or climate to another. To come *directly downe*, not onely *de ſurſum*, from above (ſo it may be, from the *middle region of the aire*) but *de cælo*, from Heaven it ſelfe; that, is *ſupernaturall*, ſure: that, is a *Wind* out of GODS *owne Treaſury* indeed: that, points us plainely to Him, that *is aſcended up into Heaven*, and now ſendeth it downe from thence.

Pſ. 135. 7.

And therefore ſendeth it *from Heaven*, that it may fill us with the *breath of Heaven.* For, as the *wind* is, ſo are the blaſts, ſo is the *breath* of it: and, as is the *ſpirit*, ſo are the *motions*, it uſeth; ſo are the *reaſons*, it is carried by.

To diſtinguiſh this *Wind* from others, is no hard matter. If our *motions* come *from above*; if we fetch our *grounds* there, *de cælo*, from *heaven*, from *Religion*, from the *Sanctuary*; it is this wind: but thoſe, that *come from earthly reſpects*, we know their *cave*; and that there is nothing but *naturall* in them. This *wind* came thence, to make us *heavenly minded*, [n] *ſapere quæ ſurſum*, to *ſet our affections on things heavenly*, [o] and to *frame the rules of our converſation agreeable unto Heaven.* So wee ſhall know; what wind blowes; whether it be *de cælo*, or *de hominibus*: whether it be *defluxus cæli*, or *exhalatio terræ*; from *heaven* or of *men*, a *breath* from *heaven*, or a *terrene exhalation.*

n Col. 3. 1.
o Phil. 3. 21.
Mat. 21. 25.

4 It *filled that place* only.

And like to this is the fourth: *It filled that place where they ſate. That place, where they: That place*, not the places about. *That place* it filled: the other felt it not. And this is another plaine diſſimilie, *To blow but in one place*: and ſheweth it to be more than ordinary. The common wind, all places within his circuite, it aireth all alike; one as well as another, indifferently. This here ſeemeth to blow *Electivè*; as if there were *ſenſe* in it, or it blew by diſcretion. For, it blew upon none of the neighbour houſes; none of the places adjacent, where *theſe men were not. That*, and *onely that roome* it filled, *where they were ſitting.*

And this [of blowing upon one certain place] is a property very well fitting the *Spirit*, *Vbi vult ſpirat.* To blow in certaine places, where it ſelfe will; and upon certaine perſons, and they ſhall plainely feele it, and others about them, not a whit. There ſhall be an hundred or more in an auditory; one *ſound* is heard, one *breath* doth blow: at that inſtant, one or two and no more; one here, another there; they ſhall

Ioh. 3. 8.

ſhall feele the Spirit, ſhall be affected, and touched with it ſenſibly: Twenty on this ſide them, and forty on that, ſhall not feele it; but ſit all becalmed, and goe their way no more moved than they came. *Vbi vult ſpirat*, is moſt true.

And that *Vbi* is not any where, but *where theſe men ſate*; that is, it is a *peculiar Wind*, and appropriate to that place where the *Apoſtles* are, that is, the *Church*: elſewhere to ſeeke it, is but folly: The place, it bloweth in, is *Sion*: and, in *Sion*, where men be ſo diſpoſed, as we ſhewed ere-while; that is, where there is *concord* and *unity*, the *dew of Sion*, *Ibi mandavit Dominus benedictionem*: There, GOD ſendeth this *Wind*; and there He ſendeth His *bleſsing* with this wind, which never leaveth us till it bringeth us to life for evermore, to eternall life. So doth *Salomon* deſcribe the nature of the *Wind*: That *it goeth forth*, and that *it compaſſeth round about*, and then laſt, *That it returneth*, *Per circuitus ſuos*: So doth this, it commeth *from heaven*, and it bloweth into the *Church*, and thorow, and thorow it, to *fill* it with the *breath* of *heaven*: and as it came *from heaven* to the *Church*, ſo it ſhall returne from the *Church*, *into heaven* againe, *per circuitus ſuos*: and whoſe ſailes it hath filled with that wind, it ſhall carry with it along *per circuitus ſuos*; even to *ſee the goodneſſe of the* LORD *in the Land of the living*, there to live with Him and His *Holy Spirit* for ever.

Pſal. 133. 4.

Eccleſ. 1. 6.

So we have briefly the foure properties of this *Wind*, and of the *Spirit* whoſe Type it is: [1] That *it is ſudden*, in the firſt comming; [2] That it is *mightie* in proceeding; [3] That it commeth *from heaven*; [4] That it commeth *into the Church*; to fill it with the *Spirit* of *heaven*, and to carry it thither whence it ſelfe commeth. Thus much for the ſecond, The firſt *Type*.

This wind brought downe with it *tongues*, even *imbrem linguarum*, a whole ſhower of them, which is the next point, Of the *ſhew* which appeared. By which appearing, it appeareth plainely, that the *Wind* came not for themſelves onely, but for others too beſide: In that here is not onely ſent a *Wind*, which ſerveth for their owne *inſpiration*; but there be alſo ſent *tongues* with it, which ſerve for *elocution* (that is) to *impart* the *benefit* to more than themſelves.

2 To be *Seene*. There appeared *Tongues*. &c.

It ſheweth, that the HOLY GHOST commeth and is given here, rather as *gratia gratis data*, to doe others good; than as *gratia gratum faciens*, to benefit themſelves. *Charitas diffuſa in corde* would ſerve them, Charity powred into their *hearts*; but *gratia diffuſa in labiis*, Grace *powred into their lips*, that is not needfull for themſelves, but needfull to make others, beſide them, partakers of the benefit. The *Wind* alone, that is to breath withall; the *grace* of the HOLY GHOST whereby our ſelves live: but, the *Wind* and *Tongues*, that is to ſpeake withall; the *grace* of the HOLY GHOST, where by we make others live, and partake of the ſame knowledge to life. An union of the *Wind* and *Tongue* here on earth, expreſſing the unitie of the *Spirit* and *Word* in Heaven: that, as the *VVind* or breath in us is to ſerve the *Tongue*; ſo is the *Spirit* given, to ſet forth the *VVord*, and the HOLY GHOST to ſpread abroad the knowledge of CHRIST.

Rom. 5. 5.
Pſal. 45. 2.

Where, it is not unworthy your obſerving neither, that as in the naturall body, one and the ſame *breath* of ours, is *Organon* both *vitæ* and *vocis*, is the *inſtrument* both of *life* and *voice*; the ſame that we *live by*, is the ſame that we *ſpeake by*: Even the very like is, in the body *myſticall*; and both the *vitall breath*, and the *vocall*, come both (as we here ſee) from the HOLY GHOST.

This alſo ſtandeth of foure parts, as did the former. For, there *appeared*, [1] *Tongues* [2] *cloven*, [3] *as it were of fire*, [4] *ſitting upon each of them*.

The tongue is the *ſubſtantive*, and ſubject of all the reſt. It is ſo: And GOD can ſend *from Heaven* no better thing; nor the Devill *from hell* no worſe thing, than it. *The beſt member*, *we have* (ſaith the *Prophet*;) *The worſt member*, *we have* (ſaith the *Apoſtle*:) Both, as it is imployed.

1. *Tongues*.
Pſal. 108. 1.
Iames 3. 6.

The *beſt*, if it be of GODS *cleaving*; if it be of His *Lightning* with the *fire of Heaven*; if it be one that will *ſit ſtill*, if cauſe be. The *worſt*, if it come from the *Devils* hands. For, he, as in many other, ſo in the ſending of *tongues*, ſtriveth to be like GOD; as knowing well, they are every way as fit inſtruments, to worke miſchiefe

by, as to doe good with. There be *tongues of Angels* (in 1 *Cor.* 13.1.) and if of *good Angels*, I make no doubt but of *evill*; and so, the *Devill* hath his *tongues*.

And he hath the art of *cleaving*. He shewed it in the beginning, when he made the *Serpent*, *linguam bisulcam*, a forked tongue, to speake that, which was contrary to his knowledge and meaning, *They should not die*; and as hee did the *Serpents*, so hee can doe others.

Gen. 3. 4.

There is *fire* in *Hell*, as well as in *Heaven*; that, we all know.

Onely, in this, they agree not, but are unlike; his *tongues* cannot *sit still*, but fly up and downe all over the world, and spare neither *Minister*, nor *Magistrate*, no nor GOD Himselfe.

But if we shall say to our tongue, as *David* did to his; *Awake up my glory* (that is) make it the glory of all the rest of our members; it can have no greater glory than this, to be the *Organ* of the HOLY GHOST: to set forth, and *sound* abroad the knowledge of CHRIST, *to the glory of* GOD *the Father*. And, so used, it is heavenly; no time, so heavenly as then; in no service, so heavenly as in that.

Psal. 108. 2.

Not to inlarge this point further, there is no new matter in it. This here (of the *Tongues*) is as that before of the *sound*; both are to no other end, but to admonish them of their *Office*, whereto they here received *Ordination*: even to be *Tongues*, to be *trumpets of the Counsell of* GOD, and of His Love to mankinde, in sending His *Sonne* to save them.

Here is wind to serve for *breath*; and here are *Tongues* now, and what should let them to doe it? That which before they received in charge *audibly*, *Ite*, *Prædicate*; the very same they here received *visibly*, in this apparition, which is after expounded thus; *Cæperunt loqui*, by vertue of these *tongues* they *began to speake*.

Marke 16. 15.

Tongues and *cloven tongues*. And that very *cleaving*, of right necessary use, to the businesse intended. For, that of theirs was but one whole entire tongue, that could speake but one poore language, the *Syrian*, they were bred in. There was not a *cleft* in it. So, could they speake their minde to none. but *Syrians*; and by that meanes; should the *Gospell* have beene shut up, in one corner of the world.

1 *Cloven tongues.*

τὸ κοινωνικὸν is the goodnesse of all that is *good*; even the *imparting*; it to the good of the common. To the end then; this great good of the *knowledge of the Gospell*, might be dispersed to many Nations, even to *every nation under heaven*; To that end, *clove He their tongues*: to make many *tongues*, in one tongue; to make one man to be able to speake to many men, of many Countries, *to every one*, *in his owne language*; If there must be a *calling of the Gentiles*, they must have the tongues of the *Gentiles*, wherewith to *call* them. *If they were debters*, *not onely to the Iewes*, *but to the Grecians*; nay, *not onely to the Grecians*, *but to the Barbarians too*, then must they have the *tongues* not onely of the *Iewes*, but of the *Grecians*, and of the *Barbarians* too, to pay this *debt*, to discharge the duty of *Ite*, *Prædicate*, to all.

Chap. 20. 21.

Rom. 1. 14.

Marke 16. 25.

And this was a speciall favour from GOD, for the propagation of His *Gospell* farre and wide, this division of *tongues*: and it is by the ancient Writers (all) reckoned a plaine reversing of the *curse of Babel*, by this *blessing of Sion*: since they account it all one (and so it is) either, as at the first, for *all men* to speake *one language*; or, as here, *one man* speake *all*. That is here recovered, that there, was lost; and they inabled for the building up of *Sion* in every Nation, to speake so, as all might understand them of every Nation.

But this withall we are to take with us: that, with their many tongues, they spake, *one thing*, and that *Vnivocè*. With *one mouth* (*Rom.* 15.6.) *With one voice* (*Chap.* 4. 24.)

Rom. 15. 6.

Chap. 4. 24.

With *diverse tongues* to utter one and *the same sense*, that is GODS *cloven tongue*; that, is the division of *Sion*, serving to edification.

With one tongue, *æquivocè*, to utter diverse senses, diverse meanings; that, is none of GODS, it is the *Serpents forked tongue*, the very *division of Babel*, and tendeth to nothing but confusion.

Tongues cloven, and *as they had beene of fire*. *As they had beene*: to keepe a difference in these (as before, in the *Wind*;) and to shew, that they were not of our *elementarie fire*.

fire. For, it is added; *ſate upon them*: which they could not have done, without ſome hurt; without skorching them, at leaſt; if it had beene ſuch *fire*, as it is in our chimneyes. But it was ὡσεί, *as it were* ours: (that is) in ſhew, *earthly*; in deed, *celeſtiall*: And as the *Winde*, ſo the *fire from heaven*; of the nature of that (in the III. of *Exod.*) which made *the buſh burne*, and *yet conſumed it not*. Exod. 3. 2.

Where firſt we are to obſerve againe, the conjunction of the *tongue*, and *fire*. The ſeat of the *tongue* is in the *head*; and the *Head* of the *Church* is CHRIST. The native place of *heat* (the quality, in us, anſwering to this *fire*) is the *heart*: and the *Heart* of the *Church* is the HOLY GHOST. Theſe two joyne, to this work: CHRIST, to give the *tongue*; the HOLY GHOST, to put *fire* into it. For, as in the *body naturall*, the next, the immediate inſtrument of the *ſoule*, is *heat*, whereby it worketh all the members over; even ſo, in the *myſticall body*, a vigour there is, like that of *heat* which we are willed to *cheriſh*, to be [a] *fervent in the Spirit*, to [b] *ſtirre* and to [c] *blow it up*: which is it, that giveth efficacie to all the ſpirituall operations. Ephes. 1. 22. *a* Rom. 12. 11. *b* 1 Theſſ. 5. 19. *c* 2 Tim. 1. 6.

To expreſſe this qualitie, it appeareth in the likeneſſe of this *element*; even to ſhew, there ſhould be an *efficacie*, or vigour, in their doctrine, reſembling it; *Quòd igneus eſt illis vigor*, that the force of *fire* ſhould ſhew forth it ſelfe in their words: both in the *ſplendor*; which is the *light of knowledge* to *cleare* the miſt of their *darkned underſtanding*; and in *fervour*, which is the *force* of *ſpirituall efficacie*, to *quicken* the dulneſſe of their cold and *dead affections*.

And indeed, the world was then ſo overwhelmed with ignorance and errour; and ſo overgrowne with droſſe, and other bad matter, by *Paganiſme*, it long had beene, that their *lips* did need, *to be touched with a cole from the Altar*. *Tongues* of *fleſh* would not ſerve the turne, nor *words* of *aire*: but there muſt be *fire* put into the *tongue*, and *ſpirit* and life into the *words*, they ſpake; a force more than naturall (that is) the force of the Spirit: even to ſpeake *ſparkes* of *fire* in ſtead of *words*, to drive away the darkneſſe, and to refine the droſſe of their heatheniſh converſation ſo long continued. Eſ. 6. 6.

Our SAVIOUR CHRIST ſaw this, and ſaid: *Every ſacrifice* then *had need to be ſeaſoned with fire*: but there was no fire to doe it with. Therefore He addeth, in another place: *I came to ſend fire upon earth*; and, this day, Hee was as good as His word, and ſent it. Marke 9. 49. Luke 12. 49.

And with ſuch a *tongue*, ſpake He Himſelfe, when they ſaid of Him, *Did not our hearts burne within us, while He ſpake unto us by the way?* With ſuch a *tongue* Saint *Peter*, here in this *Chapter*: for ſure, there fell from Him ſomething like *fire* on their hearts, when they were pricked with it and cried, *Men and brethren, what ſhall we doe?* Luke 24. 32. Verſ. 37.

And even to this day yet; in them, that move the dead and dull hearts of their hearers, and make them to have a lively apprehenſion of things pertaining to GOD, there is a remainder of that, which this day was ſent; and they ſhew plainly, that yet, this *fire* is not cleane gone out.

But this is not alwayes, nor in all, with us; no more was it with them; but, in thoſe of their hearers, which had ſome of the *anointing*, and that will eaſily *take the fire*; in them good will be done: Or at leaſt, where there was ſome *ſmoaking flax*, ſome remainder of the *Spirit*, which without any great adoe will be kindled a new. Them, it doth good: the reſt, it did not. This for the *fire*. 1 Iohn 2. 27. Matth. 12. 20.

Theſe *ſate upon each of them*. In which *ſitting*, is ſet downe unto us, their laſt qualitie, of *continuance* and *conſtancie*. The vertue is πυρόσπδειν, *firy tongues ſitting*: the vice oppoſite ἐπιπολάζειν, *firy Tongues flitting*. They did not light, and touch, and away, after the manner of *butterflies*; but both *they ſate themſelves* (in the former *Verſe*;) *the tongues ſate on them* (that is) they abode ſtill, and continued ſtay'd and ſteddie, without ſtirring or ſtarting aſide (ſaith the *Pſalmiſt*) *like a ſwarving bow*. 4 *And ſate one each of them.* Verſe 2. Verſe 3. Pſal. 78. 57.

Of our SAVIOUR CHRIST Himſelfe, how to know Him, GOD Himſelfe gave Saint *Iohn Baptiſt* a privie ſigne; and it was this: *On whomſoever thou ſeeſt the Spirit lighting, and abiding on Him*, That is He: *Lighting* is not it, though it be the HOLY GHOST: but, *lighting* and *abiding*; that is the true Signe. Iohn 1. 33.

The

Psal 68.18,19. The ſame our SAVIOUR is, this day, ſaid: That *aſcending on high, He gave gifts unto men*: and to what end? *that the* LORD *their* GOD *might dwell among them.* Marke that; *Dwell*: not *might ſtay* and *lodge* for a night, as in an *Inne*, or *Hoſtry*, and then be gone in the morning; but, *Dwell*: (that is) *have His habitation*, take up His *reſidence* among them.

Psal. 51. 10. The GOD, or that Perſon of the Deitie, He there ſaith, ſhall dwell, is the HOLY GHOST: One of whoſe chiefe Attributes (in the *Pſalme*) is, that He is רוח נכון a *conſtant Spirit*: (and, if *Sanctus* come of *Sancio*, there is as much ſaid in the *Latine* word as in the *Hebrew*:) *Conſtant*, not *deſultory*: and His *fire* not like the fooliſh *me-*

Levit. 6. 12. *teor*, now in, now out; but *permanent* ſtill, like the *fire on the Altar*.

So in vigour, as His vigour, is not *brunts* onely, or ſtarts, *impetus*; but, *habitus*, that it holdeth out *habit*-wiſe. Not onely like the *ſparkes*, before, which will make a man ſtirre for the preſent; but, leaving an impreſſion, ſuch an one as *iron red hot* leaveth in veſſels of wood; a *fire-marke* never to be got out more. Such doth the HOLY

Psal. 119. 93. GHOST leave in the memories: *In æternum non obliviſcar*, I ſhall *never forget it*.

And ſuch did it leave in the hearts of the firſt *Chriſtians*, that could never be got out of their hearts by their perſecutors, till they plucked out hearts and all.

Marke 9. 49. *With this Salt*, as well as *with that fire* (ſaith CHRIST) muſt *every ſacrifice be ſeaſoned*: Not onely with that *fire*, to ſtirre it up; but with this *ſalt*, to preſerve it; *By this vertue* (in the former verſe) they were *diſpoſed to the Spirit*: and now here, you ſee againe, *by the Spirit*, they are *diſpoſed to this vertue*: And not onely *diſpoſed* to it, but *rooted*, and more and more confirmed in it; that we may learne to eſteeme of it accordingly.

And thus have we (as before, *heard* what the *ſound*, ſo now) *ſeene*, what the *ſight* can ſhew us, even all foure: 1. *Tongues*, that they might *preach*: 2. *Cloven*, that they might preach *to many*: 3. *Fire*, that they might doe it *effectually*; 4. And *Sitting*, that ſo effectually as not *flittingly*, but that it might be an efficacie, *conſtant*, abiding, and ſtaying ſtill with them: So *forcible*, that *continuall*.

Now are we to know, what all this amounts to; what is the *Signatum* or *thing ſignified* of both theſe *ſignes*: What was wrought in them, by *inward concurrence* with this *outward reſemblance*. And that followeth in the fourth verſe; wherein, there is a *Commentary* of this *Winde*, and a *Gloſſe* of theſe *tongues*. Of the *Winde*, in the forepart: *They were all filled with the* HOLY GHOST. Of the *Tongues*, in the latter; *They began to ſpeake with other Tongues, as the Spirit gave them utterance*.

But, the time being alreadie ſpent, I will not ſo farre preſume, as to enter into it: It would aske too long a treaty.

It remaineth now, that firſt wee offer up our due praiſe and unfeined hearty thankes, giving to Him that is *aſcended up on high*, for ſending, this day, this bleſſing upon that His Church, the Mother of us all. The fruit whereof, even of this *Winde*, and of theſe *tongues*, in the effect of them both (the *blowing* of the one, and the *ſpeaking* of the other) we all feele to this day, ſo farre as *Chriſtendome* is wide. It is the dutie of the day.

Firſt then this: and then withall ſecondly, to endeavour that we may have this day ſome feeling of this dayes benefit, our ſelves; and ſome way finde our ſelves viſited with the ſame *Spirit*.

I told you, after this firſt, there is no more *viſible comming* to be looked for: but that, after His accuſtomed uſuall manner, inviſibly He ceaſeth not to come ſtill, nor will not to the worlds end.

Even in this booke, after this time here, three ſeverall times (in the fourth, tenth, and nineteenth Chapters;) and at three ſeverall places (*Ieruſalem*, *Cæſarea*, *Epheſus*) The ſame *Spirit* came upon the faithfull people, and yet nothing heard nor ſeene; onely diſcerned after, by the impreſſion; it left behinde it. And this *comming*

is

is ſtill uſuall with Him; and this we may hope for; hope for, and have, if we labour and diſpoſe our ſelves for it.

And we may direct our ſelves, how to doe this, by thoſe three places, I even now alleaged. [1] In the fourth *Chapter*, 31. *Verſe*: *As they prayed, the Spirit came upon them:* [2] In the *tenth*, *Verſe* 44. *While Peter yet ſpake, the Spirit fell upon them*: [3] In the nineteenth *Chapter*, *Verſe* 6. *As they* received *the Sacrament*, the *Spirit* was ſent on them. In which three, are plainely ſet downe to us, theſe three meanes to procure the Spirits comming: [1] *Prayer*, [2] *The Word*, [3] *The Sacraments*.

I know well, it was the *Sacrament* of *Baptiſme* in the place laſt alleaged: but that is all one. In one Verſe, doth the *Apoſtle* name them both, as of equall power (both) for the purpoſe; (*1 Cor.* 12. 13.) *Vno Spiritu baptizati eſtis*; (and, before he ends the verſe) *& uno Spiritu poti*. *Baptized in the Spirit*, There is theirs at *Epheſus*; but *made drinke of the ſame Spirit*, that is this of *ours* here. For, *ex ſimilibus ſumus & alimur*. Ours here (I ſay) where we doe *drinke of the Spirit*, if aright we receive it; in which reſpect he calleth it the *Spirituall drinke* (1 *Cor*, 10. 3.) becauſe we doe even *drinke* the *Spirit* with it.

And even in this very Chapter before the end, it is noted by S. *Luke*, as a ſpeciall meanes, whereby they invited the Spirit to them againe and againe; *Their continuing in the Temple with one accord*, and *breaking of bread*. Of *one accord*, we ſpake at the firſt, as an effectuall diſpoſition thereto: And this *Sacrament* of *breaking of Bread* is the *Sacrament* of *accord*; as that, which repreſenteth unto us perfect unity in the *many graines kneaded into one loafe*, and the *many grapes preſſed into one Cup*; and what it *repreſenteth* lively, it *worketh* as effectually. 1 Cor. 10. 17.

Howſoever it be, if theſe three, [1] *Prayer*, [2] *The Word*, [3] *the Sacraments* be every one of them as an *artery*, to conveigh the *Spirit* into us; well may we hope, if we uſe them all three, we ſhall be in a good way to ſpeed of our deſires. For, many times we miſſe, when we uſe, this one, or that one, alone; where it may well be, GOD hath appointed to give it us by neither, but by the third. It is not for us, to limit or appoint Him, how, or by what way, He ſhall come unto us, and viſit us: but, to offer up our obedience, in uſing them all; and uſing them all, He will not faile but come unto us, either as a *wind*, to allay in us ſome *unnaturall heat* of ſome diſtempered *deſire* in us *to evill*; or as a *fire* to kindle in us ſome *luke-warme*, or ſome *key-cold affection* in us *to good*: Come unto us, either as the *Spirit of truth*, lightning us with ſome new *knowledge*; or as the *Spirit of Holineſſe*, reviving in us ſome vertue or *grace*; or as the *Comforter*, miniſtring to us ſome inward *contentment*, or *joy in the* HOLY GHOST; or, in one or other certainely He will come. For, a compleat obedience on our part, in the uſe of all His preſcribed meanes, never did goe away emptie from Him, or without a bleſſing: Never did, nor never ſhall.

Never: but not on this day, of all dayes; the day, wherein *Dona dedit hominibus*, He gave *gifts* unto *men*. It is *Dies donorum*, His *giving day*, His day of *Donatives*: Some gift He will give, either from the *Wind*, inward; or from the *tongue*, outward; ſome gift He will give.

There be nine of them ſet downe, *Nine manifeſtations of the Spirit* (1 *Cor.* 12.) ſome of them *nine*. There be nine more ſet downe, *nine fruits of the Spirit* (*Gal.* 5. ſome of them *nine*: Some gift He will give. 1 Cor. 12. 8. Gal. 5. 22.

Onely let us diſpoſe our ſelves by the uſe, not of this one, or that one, or two, but of all the meanes, to receive it by. *Inwardly*, by *unitie*, and *patient waiting* His leaſure, as theſe here: *Outwardly*, by *frequenting* thoſe holy *duties*, and *offices* all, which (we ſee) ſucceeded with thoſe there in the three places remembred.

And, in theſe, the bleſſed *Spirit* ſo diſpoſe us, and in them ſo bleſſe us, as we may not onely by outward celebration, but by inward participation, feele and finde in our ſelves, that we have kept to Him, this day, a true Feaſt of the comming of His *Spirit*, of the *ſending downe the Holy Ghoſt*. Which *Almightie* GOD grant, &c.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAjestie, at *GREENWICH*, on the XXIV. of *May*, *A.D.* MDCVIII. *being* WHITSUNDAY.

ACTS CHAP. II. Ver. IV.

Et repleti ſunt omnes SPIRITV SANCTO, & cœperunt loqui variis linguis, prout SPIRITVS SANCTVS dabat eloqui illis.

And they were all filled with the HOLY GHOST, *and began to ſpeake with other tongues, as the* SPIRIT *gave them utterance.*

1 THIS day hold we holy to the HOLY GHOST, by whom all *holy dayes*, *perſons*, and *things* are made *holy*. And with good reaſon, hold we it: He that maketh all *holy dayes*, it is meet ſhould bee allowed one, Himſelfe. And if we yeeld this honour, to this and that *Saint*; much more to the *Saint-maker*; to *Him*, that is the onely true *Canonizer* of all the *Saints* in the *Calendar*.

2 This honour were we bound to yeeld Him, if there were nothing beſides: but, ſeldome ſhall ye finde a *Feaſt*, wherein, with his honour, there is not joyned the remembrance of ſome memorable *benefit* then vouchſafed us; as (here) this Feaſt is not to the HOLY GHOST ſimply; but; but, to the *ſending* or *comming of the* HOLY GHOST: to the HOLY GHOST *ſent*.

3 *Sent:*

3 *Sent:* not, as in former times, qualified or *by measure*, but even *in plenitudine*, in plentious manner, *fully*. It is ſaid, *They were filled with the Holy Ghoſt.*

4 *Filled:* not to *hold*, but to *ſet over*. For, ſo many tongues, ſo many pipes to derive it to others, that, by preaching, they might impart the *Spirit they received: preaching* being nothing elſe (as the *Fathers* obſerve, out of the 11. *Num.*) but the taking of the *ſpirit* of the *Preacher*, and putting it on the hearer: or to expreſſe it by the type of *fire*) the *lighting* of one *torch* by another; that ſo, it might paſſe from man to man, till all were *lightned*. Nnm. 11. 25.

For this *Holy Spirit*, thus *ſent*, *plenteouſly ſent*, *ſent to them*, and *by them*, to *all* and to *us*, are we here met to render our thanks to GOD: even to imitate Him; to *ſend*, this day, *tongues* into *heaven*, there to laud and magnifie Him, who as this day ſent theſe *tongues* into *earth*.

Now, of this *benefit*, (ſo far as the two *types* in the former *verſes*)* hath formerly been treated: and we are now to ſupply what was then left in remainder. * At Pentecoſt A.D. 1606.

This fourth *verſe* then, is nothing elſe but a *Commentary* of the former; what in them was ſet forth in *figure*, is here expreſſed in plaine termes. The *types* were of two ſorts, according to the two chiefe ſenſes; 1 *Audible* to the *eare*, in the *ſound of winde*; 2 *Viſible* to the *eye*, in the *ſhew of tongues*. Theſe two are expounded in the two moities of this *Verſe*. The former, the *Commentary* of the *winde*, in theſe words: *They were filled with the Holy Ghoſt.* The latter, the *gloſſe* of the *tongues*, in theſe: *And they began to ſpeak with tongues, as the Spirit gave them utterance.* *The Summe.*

For the firſt. The *place was filled with a winde from Heaven.* The *filling* of the *place* was a ſigne of the *filling* the *perſons* in the place; the *winde* was a *ſigne* of the *Spirit*; the winde from *Heaven*, of the *Holy Spirit:* which *Spirit filled* the *Perſons*, no leſſe than did the *winde*, the *roome* they ſate in. Two points there bee in it: 1 One of the *Gift* it ſelfe, in *Spiritu ſancto.* 2 The other of the *meaſure* of the gift, in *Repleti ſunt.* *The Diviſion.* I 1 2

For the latter: foure things were in the type, 1 *Tongues*, 2 *cloven*, 3 *ſitting*, 4 *of fire*; all foure here expreſſed, and ſuited. 1 *Tongues: they began to ſpeake.* 2 *Cloven: with other tongues.* 3 *Sitting: as the Spirit gave them.* 4 *Fire:* ἀποφθέγγεσθαι, (*utterance*, it is turned; it is more.) Theſe are the Heads. But, for that there is no ſpeaking of the *ſpirit*, without the *ſpirit*, no hearing neither; to the end that ſpeaking and hearing of Him, He may helpe our infirmities, &c. II 1. 2. 3. 4.

THe *truth* anſwering the *type*, *per omnia*, as there were in that, two; 1 the *Wind*, and 2 *Tongues:* ſo are there here, two; 1 the *ſpirit*, 2 and *ſpeech*. *Spirit*, becauſe *ſpeech* without *ſpirit*, is but a dead *ſound* like the a *tinckling of a Cymball.* *Speech*; becauſe *ſpirit* without *ſpeech*, is but as the *ſpirit* that CHRIST caſt forth, b and *illud erat mutum*, *a dumbe ſpirit*; none the better for it. Which made the HOLY GHOST come in *ſpirit* and *ſpeech:* not in *ſpirit* only, but, *in ſpirit*, and *ſpeech*. I The Commentary of the *winde*. Of both parts joyntly. *Spirit* and *ſpeech* both. a 1 Cor. 13. 1. b Luke. 11. 14. But *Spirit* firſt in order.

But in *ſpirit* firſt, and then *ſpeech*. So is the order. The HOLY GHOST begins within, *à centro*, and worketh outward: alters the *minde*, before it change the *ſpeech:* giveth another *heart*, before another *tongue:* works on the *ſpirit*, before on the *phraſe* or utterance: ever, ſo. It is prepoſterous, and all out of order, to have the *tongues* come, before the *winde*; where they doe, it commonly falls out in ſuch, all their religion is in common *phraſes* and *termes* well got by heart, and nothing elſe. This for their *joyning*, and for their *order*.

I. Of the parts ſeverally.

Now of either, apart. Of the *Spirit* firſt, which they were *filled with*; After, of their *filling*; that is, [1] firſt of the *Gift* it ſelfe; [2] then of the *Meaſure*. That, they were filled with, is ſet downe in two wrods; [1] *ſpiritu* and [2] *ſancto*. Firſt, that it was *ſpirit*; then, that that *ſpirit* was *holy*. A *ſpirit*; for, men may be *filled*, and not with the *ſpirit*: *Holy*, for, there is a *ſpiritu* without *ſancto*. We muſt needs put the difference; *ſpirit* and *holy*, are the two diverſe things.

I The *Gift*. 1 It was a *Spirit*.

A *ſpirit*, not An *humour*.

With the ſpirit: for men may be *filled*, and not with the *Spirit*. That which enforceth this note, is, a ſpeech at the 13. verſe; there, they ſtick not (ſome,) this, that was the *ſpirit* indeed, to reproach with the terme of *new wine*: *Theſe men are full* (ſay they;) *full*, they grant: but, with *wine*, a liquor though full of *ſpirit*, yet no *ſpirit* though. It was falſe as it fell out: yet, this it worketh, that if the *ſpirit* may bee taken for a *humour*, why not a *humour* for the *ſpirit* likewiſe? And not the humour of the *vine* only: but, the *Philoſopher* (in his *Problemes*) tels us, that looke whatſoever operation *wine* hath, the ſame have ſome *humours* in our bodies, with a little fermenting. The Prophet *Eſay* ſeemeth to ſay the ſame in two places: that men may *be drunk, and not with wine*; their owne humour will doe it as well.

Eſay. 29. 9. 51. 52.

I wiſh, it were not true, this: that *humours* were not ſometimes miſtaken, and miſ-termed the *ſpirit*. *A hot humour* flowing from the *gall*, taken for this *fire* here, and termed (though untruly) the *ſpirit of zeale*. Another *windie humour* proceeding from the *ſpleene*, ſuppoſed to be this *winde* here, and they that *filled* with it (if no bodie will give it them) taking to themſelvs the *ſtyle* of the *godly brethren*. I wiſh, it were not needfull, to make this obſervation. But, you ſhall eaſily know it, for an humour: *Non continetur termino ſuo*; It owne limites will not hold it: They are ever mending *Churches*, *States*, *Superiours*; mending all, ſave themſelves: *alieno*, *non ſuo*, is the note to diſtinguiſh an humour.

2 The *Holy Spirit*. Not *our Owne ſpirit*.

With the ſpirit; yet, not every *ſpirit*. I told you, there was a *ſpiritu* without *ſancto*; and I mean not the *wicked ſpirit* (away with him, we will not once mention him;) but, two other: [1] There is a *ſpirit* in a man (ſaith [a] *Elihu*) that is, *our owne ſpirit*; and many there be, [b] *qui ſequuntur ſpiritum ſuum*, that follow their own *ghoſt*, in ſtead of the *Holy Ghoſt*: for, even that *ghoſt* taketh upon it, to inſpire, [c] and *fleſh and blood* (we know) *have their revelations*.

a Iob 32. 8.
b Ezek. 13. 3.
c Matth. 16. 2.

2 Not *the Worlds ſpirit*.

The other is, that the *Apoſtle* calleth [d] *ſpiritum mundi*, the worlds *ſpirit* (or *worldly ſpirit*) [e] *qui poſuit mundum in corde ſuo* (ſaith *Salomon*) hath *ſet up* and ſhrin'd the *world in his heart*: thence riſe all his reaſons, by them he frames and meaſures Religion. Up ſhall the *golden calves*, to uphold the preſent eſtate: downe ſhall *Chriſt*, [f] *ne veniant Romani*, that the *Romans* come not, and carry us all away. Either of theſe is peradventure *Sacer ſpiritus*, as the Poet calleth *auri ſacra fames*; but neither is *ſanctus*. [g] S. *Peter* oppoſeth the firſt (of *private reſolution*) to the *Holy Ghoſt*: [h] S. *Paul* the ſecond (of worldly *wiſdome*) to the *ſpirit* of GOD. The *winde* (before) had foure qualities: two of them ([1] *ſuddenneſſe*, and [2] *vehemency*) are paſſed by. Every *winde*, every *ſpirit* hath them. And commonly, other *ſpirits* are more *violent*, and make a greater *noiſe*, than the true *ſpirit*. The other two, [1] of *comming* from *heaven*, [2] comming for the *Church*; from the *holy Heaven*, to the *holy Church*; are both, *in ſancto*, and *ſapere quæ ſurſum*, being *wiſe from thence*, and regard to *Religion* and the *Church*; are the two beſt *Characters* to diſcerne the *Holy ſpirit* by.

d 1 Cor. 2. 12.
e Eccleſ. 3. 11.
f Iohn. 11. 48.
g 2 Pet. 1. *ult*.
h 1 Cor. 1. 17.

The *Holy ſpirit*, that is, *His Graces*.

Now ye will underſtand of your ſelves (I ſhall not need to tell you;) when we ſpeake of the *holy ſpirit*, as it *filleth us*, we meane not the *Eſſence* or *Perſon* of the *Holy Ghoſt* that *filleth Heaven and earth* (ſaith the *Prophet*;) and *there is no going from it*, (ſaith the *Pſalmiſt*:) but only certaine *impreſſions of the ſpirit*. The *Pſalmiſt* calleth them *Gifts* (*Pſal. LXVIII. XVIII.*) The *Apoſtle*, *Graces* (*1 Cor. XII. VII.*) which carry the name of their Cauſe: ſo that (in the *Dialect* or *Idiom* of the *Scriptures*) to be *filled* with them, is to be filled with the *Spirit*. To ſhew this, otherwhile they be joyned: *the ſpirit and power of Elias* (that is) the *power* of the *ſpirit*; the *Wiſdome* and

Ier. 23. 24.
Pſal. 139. 7.

Luke 1. 17.

ſpirit

ſpirit of STEPHEN, (that is) the *wiſdome of the Spirit*. Act. 6.10.

And, becauſe theſe *Gifts*, and *Graces* be of many *points* (more *Points* of this *Wind* than there be of the *Compaſſe*) and as it were many *ſpirits* in one, ſix, (ſaith[a] *Eſay*;) ſeven, (ſaith[b] Saint *Iohn*:) they are all recapitulate under theſe two. 1 Under the *wind* is repreſented the *ſaving grace*, which all are to have (ſo to ſerve GOD, that they may pleaſe Him;) as neceſſary to all, and without which, we can be no more, in our *ſpirituall* life, than we can, without our *breath*, in our *naturall*. This is generall to all. It is ſaid *repleti ſunt omnes*: the *hearer* muſt have it, as well as the *ſpeaker*. It muſt aire and drie up the ſuperfluitie of our nature; elſe, the *fire will* not kindle in us, but turne all to *ſmoke*. Of this *Spirit* are thoſe nine points (*Gal.*5.22.) 2 The other, (repreſented in the *Tongues*,) ſet forth unto us another kinde of *Grace*, principally meant and ſent for the *benefit* of others: given therefore in *Tongues*, which ſerve to *teach*; and in *fire*, which ſerveth to *warm* others: to ſhew they are given and received, for the good of others, rather than of themſelves. And of this *Spirit* are the points reckoned up, (1 *Cor.*12.7.)

a Eſay 11.2.
b Apoc 1.4. 3.1.
Gal. 5.22.

And now we know, what it was they were filled with, let us come to the meaſure, *Repleti ſunt*. It was not *ſpiritus tranſiens*, but *implens*: a *wind*, not that blew thorow them, (as it doth thorow many of us, I know not how oft) but, that *filled* them: they were the fuller for it. Which word [of *filling*] wanteth not his ſpeciall force: referre we it to their eſtate now, compared with what it was before, *repleti ſunt*; or to their eſtate in this point, compared with other ſince, and namely with our ſelves, *Repleti ſunt illi*.

The meaſure. *Repleti ſunt.*

With their owne eſtate firſt. For, there is no queſtion, they were not emptie or void of the *Spirit*, before this comming. They had not beene *baptized* by CHRIST; He had not *breathed on them*, and bid them *receive* the HOLY GHOST, in vaine: If, before this, they had dyed, none would have doubted of the eſtate of their ſoules. This *filling* then (firſt) ſheweth us, there be divers meaſures of the *Spirit*: ſome *ſingle*, ſome *double portions*, as appeareth by ELISHA's petition: not all of one ſize or ſcantling. That, as there are degrees in the winde, *Aura*, *ventus*, *procella*; a *breath*, a *blaſt*, a *ſtiffe gale*: ſo are there in the *Spirit*. One thing; to *receive the ſpirit*, as on *Eaſter-day*; another, as on *Whit-ſunday*. Then, but a *breath*: now, a *mighty winde*: then, but *received it*; now, *filled with it*. *Sprinkled* before, as with a few drops, *Ezekiels ſtillabo ſpiritum*; but, now comes *Ioels Effundam ſpiritum* (which very Text is alleged at the XXVIII. *verſe* after by Saint *Peter*) *powred out plenteouſly*, and they *baptized* (that is) *plunged* in it. *Imbuti ſpiritu*, covered with ſome part of it; ſo were they before: here now, they be *induti ſpiritu*, cloathed all over with *power from above*, as CHRIST promiſed (*Luke* XXIV. XLIX.) To conclude: the HOLY GHOST came here (ſaith *Leo*) *cumulans*, *non inchoans*; *nec novus opere, ſed dives largitate*: rather by way of augmenting the old, than beginning a new. Though (to ſay the truth) both wayes He came here. The rule of the *Father* is (*Hierome* and *Cyrill* have it) where the HOLY GHOST was before, and is ſaid to come againe, it is to be underſtood, one of theſe wayes: 1 Either of an increaſe of the former, which before was had; 2 or of ſome *new* not had before, but ſent now for ſome new effect. *Breath* they had before: *breath* and *winde* are both of one kinde: differ only *ſecundùm magis & minus*: to be *filled* is but to *receive* only in a *greater meaſure*: therefore greater, becauſe their worke was now greater. Before but to the *loſt ſheep of Iſrael*: now to all the ſtray *ſheep* in all the *mountaines* of the whole earth.

2.
1 *Repleti ſunt* compared with their former eſtate.
Ioh. 20.22.
1 Reg. 2.9.
Ioh. 20.22.
Ezek 20.46.
Ioel 2.28.
Mat. 10.6.
Ioh. 16.16.

But, beſide that increaſe, here is a new forme too. Which is a ſigne of a new gift, utterly wanting in them before, and wherewith now, and never till now, they were furniſhed; to *ſpeake* to all nations, of all *tongues under Heaven*. Thus farre, compared with themſelves.

2 *Repleti ſunt illi*, with reference to others

Pſal. 133. 2.

Now, *repleti ſunt illi*. *Illi*, with reference to others ſince, and (if you will) to our ſelves. They, in the ſucceeding ages, and we, to this day, *receive the ſpirit* too, or elſe it is wrong with us. But, both they before us, ſhort of the *Apoſtles*; and we ſhort of them, by much. It fareth herein, as it doth in the powring forth of an *ointment*, (the *Pſalme* ſo likeneth it:) No *ointment* at the *skirts*, or edges of a *garment*, doth runn ſo freſh, and full, as on the *head*, and *beard*, where it was firſt ſhed: ever, the further it goeth, the thinner and thinner the ſtreames be. Therefore it is ſaid, *Repleti ſunt illi*; and even *illi* wants not his force, *they were filled*, they. We, but a *Hin*, to their *Epha*; but an *handfull*, to their *heape*; but a *rantiſme*, to their *Baptiſme*. *They filled*: had as much, as they could hold: We have our *meaſure*, ſuch as it is; but, *full* we are not. None of us ſo full, but we could hold more.

1 *Reaſon.*

Pſal. 68. 18. Epheſ. 4. 8.

And, two reaſons there are rendred: 1 One, ſuch a *Pentecoſt*, as this, never was but this; never the like before, nor ſince. It was CHRIST's *Coronation day*, the day of placing him in his *Throne*, when *He gave theſe gifts unto men*. That day, all *magnificence* was ſhewed, the like not to be looked for ever after.

2 *Reaſon.*

Then againe, to ſay truth, our task-worke is not ſo great, that we need require ſuch a *filling*. We have to deale with but a handfull of men, in compariſon; and thoſe brought up in religion, and (as it were) *broken* to our hands. They, with the *fulneſſe of the Gentiles*, all mankinde; wilde as then, and enraged; filled full of malice againſt them; and their doctrine by the evill ſpirit: that they needed the good *ſpirit*, to fill, to encounter ſuch oppoſition. The caſe (you ſee) differs much. It was happie for the world, they had this *overflowing fulneſſe of the ſpirit*. It is enough for us, we have the *meaſure* ſpoken of, 2 *Cor.* 12. 9. *Sufficit tibi gratia, grace ſufficient* for us: and let that content us. And thus much for the *commentary* of the *winde*. Now, to the *gloſſe* of the *tongues*.

The *gloſſe* of the *tongues*. *And they ſpake* * Pſal. 39. 3.

They were filled; and, in ſigne they were *filled*, it is added, they *ranne* over. The * *fire was kindled in them*, by this *wind*; and in ſigne thereof, they *ſpeake with their tongue*. Indeed, pitie they ſhould be thus *full*, and have no meanes to vent it: have a *ſpirit* to *fill*, and not a *tongue* to emptie, or impart it. Therefore, the *tongues* were requiſite. The *wind* would have ſerved them, if they had beene to bee *Chriſtians* only: But, they were to be *Apoſtles* (that is, *Ambaſſadors*) and ſuch muſt have *tongues*, needs. But; two imperfections were in their *tongues*: 1 They were but ſingle: Hee *cleft* them, and made them able to deale with many. 2 Their *tongues* were *wateriſh* and *weake*: He gave them the force and operation of *fire*, to kindle ſuch a *light*, as ſhould *burne* to the worlds end. In a word: where they knew neither how, nor what to ſpeake, He gave them both: both *ſicut*, how; and ἀποφθέγγεσθαι, what: Hee gave them both, and ſo made them perfect *Apoſtles*. Theſe foure, 1 *courage*, 2 *language*, 3 *diſcretion*, and 4 *learning*.

The dependance of *Repleti*, and *loquuti* their *skil.*

Firſt, a word of the dependance of *Repleti*, and *loquuti*: They were *filled*, and then *they began to ſpeake*. It is well they *began* not before; but were *filled* firſt, and then *ſpake* after. This, is the right order. Somewhere, ſome fall a *ſpeaking*, I will not ſay before they be *full*, or halfe-full; but while they be little better then *emptie*, if not *empty* quite. There, is not *repleti ſunt, & cæperunt loqui*: *cæperunt loqui* begins the verſe with them; *Repleti ſunt* is skipped over. Ever, *emptying* preſuppoſeth *filling*: *Repleti* hath reference to the *ciſterne*; *Loquuti* to the *cocke*. The *ciſterne* would be firſt looked to, that it have water ſtore, before we be too buſie, to ply the *cocke*; Elſe, follow wee not the *Holy Ghoſt's method*: Elſe, it may be *cæperunt loqui*, but not *ſicut dedit ſpiritus*: He giveth leave to none, to *ſpeak*, *empty*.

It is but a *Grammar* note (that of *Hieromes*) but it is to the purpoſe, upon the word *quem docebo ſcientiam* (*Eſay* 28.) that *doceo*, if it have his right, would have a *double Accuſative*: not only *quem*, whom (that is) an *auditory*; but *ſcientiam*, what (that is) *knowledge*.

knowledge. So as, he that hath not *ſcientiam*, ſhould not have *quem*; and they that get themſelves *whom* to *teach*, and have not *ſcientiam*, what to teach, goe they never ſo oft into the *Pulpit*, it is not *ſicut dedit Spiritus*, the HOLY GHOST gave them neither *miſsion* nor *Commiſsion*. He ever taketh order for *repleti*, before He giveth licence for *cæperunt loqui*.

And this for their *skill*. But, he that reades the *Fathers* writings, ſhall find they referre this *cæperunt loqui*, no leſſe to their *boldneſſe*, than to their *habilitie*: *began*, not only, *poſſe*, to be able, in reſpect of their skill, but *audere*, to dare, in regard of their *courage*. Before, neither *courage*, nor *skill*; now, both: that any man might ſee, there was a *new ſpirit* come into them. In ſaying [*they began*] it is, as if before they had beene *tongue-tyed*, had never ſpoken. No more they had: never as they ſpoke now; never, with that *confidence*. Before, they did not ſpeake out, they durſt not; they ſpake betweene the teeth, hoarſly, as if they had loſt their voice. A poore *Damoſel* did but ask S. *Peter* a queſtion, he faultered preſently, could not ſpeak a right word. Every thing, then, took away their voice. But, after this *mighty Wind*, had filled them and blowen up the *fire*, and they warmed with it; then (ſaith *Auguſtine*) *In omni prætorio, in omni Conſiſtorio*, in every *Iudgement*-place, in every *Conſiſtory*, then, they ſpake *what they had heard and ſeene*, even *before Kings*, and were not abaſhed. It confirmed them; it gave them ſides, and ſtrength. Which ſo ſudden change, from ſo great *puſillanimitie*, to ſo great courage and conſtancie, was ſure *mutatio dexteræ Excelſi, a change wrought by the hand of the moſt High*. No other hand could work it.

1 *Cæperunt loqui* Their courage

Mat. 26. 69.

Pſalm. 77. 10.

And (that we may know, that not only the *tongues* wrought in them, but even the *cleaving* alſo had his effect) *they began*, not only to *ſpeake*; but, *with other tongues*: *other*, than ever they had learned. For, looke what *tongue* ſoever it was, beſide the *Syriack*, it was another tongue, it was not theirs: they had but one till now; any other. they could not skill of. But now, on a ſudden, *Greeke*, *Latine*, *Arabicke*, *Perſian*, *Parthian*, none came amiſſe: yet, never were they taught them; but came to them, as it were with a *cleft* only. A great miracle, in it ſelfe: And a great inabling to them. For, by this meanes, every *Apoſtle*, look how many tongues he would ſpeak, ſo many *Apoſtles* was he, as ſerving for ſo many ſundry men, as muſt elſe have beene uſed for the ſpeaking ſo many ſundry *tongues*, to ſo many ſundry Nations. Whereby, as the *line of the Creator* is ſaid to have gone *in to all lands*, (*Pſalm* 19. 4.) ſo is the *ſound* of the *Apoſtles* ſaid likewiſe to have gone as farre (*Rom.* 10.) The one, to proclaime the *creation*; the other, the *redemption of the world*. And ſo, by ſpeaking all tongues, they have gathered a Church, that ſpeaketh all tongues; a thing much tending to the glory of GOD. For, being now converted to CHRIST, they ſend up daily to Heaven, ſo many *tongues*, there to praiſe His name; as He, this day, ſent downe to earth, to convert them withall to His truth. And indeed, it was not meet, one *tongue* onely ſhould be imployed that way, as (before) but one was: It was too poore and ſlender; like the muſicke of a *monochord*. Far more meet was it, that many *tongues*; yea, that *all tongues* ſhould doe it; which (as a conſort of many inſtruments) might yeeld a full harmony. In which, we behold the mighty worke of GOD: that the ſame meanes of divers *tongues*, which was the *deſtroying of Babel*, the very ſame is here made to worke the *building of Sion*: that meanes, that *ſcattered them*, from the *Tower of Confuſion*; the very ſame, to reduce them, to the *fold of unitie*: that ſo, the curſe might be taken away, and a bleſſing come in place, the confuſed tongues being united into GODS glory; and there *being neither ſpeech nor language, but His praiſe is heard among them*. The Nations being once converted to the faith (moſt of them) this gift is ceaſed: ceaſed ſo farre, as by immediate inſpiration: though, in part to attaine it, by our endeavours, and GODS bleſſing upon them, is found ſtill of good uſe. For, even to this day, it is holden for requiſite, there be one *cleft* (at leaſt) in the *tongue*; and wee able to ſpeake one tongue more, than our mothers taught us. Better yet, if the *cleft*, which GOD hath made in His *Word*, in the tongues of the *Old* and *New Teſtament*,

2 *Linguis, &c.* Their language.

Rom. 10. 18.

Gen. 11. 7.

be it in our *tongues* too. That hath ſtill a neceſſary ſervice; and maimed are we, without it: For, we muſt (elſe) receive the *embaſſage* from GOD, by an *Interpreter*, which is not ſo convenient. But, enough of the *cleft of the Tongues*.

3 *Their diſcretion. Sicut dedit ſpiritus.*

Pſal. 45. 1.

Now, that this might not prove to vaine-glory (as it did after, in ſome at *Corinth*) it is well added, *Sicut dedit Spiritus*, which is the third:) that they *began to ſpeake*, not, as their owne vanitie carried them, but as the HOLY GHOST *directeth them*. Their *tongue* was but *the pen*; He, the *Writer*. His *wind* blew the *fire*, ſlaked it, and made it more or leſſe, as need was. The *tongues ſate on them*, and He in the *tongues*, holding (as it were) the reines in His hand; guiding and moderating their ſpeech; making them keepe time, meaſure, and manner: *time*, when; *meaſure*, how much; *manner*, how to ſpeak. Which *Sicut* is the gift of *diſcretion*; many times as much worth as *dedit*, the Gift it ſelfe. Sure, theſe are two: [1] *Dedit* is one thing, the *Gift*; [2] *Sicut* another, the *uſe* of the gift. To many is given to *ſpeake*, but not with the right *Sicut*. Two diſtinct things be they: and howſoever wee doe with the one, we ſhall find a needfull uſe of prayer to obtaine the other. We *may begin to ſpeake* when we pleaſe: but, who ſhall give us our *Sicut*? Sure, none but the *Spirit*: Of Him we muſt receive this, or elſe we ſhall never have. Let that ſuffice.

4 *Their learning: As the Spirit gave them utterance.*

Laſt then, that we miſtake not, what it was He gave them to *ſpeake*; (for, all this while, it is not ſaid, *what*.) That they *began to ſpeake* is ſaid; and wherewith, *with other tongues*; and how, *as the Spirit gave them utterance*. Leſt therefore we might miſtake, it was *quicquid in buccam*, any thing that tooke them in the head, it skilled not what: he tels us, what it was, in the laſt word; that He gave them ἀποφθέγγεσθαι, *Vtterance*, we read; it is of larger contents, a more pregnant word, and more full of ſignificancie.

They began to ſpeake as the Spirit gave them. Why not there ſtay, what needed any more? Yes: more (it ſeemes) needed; there goeth more unto it, than ſo, Speaking will not ſerve the turne: elſe, λαλῆσαι had beene enough, and not any word more put to it. He foreſaw, that to *ſpeak*, and only to ſpeake, would be enough for ſome. So we goe up for an houre and *ſpeak*, be it to the purpoſe or no, it is all one. For the common man it skils not, it contents him well enough: But, the HOLY GHOST is not content with λαλῆσαι: It is not every *ſpeaking*; but, a kinde of ſpeaking it muſt be, and that kinde is ἀποφθέγγεσθαι.

The Word, I wiſh well weighed. *Chryſoſtome*, *Oecumenius*, the *Interpreters* (all) weigh it; and aſſure us, it is no ſlight, or light word, but *verbum talenti*, a word of weight, of a *talent weight*. To tell you, what it is: You have heard of *Apophthegmes*; (So doth both *Greekes*, and *Latines*, call *wiſe* and weightie *ſententious ſpeeches*:) that word [*Apophthegmes*] is the true and proper derivative, of this ἀποφθέγγεσθαι here. Such the *Spirit* gave them to *utter*. Not the crudities of their owne braine, idle, looſe, undigeſted geere (GOD knoweth:) No, but pithie and wiſe *ſentences*: thoſe be *ſicut dedit Spiritus*, ſuch as the HOLY GHOST gave them. It is after ſaid in (the 11. *verſe*) that by vertue of this, when they ſpake, they ſpake *Magnalia*: *Magnalia*, great and *high Points*, not *Trivialia*, baſe and *vulgar ſtuffe*, not worth the time it waſteth, and taketh from the hearer. Yet now, all is quite turned: and we are come to this, that this kinde of *ſpeaking*, is only from the *Spirit* of GOD: and the other (ſaid here to be *given* by the HOLY GHOST) is *ſtudie* or *affectation*, or I wot not what; but, *Spiritus non dedit*, that is certaine.

Tit. 1. 9.
1 Pet. 4. 11.

Well, Saint *Luke* ſaith ἀποφθέγγεσθαι is that, the *Spirit* giveth. So ſaith Saint *Paul*, λόγῳ κατὰ διδαχὴν, *Speech* according to *learning*: ſo Saint *Peter*, ſuch *ſpeech* as may ſeeme or beſeeme the very *oracles of* GOD: as may work *light* in the *underſtanding*, or *fervour* in the *affection*: thoſe two ſhew it *fire*. The *fire* of the Old *Teſtament*, the *burning coale*, wherewith the *Seraphim* touched *Eſay's* mouth, and gave him (as he ſaith) *linguam eruditam*, a *learned tongue*; not only a *tongue*, but a *learned tongue*. As the *fire* of the *Old*; ſo, of the *New*. So (I am ſure) was our SAVIOURS promiſe,

Eſay 6. 7.
50. 4.

Dabo

Dabo vobis os & ſapientiam, He would give them *a mouth and wiſdome*. Not a *mouth* onely, but, a *mouth* and *wiſdome*. Put theſe two together, [1] a *mouth* and *wiſdome*, [2] and a *learned tongue*, and you know, what is ἀποφθέγγεσθαι, and you know what is meant by a *tongue of fire*. For, *fire* cannot ſpeake *chaffe*, it conſumes it (we ſee;) therefore, if it be *chaffe*, it is no *fiery tongue* that *ſpeaks* it. Luke 21. 15.

And where it is required, that not only the *tongue* have this *fire*, but that it *ſit* and bide by us; ſure it is, that *volubility of utterance, earneſtneſſe of action, ſtraining* the *voice* in a *paſſionate delivery, Phraſes* and *figures*, theſe all have their *heat*, but they be but *blazes*. It is the *evidence* of the *Spirit*, in the ſoundneſſe of the ſenſe, that leaves the true impreſſion: that, is the *tongue*, that will *ſit* by us; that, the *fire*, that will keep ſtill alive. The reſt comes in paſſion; move for the preſent, make us a little *ſermon-warme* for the while; but, after, they flit and vaniſh, and goe their way; true marke leave they none. It is onely *verba ſapientum clavi* (ſaith the Wiſe-man) *the wiſdome of the ſpeech*, that is the *naile*, *the naile red-hot*, that leaveth a mark behinde, that will never be got out. Enough (I truſt) to ſerve them that doe λαλῶσι, *as their owne ſpirit*; from them that doe ἀποφθέγγεσθαι, *as the ſpirit of* God *giveth them*: and to ſtop their mouthes for ever, that call it not *ſpeaking by the Spirit*, unleſſe never a *wiſe word* be ſpoken. So have we the *Gloſſe* of the *tongues*: [1] The *tongues* themſelves in *cœperunt loqui*: [2] *Cloven*, in *linguis aliis*: [3] *Sitting*, in the *Spirits ſicut*: [4] *Fire*, in ἀποφθέγγεσθαι: the *truth* anſwering the *type*, in every point: ſhewing us, what was in them; and what they ſhould be that hold their places: able to *ſpeak* more *tongues* than one; to *ſpeak diſcreetly*, and to *ſpeak learnedly*. Eccleſ. 12. 11.

The *Application*.

And now, to draw to an end. Let us returne to our *Pentecoſt*-duty, to glorifie God, for the Holy Ghost thus ſent, theſe two wayes: [1] As the *Spirit* (within) *filling*; [2] As the *tongues* (without) *uttering*. The *tongues*, they are a peculiar to one kinde of men, though all now invade them, and talk even too much. Of them firſt. Where the *Apoſtle* expoundeth that of the *Pſalme* [*Going up on high, He gave gifts unto men*;] he tels us what thoſe *Gifts* were: He gave ſome *Apoſtles*, ſome *Prophets*, ſome *Evangeliſts*: and he ſtayes not there, but tels us, that part of that *Gift* were *Paſtors*, and *Teachers*, whereof there were none at Christs *Aſcenſion*, but they were ordained after, for the ſucceeding ages. Intending (as it ſeemeth) a part of our *Pentecoſtall duty* ſhould be, not onely to give thanks for them, He firſt ſent, on the very day; but even for thoſe, He ſent ever ſince; and for thoſe, He ſtill ſendeth, even in theſe dayes of ours. To thank Him, for the *Apoſtles*; thank Him for the ancient *Doctors*, and *Fathers*; thank Him for thoſe we have, if we have any ſo much worth. And are theſe the *Gifts*, which Christ ſent *from on high?* was S. *Paul* well adviſed? Muſt we keepe our *Pentecoſt* in thankſgiving for theſe? Are they worth ſo much, trow? we would be loth to have the *Prophets* way taken with us (*Zach.* 11.) that it ſhould be ſaid to us, as there it is: If you ſo reckon of them indeed, *let us ſee the wages you value them at*; and when we ſhall ſee, it is but *eight pound a yeare*; and having once ſo much, never to be capable of more; may not then the *Prophets* ſpeech there well be taken up: A *goodly price* theſe high Gifts *are valued at by you!* And may not He juſtly (in ſtead of *Zachary*, and ſuch as he is) ſend us a ſort of *fooliſh ſhepheards*; and ſend us this ſenſleſneſſe withall, that, ſpeak they never ſo fondly, ſo they *ſpeake*, all is well; it ſhall ſerve our turne as well as the beſt of them all? Sure, if this be a part of our *duty*, this day, to praiſe God for them, it is to be a part of our *care* too, they may be ſuch, as we may juſtly praiſe God for. Which, whether we ſhall be likely to effect, by ſome courſes as of late have been offered, that leave I to the weighing of your wiſe conſiderations. Ephes. 4. 8. 11, 12, 13. Zach. 11. 12.

But leaving this, which is peculiar but to ſome, let us returne to the Holy Spirit common to all, and how to be *filled* with it. A point which importeth every one of us: this day eſpecially; when firſt, certaine it is, we are not to content

our ſelves (as *Bernard* well ſaith) *quibuſvis anguſtiis*, with every ſmall beginning, and there to ſtick ſtill; to think, if we have never ſo ſmall a breath of it, and that but once in all our life, that that is enough; we may ſit us downe ſecurely, and take no more thought, but rely upon that, for that will doe it: but to aſpire ſtill, as we may, nearer and nearer, to this *meaſure* here; and know, that *repleti ſunt* was not ſaid for nothing. Which how to do, we may take ſome light from the Text. The two types, He came in, being bodily, ſerve to teach us, we are not to ſeeke after meanes meerely ſpirituall, for attaining it: but truſt, as here He viſited theſe, ſo will He us, and that *per ſigna corporea* (ſaith *Chryſoſtome.*) For had we been *ſpirit*, and nothing elſe, GOD could and would immediately have inſpired us that way: but conſiſting of bodies alſo (as we doe) it hath ſeemed to His *Wiſdome* moſt agreeable, to make bodily *ſignes*, the means of conveying the *graces* of His *Spirit* into us. And that, now the rather, ever ſince the *Holy One* Himſelfe and Fountaine of all holineſſe (CHRIST, the Sonne of GOD) partaketh of both *body* and *Spirit*; is both *Word* and *fleſh*. Thus it is: that, by the *Word we are ſanctified, & per linguam verbi patrem* (ſaith *Chryſoſtome*) even by thoſe *tongues* here, *Iohn* 17.17. But no leſſe, by His *fleſh* and *body*, *Heb.*10.10. And indeed, this beſt anſwereth the terme *filling*, which is proper to food; *& Spiritus eſt ultimum alimenti*, the uttermoſt perfection of nouriſhment. In which reſpect He inſtituted *Eſcam ſpiritualem*, *ſpirituall food*, to that end: ſo called *ſpirituall*, not ſo much for that it is *received ſpiritually*; as for that, being ſo received, it maketh us, together with it, to *receive* the *Spirit*, even *potare Spiritum* (it is the *Apoſtles* owne word.)

1 Tim 4. 4.

1 Cor. 10. 3. Iohn 6. 63. 1 Cor. 12. 13.

In a word: our *Penteceſt* is to be, as theſe types here were. They were for both ſenſes: [1] The *eare*, which is the ſenſe of the *Word*; [2] and the *eye*, which is the ſenſe of the *Sacrament*, *viſibile verbum*, ſo it is called. Meant thereby, that both theſe ſhould ever goe together, as this day; and as the *type* was, ſo the *truth* ſhould be. And, for our example, we have themſelves and their practice in this very Chapter: who, on this *Feaſt*, joyned together the *Word* (at the 14.) and the *breaking of bread* (at the 42. *verſe.*) And ſo let us too: and truſt, that by *filling* up the meaſure of both types, we ſhall ſet our ſelves in a good way, to partake the *fulfilling of His promiſe*, which is, to be *indued with power from above*, as they were: at leaſt, in ſuch ſort, as He knoweth meet for us. Which *Almighty* GOD grant we may.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

On the *XXVII.* of *May*, *A.D.* MDCX.
being *WHITSVNDAY.*

JOHN, Chap. XIV. Ver. XV. XVI.

Si diligitis Me, mandata mea ſervate,
Et ego rogabo Patrem, & alium *Paracletum* dabit vobis, ut maneat vobiſcum in æternum.

If ye love Me, keepe my Commandements.
And I will pray the Father, *aud He ſhall give you another* Comforter, *that He may abide with you for ever.*

THey are CHRISTS words to His *Apoſtles*, they touch the comming of the *Holy Ghoſt*; of whoſe comming this Text is a promiſe: A promiſe of a *prayer* to procure the *Comforter* ſent them. Which *Comforter*, who it is, is told us, *Verſe* 26. the *Comforter which is the Holy Ghoſt*. Let this bee ſaid to the honour of it. An *Angell* ſerved to annunciate *Chriſts* comming: No *Angell* would ſerve for this Annunciation; *Chriſt* Himſelf did it: thought not Himſelfe too good to doe it. A ſpeciall high benefit therefore it is, we may be ſure. And this *Comforter* (the *Holy Ghoſt*) was by the *Father* ſent, and by them received; and ſo, the prayer heard, and the promiſe performed all as this day. Which day

we

we yearely hold holy in thankfull remembrance of the HOLY GHOST *promiſed* to be ſent, and *ſent*.

The *Holy Ghoſt* is the *Alpha* and *Omega* of all our ſolemnities. In His comming down, all the Feaſts begin; at *His* Annunciation, when he deſcended on the *Bleſſed Virgin:* whereby the SONNE *of* GOD did take our nature, the nature of *man*. And, in the *Holy Ghoſts* comming they end, even in His deſcending this day upon the
2 Pet. 1. 4. ſonnes of men; whereby they actually become *partakers* θείας φύσεως, of His nature, the nature of GOD. Of which His laſt and great comming, in this Text is the promiſe, and at this time the performance: that, as *Promiſe* and *Performance*, ſo the *Text* and *time* agree.

Every promiſe is glad tidings; but every promiſe is not *Goſpell:* nor is it good to make a *Text* of it, while it is in ſuſpence: But, when it is *dixit & factum eſt*, ſo ſaid and ſo done, then it is a *Goſpell*, and may be preached on. Being then made good this day, the Church hath made it the *Goſpell* of this day; it being *Feſtum ſolutionis*, the Feaſt whereon it was to be, and whereon it was paid.

This promiſe grew thus. They were to be deprived of CHRISTS preſence: He to be gone. They were troubled with: troubled at the very heart. In that ſtate, they needed comfort. A *Comforter* He promiſeth them. His promiſe is in manner of a Deed; not abſolute, but as it were with Articles on both parts *per modum Syngraphæ*. A Covenant on His part; A condition on theirs. He covenants two things: the one ſuppoſed, *love: If ye love me*. The other impoſed, *Then keepe my commandements*. Theſe two on their part well and truly performed and kept, He ſtands bound to *pray*, and praying to *procure* them a *Comforter*, another in His ſtead: And, that they might not be every other while to ſeeke for a new, one that ſhould not leave them, as He did, but *abide with them for ever*.

Many are the benefits that come to us by the *Holy Ghoſt*; and ſo, His titles many: He is here expreſſed in the title of a *Comforter*. Comfort never comes amiſſe: but it is moſt welcome to men in their eſtate (here) troubled in minde. It may be, our eſtate is not yet, as theirs was; and we have our *terrenas conſolatiunculas*, which yet ſerve our turne well enough. But, there is none of us, but the day will come, when we ſhall need Him and His comfort. It will be good to look after Him: and the
Acts 2. 15. ſooner, the better. He came here (we ſee) before the *third houre* of the day, that is, nine in the *morning:* let us not put Him off, till nine at night. It will be too late, to
Matth. 25. ſeek for our *oyle*, when the *Bridegroome is comming*.

Thoſe Articles were here drawne, for them: but, he that liketh the ſame conditions, may have title to the ſame covenant to the worlds end. For, to the worlds end, this covenant here holdeth; and the *Holy Ghoſt* offered to be ſent (though not in viſible manner, as this day; it was meet, it ſhould be, with ſome ſolemnity at His firſt comming for the more credit, yet) ſenſibly to them, that receive Him. No day excepted: yet, this day pleadeth a ſpeciall intereſt.

It will then not be amiſſe, if we take inſtructions, what is required on both parts, ſo many as are deſirous to be partakers of His heavenly comfort, which (I truſt) is the deſire of us all, that ſo with comfort we may celebrate this *Feſtum Paracleti*, this Feaſt of the *Comforter*.

The diviſion. Thus, they will riſe to be treated of. 1. The condition firſt: [1] Their *Love*,
I. [2] their *looking to His Commandements keeping*. 2. Then the Covenant: [3] CHRISTS
II. *interceſſion:* [4] *His Fathers giving:* [5] *Giving the Comforter:* [6] *Another Comforter*. Where, both will come to be touched: but, *His* diverſity. [7] At laſt His *perpetuity*, or *abode with them for ever*.

The

THe *Condition* ſtands firſt, as firſt commended to our care. For of our part we had need have care: On His, we need not. And, let me ſay this of it: No condition could have been deviſed more proper and fit for this Feaſt: Both parts of it. Firſt, *If you love me, Love*; and this is *Feſtum charitatis*, the Feaſt of *Love*; and He, whoſe the Feaſt is (the *Holy Ghoſt*) *Love* it ſelfe, the eſſentiall *love* and *love-knot* of the two perſons of the God-head, *Father* and *ſon*. The ſame the *love-knot* between *God* and *Man*; and yet more ſpecially betweene CHRIST and His *Church*. Properly, as *faith referreth to Chriſt the Word*; So doth *Love*, to the *ſpirit*, and *comfort to love*. It is the *Apoſtle: Si quod ſolatium Charitatis, If there be any comfort*, it is in *love*. What condition could be more fit? Phil. 2. 1.

I.
The *condition*.
1
Their Love.

And the ſecond is like to it; as fit every way: *Keepe my Commandements*. For yee ſhall read in *Exodus*, that, at this Feaſt of *Pentecoſt*, the Commandements were given. The very Feaſt it ſelfe inſtitute, in remembrance of the *Law* then *given*: then very meet they be remembred of them at this Feaſt. And the *Holy Ghoſt* ſent, *inter alia* that they may be written not in *ſtone*, but *in their hearts*; not with the *letter*, but, with the *Spirit*: and the Spirit not of *feare*, but *love*; as, by whom the love of *God* is ſhed abroad in our hearts. Which love is the fulfilling of the Commandements, and they all abridged in this one word *Diliges*. So, whether we regard the Feaſt, or the Perſon, or the Office of Him to whom we hold the Feaſt, the Condition is well choſen. Rom. 31. 10.

To begin then with the firſt: *If ye love me*. *Love* is not ſo fit here, as *If* is unfitting. For, *If*, is as if there were ſome *if*, ſome doubt in the matter, whereof, GOD forbid there ſhould be any. It would be without *if*. Thus rather: *Foraſmuch as you love me, Keepe my, &c.* That they and we *love* Him, I truſt ſhall not need to be put *in Hypotheſi---Et erat tum dignus amari*: ſeeing He is ſo well worthy our love, that we too blame, if we endure any *if*, any queſtion to be made of it. 1 Love.

It grieveth me to ſtand long in this condition; to make an *If* of it, at *Pentecoſt*. Take the Feaſts all along, and ſee, it by every one of them, it be not put paſt *If*. *Chriſtmas*-day; for us, and for our love, *He became fleſh*, that we might love Him becauſe, like us He tooke our nature on Him. *New-yeares-day*; *knowing no ſinne, He was made ſinne for us*; ſealed the bond with the firſt drops of His blood; wherewith the debt of our ſin light upon Him. *Candlemas* day; He was *preſented* in the *Temple*, offered as a live oblation for us, that ſo the obedience of His whole life might be ours. *Good fryday*; made a ſlaine ſacrifice on the *Croſſe* that we might be *redeemed* by the benefit of His *death*. *Eaſter-day*; opened us the gate of life, *as the firſt fruits of them that riſe againe*. *Aſcenſion-day*; opened us the gate of Heaven; thither, as our *fore-runner* entered, to *prepare a place for us*. And this day ſeales up all by giving us ſeiſin of all Hee hath done for us, by His Spirit ſent downe upon earth. And after all this, come ye in with *If ye love me?* Shall we not out with *Si*, ſtrike out (*if*) and make the condition abſolute? Shall we not to S. *Pauls If*, *If any man love not the* LORD JESUS, *let him be Anathema Maranatha*, All ſay, Let him be ſo? John 1. 14. 2 Cor. 5. 21. Luk. 2. 22. 1 Cor. 15. 20. 1 Heb. 6. 20. 1 Cor. 16. 22.

If we love them that love us what ſingular thing doe we, ſince the very *Publicans* doe the like? That, if our love be but as the *Publicans*, there would be no *If* made of it, for He *loved us*. Mat. 5. 46.

And not becauſe we loved Him, but He *loved us firſt*. *Et nulla major ad amorem provocatio quàm prævenire amando: Nimis enim durus eſt, qui amorem etſi nolebat impendere, nolit rependere*. No more kindly attractive of love, than in loving to prevent: For, too hard metall is he of, that though he like not to love firſt, will not requite it and love againe, either firſt or ſecond.

Speci-

1 Iohn 3.1. Iohn 15.13. Specially, ſince His love was not little, but ſuch as S. *Iohn* makes an *Ecce quantam Charitatem* of, ſee *how great love!* How great? So, as none greater. For, *greater love hath no man*, than this, *to give his life for his friends*. No man greater, but He: For His was beyond. To give His life, is but to die any ſort of death; But *morte crucis*, to die as He died, that is more. And, for ſuch as were His *friends*, is much: Rom. 5.10. But, *cùm inimici eſſemus*, is a great deale more. And yet is it *If?* Put it to the *Prophets* Eſay 54. queſtion, *quid debuit facere?* And add to it (if ye will) *quid debuit pati?* What ſhould He have done, and what ſuffered? If He did it not, if He ſuffered not, make an *If* of His love: but if He did both, out with it.

But the *Publican* will be the *Publican*, and the world the world: their *love* is mercenary ſale ware; *ſi nihil attuleris*, no profit, no love. To take away that *If*, even thither He will follow us, and apply Himſelf to that. And if we will make port-ſale of our *love*, and let it goe by *who gives more*; He will out-bid all. All, by the laſt word, *In æternum*. For, whatſoever we may have here, if it were a kingdome, it is not *for ever*. But this *Comforter* that ſhall *abide with us*, is but a pledge of that bliſſe and Kingdome of His wherein we ſhall abide with Him eternally. Let any offer more for our love, and carry it.

Verily, *Bonum, ſi non amatur, non cognoſcitur*, ſaid the *Heathen*. But more true of CHRIST, If we love Him not, we know Him not. If we did but know, what He is in Himſelfe; what, to us: what He hath already done, what He is ready to do for us ſtill, we would take it evill, a caſe ſhould be put, and yeeld to it without more adoe.

Why ſo we doe: take it evill, an *if* is made: yeeld to it, we love Him all. Yet great reaſon there was, we ſhall ſee, CHRIST ſhould ſo put it, being to inferre the ſecond. For, at that, there will be ſome ſticking: which would not be, if we were not defective in this former; of *love*. If our *love* were not *light*, His *Commandements* would not be *heavie*. If love were as it ſhould be, nothing is heavie to it; *Amor erubeſcit nomen difficultatis*, Love indures not the name of difficulty, but ſhames to confeſſe any thing too hard for it. *De internis affirmare tutum* (ſaith the *Heathen*) It is ſafe affirming of any thing within us, where no man can convince us; for, none is privy to it but our ſelves. How many ſhall we heare ſay, *I have ever affected, wiſhed you well, borne you good will*, and never a word true. Foraſmuch then, as 1 Iohn 4.20. there be two loves (ſaith Saint *Iohn*) one in word and tongue, and that is fained; and another in deed and truth, and that is right: and that CHRIST conditioneth Iames 2.18. not, *If* ye *ſay* ye *love* me; but if ye *love* me indeed: We muſt come to Saint *Iames* aſſay, *Oſtende mihi*, ſhew me thy faith: and as well, ſhew me thy *love*, by ſome oſten-1 Iohn 3.1. ſive ſigne. So did CHRIST to us. *Ecce quantam charitatem oſtendit!* Behold how great love (not, He verbally proteſted, but) really *ſhewed!* and ſo, they to doe the like; to ſhew it.

Why, thus they ſhew it: He is going away, and they be *very ſad* for it: which ſheweth, they *love* Him, and would keep Him ſtill. But, that may be a ſigne, they love themſelves, in that they are to have ſome good by His ſtay with them.

2 Their *keeping His Commandements.* That may deceive you. But, will you have a ſigne infallible? Take this: His *Commandements*. His *Word*. He that keeps it, *loves* Him: true in the affirmative. He that keepes it not, loves Him not: true in the negative. This then is the ſecond condition: If ye love Me (not, keep Me ſtill; but) *Keep My Commandements*. Let your heart be troubled, not, if ye keep not Me; but, if you keep not them: Not, if not Me; Me, that is, My *fleſh*: but, not Me; Me, that is, My *Word*, whereof the *Commandements* are an abſtract. The Word is the better part of Me, better than My fleſh: ſtrive to keep that, be troubled, for not keeping that; and then, your love is paſt *If*, true indeed.

And is this the other part of the condition? This ſomewhat troubleth us: for who can doe this, *keepe the commandements?* as good condition with us, to flie or

walke,

walke on the Sea. We are even as well able to doe the one, as the other. So upon the matter, all this promiſe fals out to prove nothing: the Condition cannot be kept, and ſo, the Covenant void. No Holy Ghost, or *Comforter* to be hoped for, or had: we are but deluded.

Deluded! God forbid: Christ loves us too well, to delude us. He will never doe it. A *Melius inquirendum* would be had, to looke a little better into it, and not ſo lightly loſe our intereſt in ſuch a gift as the *Holy Ghoſt*. It ſtands us ſo in hand to get the condition made good: elſe we forfeit our eſtate in the promiſe.

If we be to be relieved, it is, by the word *Mea*; that they be *His*. And ſome alteration there is plainly in them, by Him, and His comming. It is not ſaid, for nought (and that, by way of oppoſition) that the *Law came by Moſes*, but *grace came by* Him, and *grace for grace*; that is, not only *grace active* which we receive, which relieveth us in the keeping them; but *grace paſsive* too, which we finde with Him, which relieves in abating the rigour, when we are called to accompt about them. You ſhall finde an alteration, in this very point. The *Apoſtles* would not preſſe the *Gentiles* to be circumciſed: being circumciſed, S. *Paul* teſtifieth, they become *debters*, to *keep the whole Law*: A yoke (ſaith S. *Peter*) *that neither they* (the *Apoſtles*) *nor their fathers were able to beare*, it was ſo heavy. This, as they came by *Moſes*. But after Christ, with His *grace*, came; and His *grace* with Him; when they came to be His, *Mandata Ejus* (ſaith S. *Iohn*) *gravia non ſunt*, they are not heavy. And Himſelfe, that beſt knew the price of it, ſaith plainly of *His yoke*, that it *is eaſie*, and it were hard to gaine-ſay Him.

Ioh. 1. 17. 16.
Gal. 5. 3.
Acts 15. 10.
1 Iohn 5. 3.

This qualifying then groweth two wayes: 1. One, that the *Law*, at the very giving it by *Angels*, was (ſaith S. *Paul*) *ordinata in manu Mediatoris*, ordained to be in the *Mediators hand* (that is, Christ) whoſe hands are not ſo heavy, as *Moſes* were. 2. The other, that *Pater omne judicium dedit Filio* (ſaith Himſelfe) *His Father hath made Him Iudge* of the keeping or not keeping them. All judiciall power and proceeding concerning them, is committed over to Him.

Gal. 3. 19.

By the firſt, that they are ordained to be in His hand, He may take them into His hands when He will; and having them in His hands, order them and eaſe them as pleaſeth Him. *Lex in manu Mediatoris*, is it we muſt hold by. If a *bruiſe* in the *reed*, *Moſes* would break it quite. If the *flaxe ſmoake* and flame not out, he would quench it ſtraight. So will not He: His hand will not break the one: nor His foot tread on the other. To *Mary Magdalen*, He ordained, that *fecit quod potuit* ſhould ſerve, and He would require no more. *Credo Domine, adjuva incredulitatem meam, I believe Lord, helpe my unbeliefe*, a beliefe mixed with unbeliefe, would never have indured *Moſes* aſſay: *In Manu Mediatoris*, it did well enough. Thus He ordained; he that neither doth them, nor prepareth himſelfe, *Non fecit, neque præparavit* (*Luke* 12.) he ſhall be puniſhed: But if he *prepare*, ſtirre up himſelfe, have a care, a reſpect unto them that (it ſeemeth) *in manu Mediatoris*, will be taken. That if there be (ſaith the *Apoſtle*) *prompta voluntas*, a ready will; a man *ſhall be accepted according to that, he hath*; and *not according to that, he hath not*. For, the *Mediator* is *man*, and hath had *experience of mans infirmities*: He *knoweth our metall and our mould*, and what our condition will bear. He knoweth, there is that *conflict in us, we cannot do what we would*. And indeed, why ſhould concupiſcence to evill be reputed ſin, on the worſe part; and a like deſire (*concupivi deſiderare mandata tua*) not be as well reckoned, for as much on the better part, though it be not full out *according to the purification of the Sanctuary*? Thus, as, in *His hands ordained*.

2 Cor. 8. 12.
Heb. 4. 15. 5. 2.
Pſal. 119. 40.

Then againe, as, in *His Court*, to be judged. For, the Court may alter the matter much, as with us here it doth. *Sedens in ſolio juſtitiæ* (as, to ſome) in His Tribunall ſeat of ſtrict juſtice, there ſitting, ſentence will proceed otherwiſe, than *Si adeamus thronum gratiæ*, if we have acceſſe to Him in His *throne of grace*, where we may *obtaine mercy and finde grace*. And S. *Iames* brings us good tydings, that *Super-exaltat*, &c. the *throne of grace* is the *Higher Court*; and ſo an *Appeale* lieth thither, to whom

Heb. 4 ult.
Iames 2. 13.

he will admit. To *cruell men* (ſaith He) *there ſhall be judgement without mercy:* which ſheweth, judgement with mercy ſhall be to ſome other, to whom He will vouchſafe it.

And thus, it muſt ſtand upon *Mea*, and *Manu Mediatoris*, and the *throne of grace*, or els, even thoſe here (the *Apoſtles*) it will goe wrong with them, they will hardly be relieved in their claime of a *Comforter*. For, within twenty foure houres and leſſe, it came indeed to an *If*, their *love:* They loved Him not ſo well, but they loved their owne ſafety better: fell away, and *fled* away, and *denied* Him; even he, that ſaid, *he loved Him beſt*. Matth. 26. 33. 69.

And what, *kept* they His *Commandements?* Sinned they not? *In multis, omnes* (ſaith S. *Iames*) in many things, all: and *if they ſhould ſay otherwiſe* (ſaith S. *Iohn*) *that they had no ſin* (not, they were ſomwhat *proud*, and there were no *humility*, but) *they were very* liers, *and there were no* truth *in them*. So that, *keeping the commandements*, and *having of ſin*, muſt ſtand together, or els they kept them not. Iam. 3. 2. 1 Iohn 1. 8.

But, this they kept (and ſo may we too;) they were *troubled*, their hearts were troubled for not keeping them: and at the throne of grace, that was accepted; and the *not keeping* not reckoned a breach of the Commandement, if we be *troubled* for it.

Againe (as, well ſaith S. *Auguſtine*) Amongſt His Commandements this is one, which we muſt not faile duly to keep; and that is, the Commandement of daily praying *Dimitte nobis*, forgive us our not keeping, which helps all the reſt. *We keep* (*Lord*) *help our not keeping*, as well as *I believe* (*Lord*) *helpe my unbeliefe*. Mar. 9. 24. A true indeavour with an humble repentance (for ſo he reſolves) and then *Omnia mandata facta deputantur, quando quod non fit ignoſcitur:* All are accounted as *kept*, when what is not, is *pardoned* out of His *mercy*; and ſo the reſt *rewarded* out of His *bounty*, that alloweth a *dayes wages for an houres worke*, as to them *that came at the eleventh houre to the vineyard*, that is, at five of the clock after noone. Matth. 20. 6. This will it be with us in hope: Thus was it with them. For, the Covenant held, and the Prayer went forward, and the *Comforter* came notwithſtanding.

II. The *Covenant.*

Now to CHRISTS part. *Rogabo Patrem & dabit:* that CHRIST will *pray*, and His Father *give*. And there is nothing more effectually ſheweth, they were ſhort in their *Condition*, than theſe two words, 1 *Rogabo*, and 2 *Dabit*. The *Father ſhall give:* It is His free *gift*, not due debt, upon deſert of the former. And *Dabit roganti*, give it to *Chriſts prayer*, rather for *Rogation weekes* ſake with Him, than for any work of *ſupererogation* with them. But, it commeth from GODS *bounty*, and CHRISTS *intreaty*; without which, our *love* and *commandement-keeping*. would not carry it: They are not ſufficient to weigh it downe *pondere meriti*; it muſt come *rogatu Chriſti*, or not at all. Then, not to leane on them: CHRIST it is, and His *interceſſion*, we take to. Not, you *ſhall love*, and *keepe my Commandements*, and then my *Father* ſhall be bound; but, and then CHRIST ſhall *pray*, and the *Father will give*, if *Chriſt* pray; and not otherwiſe.

But, a doubt here ariſeth: May we *love Chriſt*, or *keep His Commandements*, before we have the *Holy Ghoſt*, without whom firſt had, it is certaine, we can doe neither? How ſhall we *love Chriſt or keep His Commandements*, that we may receive the *Holy Ghoſt*, when unleſſe we firſt *receive*, we can neither *love* Him, nor *keep* them, nay not ſo much as ſay, *Ieſus is the Lord, but by the Holy Ghoſt?* Nay, not ſo much as *think* that, or any other *thought that is good?* How ſaith He then, *Keep*, and *I will give*, when He muſt *give*, or we cannot *keep?* 1 Cor. 12. 3. 1 Iohn 4. 2. 2 Cor. 3. 5.

This ſcruple will ſoon be removed by *Habenti dabitur*. A promiſe may be made *tam habenti, quàm non habenti*, as well to him that hath a thing already, as to him that hath it not at all. To him that hath it already, in a lower or leſſe; may be promiſed to have it in a more ample meaſure or more high degree, than yet he hath: or to him, that hath it in one kinde, that he may have it in ſome other. To all (ſave *Chriſt*) the Matth. 13. 12.

Spirit

Spirit is given in meaſure: Where there is *meaſure*, there are *degrees:* where there bee *degrees and more or leſſe*, the *more* may well be promiſed to him, that hath the leſſe. John 3. 34. To him that hath it in the degree of *warme breath*, it may well be promiſed in *tongues of fire*. To him that hath it as the *firſt fruits*, which is but an handfull, it may well be promiſed as in the whole *ſheafe*, which filleth the boſome. But (that which is more agreeable to this text here) wee conſider the *Spirit*, as S. *Peter*) *multiformem*; the *Spirit*, in his graces; or the graces of the *ſpirit*, as of many kindes. Of many kinds; for, our wants and defects are many. Not to goe out of the Chapter: In the very words, He is called the *ſpirit of truth:* and that is one kinde of grace, to cure us of *errour*. In the 26. verſe after, the *ſpirit of holineſſe*, which is his common name, which ſerveth to reduce us from a *morall* honeſt *life*, to a *holy*, and wherein the power of Religion doth appeare. And here he is termed the *comforter*, and that is againſt heavineſſe and *trouble of mind*. To him that hath him as the *ſpirit of truth*, which is one grace, He may be promiſed as the *Spirit of holineſſe*, or *comfort*, which is another. It is well known, many partake Him, as the *ſpirit of truth in knowledge*, which may well be promiſed them (for ſure, yet they have Him not) as the *Sanctifying Spirit*. And both theſe wayes may He bee had of ſome, who yet are ſubject to the *Apoſtles* diſeaſe here, *heavie* and caſt downe, and no cheerefull ſpirit within them. So, they were not cleane deſtitute of the *ſpirit* at this promiſe making, but had him; and ſo well might *love* Him, and in ſome ſort *keepe His Commandements*, and yet remaine capable of the promiſe of a *Comforter* for all that. So that Christ may proceed to His *Prayer*, that *His Father would ſend them the Comforter*. 1 Pet. 4. 10.

Where we begin with matter of *Faith*. For, wee have here the *Article* offered to us and ſet downe in the three Perſons, 1 *Ego*, 2 *Ille*, and 3 *Alium:* 1 *I*, 2 *He*, and 3 *Another*. 1 *I will pray the Father*, that is Christ the *Son*. 2 And *He* ſhall *give it*, that is, the *Father*, (His Perſon is named.) 3 *Alium*, another third Perſon beſides, that is, *Paracletum* the Holy Ghost. 1 One *praying*; 2 the other *prayed to*; 3 the third *prayed for*. 1 *Filius orans*; 2 *Pater donans*; 3 *Spiritus conſolans*. The *Sonne praying*; the *Father granting*; the *Spirit comforting:* A plaine diſtinction. 3 *Chriſts interceſſion.*

And Christs *prayer* ſets us to ſeeke His other nature. For here Hee intreats, as inferiour to His Father, in ſtate of *Man:* but (in the twenty ſixth verſe) as equall to His Father, in the nature of God, joynes in giving with like authority. *Rogabo*, as *Man: dabo*, as God.

Finding the Father giving here, and the Sonne giving there, we have the *proceeding* of the *Holy Ghoſt* from both; *quem mittet Pater*, whom the *Father ſhall ſend*, in the twenty ſixth of this; *quem ego mittam*, whom *I will ſend*, in the twenty ſixth of the next. Called therefore the *Spirit of the Father*, *Matthew* 10. 20.) and againe, called the *Spirit of the Son* (*Galathians* 4. 6.) the *ſpirit* of both, as *ſent* and *proceeding from both*.

And laſt the equalitie of the *Holy Ghoſt*. For, ſending and procuring, He muſt ſend and procure them one equall to Himſelfe; as good every way; or elſe, they had changed for the worſe, and ſo pray Him to let His *prayer* alone; they were better as they were; they ſhall be at a loſſe.

Christ will *pray:* and if He pray, great likeli-hood there is, He will ſpeed. He that is ſued to, is eaſie to intreat; He is a *Father:* and He that doth ſue is gratious to prevaile, He is a *Sonne*. *Pater à filio rogatus*, great oddes, the ſuit is halfe obtained, yer begunne. Specially, His ſuit being not faint or cold, but earneſt and inſtant, as it was. He ſued by word, and it was *clamore valido*, with ſtrong crying in an high key: *& lachrymis*, and He added teares (ſaith the *Apoſtle*) and they have their *voice*. And yet ſtaid not there, but His *blood* ſpeakes too; cries higher and *ſpeakes better things than the blood of Abel*. And the effect of His *prayer*, was not only *Pater condona*, Father forgive them; but *Pater dona*, Father give them the *Holy ſpirit* to *teach*, *ſanctifie* 4. His *Fathers giving.* Heb. 5. 7. 12. 24. Luk. 23. 24.

ſanctifie and *comfort* them (*Chap.*17.17.) This was His prayer; and His prayer prevailed: as good as His word He was. His Father ſhould ſend, He ſaid; and His Father did ſend, and the *Holy Ghoſt* came: witneſſe this day.

5 Giving the *Comforter.*

And came in that ſort, He undertook: even in that kinde, whereof they had moſt need: (moſt welcome to them, as their caſe then ſtood:) under the term of *Paracletus* a *Comforter*. If we aske, Why under that terme? To ſhew the peculiar end for which He was ſent, agreeable to the want of their private eſtate, to whom He was ſent.

If they had been *perplexed*, He would have prayed for the *Spirit of truth*. If in any pollution of *ſin*, for the *ſanctifying Spirit*. But they were (as Orphans) caſt down and comfortleſſe: *Triſtitia implevit cor eorum*, their *hearts full of heavineſſe:* no time, to teach them now, or frame their manners: they were now to be *put in heart*. The *Spirit of truth* or *holineſſe* would have done them ſmall pleaſure. It was *comfort*, they wanted; a *Comforter* to them was worth all.

Many good bleſſings come to us by the *Holy Ghoſts* comming: and the *Spirit* in any forme, of *truth* or *holineſſe* (or what we will) by all means worthy to be received, even all His *gifts:* but a *gift in ſeaſon* goes beyond all; carrieth away the name from all the reſt. Every gift then, in his time. When troubled with *erroneous opinions*, then the *Spirit of truth:* when aſſaulted with *tentations*, then the *Spirit of holineſſe:* but, when oppreſſed with *feare* or *ſorrow*, then is the time of the *Holy Ghoſt* the *Comforter*. Sorrow doth chill, and make the ſpirits congeale: therefore He appeareth in *fire*, to give them *warmth*; and in a *tongue* the inſtrument of *comfort*, by *miniſtring a word in due ſeaſon*; and *cloven*, that it might meet with diſmayes of all ſorts, and comfort them againſt all.

And ſo did it: and that apparently. For, immediately upon the receiving it, they were thought to be *full of new wine*. That was but an errour: but ſo *comforted* they were, as before being exceeding fearefull, they grew exceeding full of courage and
Acts 5.41. *Spirit*; ſo as, even when they were ſcourged piteouſly, *ibant gaudentes*, they went away, not patiently induring, but even ſenſibly *rejoycing*; not as men evill intreated, but as perſons dignified, having got a new dignity, to *be counted worthy to ſuffer for* CHRIST'S *Name*.

6 Another Comforter.

A *Comforter* then: and two things are added: 1 *Alium*, and 2 *qui manebit in æternum*. 1 *Another comforter*, and 2 *that ſhall abide with them for ever*. Both which are verified of Him, even in regard of CHRIST: but much more in regard of other earthly, fleſhly, worldly *comforts* and *Comforters* whatſoever. *Another:* which word preſuppoſes one beſides: ſo that *two* there be. 3 One they have already: and now *another* they ſhall have (which is no evill newes.) For thus in ſtead of a ſingle, they find a double comfort. But both they needed.

This ſets us on work to find the firſt: and we ſhall not need to ſeek farre for Him. Speak to them of a *Comforter*, and they underſtood it not, but of CHRIST: all their comfort in Him: loſe Him and loſe all. Indeed, CHRIST was one: was and is
1 Iohn 2.1. ſtill. And the very terme of *Paracletus* is given Him by Saint *Iohn:* and though it there be turned an *Advocate*, upon good reaſon; yet the word is the ſame in both. CHRIST had been their Comforter, while He was their Bridegroome and they
Matth.9.15. the *children of the Bride-chamber*. But, expedient it was, *He ſhould go*, for, expedient it was, they had one *in heaven*; and expedient withall, they had one *in earth*, and ſo *another* in His ſtead.

1 Apoc.12.10. For the firſt: even now abſent, He is our *Comforter* ſtill, that way, we named right now: that is, our *Advocate*, to appeare for us before GOD, there to anſwer the ſlanderous allegations of him that *is the accuſer of us and our brethren*. And a comfort it is, and a great Comfort, to have a good *Advocate* there, in our abſence: For, then we be ſure, our cauſe ſhall take no harme.

2 Iohn 5.45. But ſecondly. If as an *Advocate*, He cannot defend us, becauſe the accuſation oft falleth out to be true, if *Moſes accuſe us too*; yet a ſecond comfort there is, that as a

High

High-Prieſt for ever. He is entred into the holy places made without hands, there by His interceſſion, to make attonement for them as Sinners, whoſe innocency, as an *Advocate*, He cannot defend. Heb. 7. 17. 9. 11.

And to both theſe, He addeth a third, at the beginning of this *Chapter*. That His leaving them, is but *to take up a place for them*, to be ſeized of it in their names, whom, He will certainly come againe and receive to it; there, to be for ever with Him. Verſe 3. 2.

And in the meane time, He will take order, we ſhall have ſupply of another: in abſence of His body, the ſupply of His Spirit. That if we look up, we have a *Comforter in heaven*, even Himſelfe: and if we look downe, we have a *Comforter on earth*, His *Spirit*: and ſo are at an anchor in both.

For, as He doth in heaven, for us: So doth the *Spirit* on earth in us, frame our petitions and *make interceſſion for us, with ſighs that cannot be expreſſed*. And, as Christ is our *Witneſſe in heaven*; ſo is the Spirit here on earth, *witneſſing with our Spirits that we pertaine* to the adoption, *and are the children of* God. Evermore *in the midſt of the ſorrowes that are in our hearts* with His *comforts refreſhing our ſoules*. Yet not filling them with falſe comforts; but (as Christ's *Advocate* here on earth) ſolliciting us daily, and calling upon us, to looke to His *Commandements* and *keep them*; wherein ſtandeth much of our *comfort*, even in the *teſtimony of a good conſcience*. And thus theſe two; this one, and this other; this ſecond, and that firſt yeeld plentifull ſupply to all our wants. Rom. 8. 25. 26. Rom. 8. 16.

A ſecond note of difference, is in the tenure they ſhall have of this other; that He ſhall ſtay with them ſtill, which, of Christ they had not. For, this is the griefe; when we have one that is our comfort, that we cannot hold Him: and this their feare, that when they have, *another*, ſtill they ſhall be changing, and never at any certainty. *Chriſt*, as *man*, they could not keep. *Given He was by the Father*; but, given for terme of yeares; that terme expired, He was to returne. Therefore His abode is (*Chap.* 1. ver. 14.) expreſſed by the word ἐσκήνωσε, the *ſetting up of a Tent* or Tabernacle to be taken downe againe, and removed within a ſhort time: No *dwelling* of continuance. But, the Holy Ghost ſhall *continue* with us *ſtill*, and therefore He is allowed a *Temple*, which is permanent, and never to be taken downe. We have in Him, a ſtate of *perpetuity*, to our endleſſe comfort. 7 To *abide for ever*. 1 Cor. 3. 16. 6. 19.

Howbeit, it may well be thought, *Alium* and *manebit in æternum*, are not put ſo much, for *Chriſt*, to make a difference from Him; as for theſe ſame other *terrenæ conſolatiunculæ*, petty poore comforts and ſolaces of the world: which God hath given us, and we may uſe; but we muſt looke after *Paracletum alium, another* and another manner *Comforter*, when all is done. For, of theſe, it may be, we ſhall feele ſome comfort, while we be in health and meetly good eſtate, and in caſe not much to need it. But, let us come into their caſes here, the *heart troubled*, the *minde oppreſſed*, the *Spirit wounded*; and then, what earthly thing will there be, can miniſter any ſound *comfort* to us? It will not be: we muſt needs ſeek for this *Paracletum alium* here, at any hand. What ſpeak I of the minde? If but ache come into a joynt, we know, we have tried them and found them, they are not able to drive away the leaſt paine from the leaſt part. And how then, when ſickneſſe commeth, and ſorrow, and the pangs of death, what comfort in theſe? Comfort! Nay ſhall we not finde diſcomfort in the bitter remembrance of our intemperate uſing them, and little regard of the true *Comforter*? Shall we not finde them (as *Iob* found his friends) like *winter-brookes*, full of raine in winter, when no need of it, when it raines continually; but, in Summer, when need is, not a drop in them. So, when our ſtate of body and minde is, that we can ſuſtaine our ſelves without it, then (perhaps) ſome they yeeld: but, when ſorrow ſeazeth on the heart, then none at all. In the end, we ſhall ſay to them as he did, *miſerable comforters are ye all*. Wherefore *another comforter* we are to ſeek, that may give us eaſe in our diſeaſe of the minde, and in the midſt of all our ſorrows and ſufferings make us *ire gaudentes*, goe away *rejoycing*. No other will do it but this: that, when we have Him, we need look no further. Iob 6. 15. 16. Iob 16. 2.

The other is likewiſe a difference: of *ſtaying with us for ever*. *For ever?* the weak poore comfort we have by the creatures here (ſuch as it is) we have no hold of it: it ſtayes not, not *for ever*, nay, not for any long time. There be two degrees in it: [1] *Non in æternum*, that is too plaine; [2] Nay, not *manent nobiſcum*, they *ſtay not* with us: *fugiunt à nobis*, they flie from us many times in a moment; as *Salomons* fire of *thornes*, a *blaze*, and out ſtraight.

Num. 11. 6. Nay, if they would *tarry* with us, would they not *tire* us? Even *Manna* it ſelfe, did it not *grow loathſome?* Do we not find, that when we are ready to ſtarve for hunger, and have meat to drive it away; if we uſe it any while, the meat is as irkſome as the hunger was, and we are as hungry for hunger, as ever we were for meat? That we may not be cloyed, we change them; and even thoſe, we change them for, within a while, cloy us as faſt. What ſhall we doe? where ſhall we finde *comfort* aright? Ever *Per quod faſtidio occurritur, faſtidium incurritur*: ſo that, if they would tarry, we muſt put them away: the not *tarrying* of them with us, that is, the change of them, is it, that makes us able to indure them.

Well then; *comfort* us they cannot, when we need it: we muſt pray for *Alium*. If they could, they cannot *ſtay*: not, for any *ſpace*; much leſſe, *for ever*. If they could, their very ſtay would prove faſtidious, and yeeld us but *diſcomfort*. Seeing then, we cannot intreat them to *ſtay* with us; and if we could, *in the evill day*, they could not ſtead us; but, then faile us ſooneſt when our need is greateſt; Let us ſeeke for *another*, that through ſickneſſe, age and death, may abide with us to all eternity, and make us abide with Him in endleſſe joy and comfort.

The Application to the Sacrament. Such is this here, which CHRIST promiſed, and His Father ſent this day: and which He will ſend, if CHRIST will aske: and CHRIST will ask, if (now we know the *Covenant*, and ſee the *Condition*) we will ſeale to the deed.

To a *Covenant* there is nothing more requiſite, than to put to the *Seale*. And we know the *Sacrament* is the *Seale* of the *new Covenant*, as it was of the *old*. Thus, by undertaking the *duty* He requireth, we are intitled to the *comfort* which here He promiſeth. And, *doe this*, He would have us, as is plaine by His *Hoc facite*. Luke 22. 19.

And ſure, of all the times in our life, when we ſettle our ſelves to prepare thitherwards, we are in beſt termes of diſpoſition to covenant with Him. For, if ever we be in ſtate of *love* toward Him, or toward one another; then, it is. If ever *troubled in Spirit*, that we have not *kept His Commandements* better; then, it is. If ever in a vowed purpoſe and preparation, better to look to it; then, it is. Then therefore of all times moſt likely to gaine intereſt in the *promiſe*, when we are beſt in caſe, and come neareſt to be able to *plead* the *condition*.

Beſides, it was one ſpeciall end, why the *Sacrament* it ſelf was ordained, our *comfort*; the Church ſo telleth us; we ſo heare it read, every time to us: *He hath ordained theſe Myſteries, as pledges of His love and favour, to our great and endleſſe comfort*. The *Father ſhall give you the Comforter: Why* He giveth Him, we ſee: *How*, He giveth Him, we ſee not. The meanes, for which, He giveth Him, is *Chriſt*: His intreaty by His *Word*, in *prayer*; by His *fleſh* and *bloud* in *Sacrifice*: For, His *bloud ſpeakes*; not, His *voice* only. Theſe, the means *for which*: And the very ſame, the means, *by which*, He giveth the *Comforter*: by CHRIST the *Word*; and by CHRISTS *body* and *bloud*, both. In *tongues*, it came: but the *tongue* is not the inſtrument of *Speech* onely, but of *taſte*, we all know. And, even that note hath not eſcaped the Ancient Divines; to ſhew, there is not only comfort by *hearing the Word*, but we may alſo *taſte of His goodneſſe, how gracious He is*, and be *made drink of the Spirit*. That not only by the *letter* we read, and the *word* we heare; but by the *fleſh* we eat, and the *bloud* we drink at His Table, we be made partakers of His *Spirit*, and of the comfort of it. By no more kindly way, paſſeth His Spirit than by *His fleſh* and *bloud*, which are *Vehicula Spiritus*, the proper *carriages* to conveigh it. *Corpus aptavit ſibi, ut Spiritum aptaret tibi*: CHRIST fitted *our body* to *Him*, that He might fit *His Spirit* to *us*. For, ſo is the Spirit beſt fitted, made remeable, and beſt exhibited to us, who conſiſt of both.

Heb. 12. 24. Pſal. 34. 8. 1 Cor. 12. 15.

This

This is ſure: where His *fleſh* and *blood* are, they are not *exanimes*, ſpirit-leſſe, they are not, or without life; His *Spirit* is with them. Therefore was it ordained, in thoſe very elements, which have both of them a comfortable operation in the heart of man. One of them (*bread*) ſerving to *ſtrengthen* it, or make it ſtrong: and *comfort* commeth of *confortare*, which is to *make ſtrong*. And the other (*wine*) to make it *cheerefull* or glad: and is therefore to be miniſtred to them that mourne, and are oppreſt with griefe. And all this, to ſhew that the ſame effect is wrought in the inward man, by the holy *Myſteries*, that is, in the outward, by the *Elements*: that there, the heart is *eſtabliſhed by grace*, and our ſoule endued with *ſtrength*, and our conſcience made *light* and *cheerefull*, that it faint not, but evermore rejoyce in His holy comfort. Pſal. 104. 15.

To conclude: where ſhall we finde it, if not here, where, under one, wee finde CHRIST our *Paſſe-over* offered for us, and the *Spirit* our *Pentecoſt* thus offered to us? Nothing remaineth, but the *Father* Himſelfe: And of Him we are ſure too. *Filium in pretium dedit; Spiritum, in ſolatium: Se ſervat in præmium.* His *Son* He gave, to be our *price*; His *Spirit* to be our *comfort:* Himſelfe He keepeth to be our everlaſting *reward*. Of which *reward* there, and *comfort* here, this day and ever may we be partakers, for him that was the price of both, *Ieſus Chriſt*.

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A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WINDSOR*,

On the *XII.* of *May*, *A.D.* MDCXI.

being *WHITSVNDAY.*

JOHN, Chap. XVI. Ver. VII.

Sed ego veritatem dico vobis: expedit vobis, ut Ego vadam: si enim non abiero, Paracletus non veniet ad vos; si autem abiero, mittam Eum ad vos.

Yet I tell you the truth: It is expedient for you, that I goe away: For, if I goe not away, the Comforter *will not come unto you; but, if I depart, I will send Him unto you.*

VT if I go, I will send Him unto you. And He did go, and He did *send* Him; and, this day He did send Him. So that, betweene this *Text* and this *Feast*, there is that mutuall reference and reciprocation, that is between *promissio missionis*, and *missio promissionis*; the *promise* of the *sending*, and the *sending of the promise*: The *promise of the sending*, the substance of the *Text*; and the *sending* of the *promise* the substance of the *Solemnitie*: It being the solemnitie of *mittam*, and *veniet* (both in the Text) the *sending* and *comming* of the *Holy Ghost*.

CHRISTS words they be: and all is nothing else, but a setting forth or demonstration of the *Non veniet*: Of *non veniet*, the not comming, and of *Expedit* the *Expediencie* of CHRISTS *going*, and consequently of this *Feast*.

There seems to be a question here, whether best, the *Comforter come*, or *not come*: that

that is, whether any *Whit ſuntide*, or no? The queſtion of His comming grew out of another, of CHRISTS *going*; whether beſt CHRIST goe, or not goe: That is, whether any *Aſcenſion*-day, or no. The *Apoſtles* were all mainly againſt His *going*, and ſo oppoſed hard againſt the *Aſcenſion*. But CHRIST here reſolveth the point thus: If they were againſt the *Aſcenſion*, they loſt *Feſtum Paracleti*, a feaſt, which they might not miſſe out of their *Kalendar*: and ſo with promiſing them this perſwades them, to beare with that; to yeeld to the *Aſcenſion*, in hope of *Whit-ſuntide*.

Which two *Feaſts* are both in the *Text*, and the two maine points of it: Here is an *abeam*, a *going*, and here is a *veniet*, a *comming*: CHRISTS *going*, that is the *Aſcenſion*; The *Holy Ghoſts comming*, that is *Pentecoſt* (the day which we now celebrate) as it were ἀντιβεβηκὸς, one to make amends for the other. And ye ſhall obſerve, it is uſuall. Anon after *Chriſtmas*-day, and the poore eſtate of *Chriſts birth*, there commeth the *Epiphanie* with a *ſtarre*, and *great mens oblations*, as by way of compenſation. Preſently after *Good-friday*, and the ſorrow of His paſſion, *Eaſter-day* followeth ſtraight, the day of His triumph, to revive us againe. And even ſo here, upon His *Aſcenſion*, or going from us, there enſueth *Whitſunday*, the mends together withall. No *impedit*, without an *expedit*: no *abeam*, but a *mittam*: no going away, to bring a loſſe; but a *comming* too, to make a ſupply.

The truth is: *Aſcenſion*-day, though to Him it were a day of glory; yet, to them it could not be, but a day of ſorrow. It was a *going* to His *Father*; but, it was a *going*, from them. Going from them, they were to loſe Him; and loſſe breeds ſorrow; and a great loſſe (as this was) great ſorrow. It did ſo; the very next words before theſe are, *Your hearts are full of ſorrow*. And good reaſon: 1. To part with, to forgoe any friend, is a griefe. Not without ſome griefe, doth the *Apoſtle* recount, that even *Demas* was fallen off, and had forſaken Him. 2. And, if any friend; how much more of ſuch a friend, as CHRIST was to them? It was a *Feſtivall*, all the while, and they the *Children of the Bride-chamber*, ſo long as Hee was with them. To forgoe ſuch an one, muſt fill up the meaſure, a good way. Ver. 6. 2 Tim. 4. 10. Mat. 9. 15.

3. But to fill it full; if to part with ſuch an one be grievous, at any time; then, to part with Him; then, He to leave us, and we Him, when we have moſt need of Him, when *troubles are at hand*, is above meaſure grievous. And at hand they were (*ver.* 2) *perſecutions to riſe*, and they to be in that caſe, that they that cut their throats, ſhould *thinke they did God good ſervice*. If needs Hee would leave them, Hee ſhould ſtay, till faire weather: Now, a tempeſt is toward; then, to be left, is the worſt time that may be.

Now, joyne all theſe, 1 of a *friend*; 2 of *ſuch a friend*; 3 at ſuch a *time*, to bee deprived; and tell mee, if there were not great reaſon, *ut triſtitia impleret cor eorum*, their hearts ſhould be *full of ſorrow*, For His going: *Non expedit ut abeas*. This for them.

Now for CHRIST: we ſhall ſee, *quàm incertæ providentiæ noſtræ*. It falleth out many times, men are grieved with that, which is for their good: and earneſtly are ſet on that, which is not expedient for them. It was their caſe, in deſiring, CHRIST might not *goe*. All was out of miſtaking. Therefore CHRIST begins: *But I tell you the truth*: (as much to ſay) you are in an errour all this while: *your hearts be full of ſorrow*, becauſe your heads are full of *errour*. You conceive of my ſtay as beneficiall to you, but falſly: *I tell you true*, it is ſo far from that, as, *impediet*, it will hinder you, turne to your loſſe. You apprehend my *going*, as an hinderance; but erre. 1. *I tell you true, expedit vobis*, it ſhall be your *gaine*. 2. This gaine, and loſſe, are ſet downe both: 1 The loſſe, in the *not comming*: 2 the *gaine*, in the *comming* of the *Comforter*, this day. 3. This *comming*, or *not comming*, depends upon *Chriſts going*, or His *ſtay*. *Non veniet niſi*, if *Chriſt goe not, He commeth not*: *veniet ſi*, if CHRIST *goe, He commeth*. Seeing then, ye ſhall be loſers by my ſtay, and gainers by my *going*, be not for *my ſtay*: *My ſtay* will deprive you of Him: *non veniet*. Be not againſt

My

My going, my abſence will procure you Him: *Mittam*. I love you not ſo evill, as to ſtay with you for your hurt. Be not you grieved; be not againſt that, which is for your good.

The manner, of this anſwer is, [1] Firſt *retorquendo* (holden ever to be the beſt.) You think, it will hinder you: I ſay συμφέρει, it *will benefit you*, that I *goe*. [2] Then, to prove it, He proceeds, *abducendo ad abſurdum*. For why, *if I goe not*, there will follow a maine inconvenience, which by no meanes is to be admitted, and that is, *Non veniet Paracletus*. The *expedience* of *veniet*, we deduce out of the inconvenience of *non veniet*.

This inconvenience, if He *goe not*. What if He goe? He will *come certainly*: For, He will be ſure to *ſend Him*. Now chooſe, whether I ſhall *goe*, and you have Him: or ſtay, and you want Him. The anſwer is cleare: have Him ye muſt; want Him yee may not. So, if this be the caſe; If no *Aſcenſion*, no *Pentecoſt*; we yeeld, *Aſcendat Chriſtus ut deſcendat Paracletus*.

The Diviſion.

I Where we have to conſider of theſe: 1. Of the reaſon: *It is expedient*, expedient *for you, I goe*.

II Then, of the two. [1] The *inconvenience* of *non veniet*, the HOLY GHOST *not comming*: [2] And of the neceſſitie of *ſi non abiero*, that CHRIST muſt goe, that He may come.

III. And laſt, of *Veniet* and *Mittam*, *His comming* and *Chriſts ſending*. Where we are to treat, [1] of *Paracletus*, His name and nature firſt; [2] and then of the *time*, and *manner* of His *ſending*.

I

The Reaſon, it is expedient.

THere is no act of our *Saviour Chriſts*, but ever at the firſt view, there ſheweth forth; nor ſpeech, but ever at the firſt hearing, there ſoundeth ſome vertue in it. As here, in this; that vertue which the *Apoſtle* (2 *Cor.* 1. 10.) calleth ἐπιείκεια His *mildneſſe* and equitie; the beames of that vertue brake forth in this. [1] Herein is equitie: This very firſt, that He would yeeld to yeeld them a *reaſon* of His *departure*: Not uſe His authoritie (as well He might;) *come*, and *goe* at His pleaſure, who could aske Him why? but even condeſcends to render them (though farre His inferiours) a *reaſon* of His going and comming; which (ſure) He was no way bound to doe.

2 And what reaſon? that is next. It is not *Licet*, what is lawfull for Him; but *Expedit*, what is *expedient* or meet to doe.

3 And thirdly, His *expedit* is not *expedit mihi*, but *expedit vobis*: meete or *expedient*, not for Himſelfe, but for *them*, to whom He renders it.

1 *A reaſon given.* 1 Sam. 2. 16:

There was, amongſt the heathen, one, that would have His *will* ſtand for *reaſon*. And was there none ſuch, among the people of GOD? Yes: we finde (1 *Sam.* 2.) one, of whom it was ſaid: *Thus it muſt be, for Hophni will not have it ſo, but thus.* His reaſon is, *for, hee will not*: And GOD grant, none ſuch bee found among *Chriſtians*.

2 *Not licet; but expedit.* 1 Cor. 6. 12. 10. 23.

But, among *Chriſtians*, there were, that ſtood with S. *Paul*, upon *licet*: what they might doe, this was lawfull for them, and who ſhould abridge them of it? St. *Paul* may well ſeeme to have had relation there, to his Maſters reaſon here, where He teacheth them a better rule, if they could hit of it: That *licet* is not it; *expedit* is CHRISTS, and is the true *Chriſtians* reaſon.

3. *Not expedit mihi, but expedit vobis.*

And not *expedit*, at large. For ſo, we know not whom it referres to. It may be

to

Himſelfe, *expedit mihi*; as, all the worlds reaſons *tread inward*. No: but *expedit vobis, for them*, their profit and benefit, rather than His owne. We finde one before, in this Goſpell (*Chap.* 11.) and He was the *High Prieſt*, that made His, from *expedit*; but, it was *expedit nobis*: ſo reaſons *Caiaphas*, there. But, CHRIST our *High Prieſt* taketh it the other way. I doe it, becauſe it is *expedient for you*, that I doe it. And, the *Apoſtle* followeth Him in that too: *Heb.* 13. *Vſe your Rulers*, (your ſpirituall Rulers) ſo as they may doe their office *with joy, not with griefe*; Ἀλυσιτελὲς, *for that is not good for you: not for you* (heare you) and let them go. Well, certainly herein is equitie; herein is mildneſſe, in theſe two firſt words. It was, *to his Father*, and to His *glory* He went: He would not doe it, but acquaint them with the *reaſon* of it: and that reaſon was, He would not doe it, but that it was *for their good*. I have enough, from theſe three, if we learne to avoid [1] *Hoſbnies non vult enim*, to make our *vult* our *enim*; And the [2] *Corinthians* ſtanding with him, upon his *licet*; [3] And frame our Rule, by *expedit*: and that, not *Caiaphas expedit nobis*, but CHRIST'S *expedit vobis: for you*, it is good; you the *Diſciples*: and make that the rule of our *going out* and comming in. This for *Expedit vobis*.

Chap. 11. 50.

Heb. 13. 17.

If it be *good*, and *good for them*, they will not hinder it; *Nemo impedit, quod expedit*: That leſſon will ſoone be learned, to yeeld to that, which is for our behoofe. All the matter will be, to bring [*expedit vobis*] and [*ut ego abeam*] together: to underſtand that good; how [*Ego abeam*] can be *expedient* for them. Indeed it is hard to conceive. This we can well conceive: *Expedit vobis, ut ego veniam*, expedient it is, that I come; and ſay with the *Apoſtle*, *etiam veni*, yea, *come Lord, come quickly*. And this we can alſo *Expedit vobis, ut ego mancam*, expedient it is, that I tarry, and ſay with them (*Luke* 24.) *mane nobiſcum Domine*; yea, *tarry with us good Lord*. It is more than expedient, for thee, ſo to do. But *Expedit vobis ut ego abeam*, expedient, *I goe* my way and leave you, *Durus eſt hic ſermo*, it is a hard ſaying and who can endure it, That it ſhould be good for them, or for any, to have *Chriſt* goe from them or forſake them?

II.
The inconvenience of *non veniet*.

Apoc. 22. 20.

Luk. 24. 29.

And ſure, the propoſition is not ſo hard, but the reaſon that induced it is as hard, and more, if more may be: The *Comforter will not come*. Be it ſo: let Him not come; ſtay you. *Inteſatis nobis*, we are well enough, we deſire no other *Comforter*. And the other moveth not neither, *unleſſe I goe*: why, may He not ſtay, and He come notwithſtanding? What hinders it, but we may enjoy both together? Two difficulties, which muſt be cleared, or we cannot proceed.

Non veniet, that may be anſwered with, *Ne veniat*. But, He is a *Comforter*. No comforter to CHRIST: no loſſe ſo great, as to loſe Him: if we may keepe Him, we care not: *Ne veniat*. Stay His *Aſcenſion*, we feare not *Pentecoſt*. But, He is in earneſt, and tells us for a *truth*, It is altogether *expedient*, the HOLY GHOST come: So *expedient*, *Vt expedit, ut ego abeam, potiùs quàm ille ne veniat*: Better *I goe* than *he not come*; of the twaine, better I ſpared than he. So it muſt be; elſe hee ſaith nothing: elſe the ballance hangs even; one, as good as the other, they may take which they will; ſay, they were well enough, as they are. But weigh the Feaſts together, *Aſcenſion*, and *Pentecoſt*; the *expedience* of *Ego abeam*, and the *expedience* of *Ille veniet*; better CHRIST depart, than the HOLY GHOST ſtay from us. This ſets before us and ſhews us the greatneſſe of this Dayes benefit: conſequently, the highneſſe of this Feaſt: not only, that it is equall, to any of thoſe precedent; (that the HOLY GHOST is equall to *Chriſt*, elſe ſhould wee bee at an after deale, and change for our loſſe: No, Saint *Auguſtine* prayeth well, *Domine da mihi alium te, alioqui non dimittam te*, give us another as good as your ſelfe, or we will never leave that, or conſent that you leave us:) But, that ſome inequality there is; elſe they might ſtand, as they are, ſeeing they ſhould be never the better: but ſure, as the caſe ſtandeth, more for their behoofe, than *Chriſt* Himſelfe.

We

1 The inconvenience of *non veniet.*

We ſhall never ſee it in kind, the *experience* of *veniat*, the abſolute neceſſity of His comming, till we ſee the inconvenience of *non veniet*; that it by no meanes may bee admitted; we cannot be without Him. Firſt then, abſolute neceſſity it is; in both the maine principall workes of the Deitie, all three perſons cooperate, and have their concurrence. As, in the beginning of the *creation*, not only *dixit Deus* was required, which was the *Word*; but *ferebatur Spiritus*, the *motion of the Spirit*, to give the *Spirit* of life, the life of Nature. As, in the *Geneſis*, ſo in the *Palingeneſie* of the world, a like neceſſity: not only the *Word* ſhould take *fleſh*; but fleſh alſo *receive the Spirit*, to give life, even the *life of grace* to the *New Creature*. It was the counſell of GOD, that every perſon of the *Trinitie*, ſhould have his part in both; in one worke, no leſſe than the other, and we therefore *baptized* into all three.

Gen. 1. 3. Gen. 1. 2. Ioh. 1. 14. Gal. 6. 15.

But I adde ſecondly; more than *expedient* it is, the worke of our ſalvation be not left halfe undone, but be brought to the full perfection; which, with *non veniet*, cannot be: if the *Holy Ghoſt come not*, CHRISTS comming can doe us no good; when all is done, nothing is done. NO, ſaid not He *Conſummatum eſt?* Yes: and ſaid it truly in reſpect of the worke it ſelfe; but *quoad nos*, in regard of us and making it ours, *non conſummatum eſt*, if the HOLY GHOST come not too. Shall I follow the *Apoſtle*, and *humanum dicere*, *ſpeake after the manner of men, becauſe of our infirmitie?* GOD Himſelfe hath ſo expreſſed it: A *word* is of no force, though written (which we call a *deed*) till the *ſeale* be added: that, maketh it authenticall. GOD hath borrowed thoſe very termes from us: CHRIST is the *Word*; the HOLY GHOST the *Seale*, *in quo ſignati eſtis*, *Epheſ. IV. XXX.* *Niſi veniat*, if the *Seale* come not too, nothing is done.

Ioh. 19. 30. Rom. 6. 19.

2 Yea, the very will of a *Teſtator*, when it is *ſealed*, is ſtill in ſuſpence, till *adminiſtration* be granted: *Chriſt* is the *Teſtator* of the *New Teſtament*: The *adminiſtration* is the *Spirits*, I *Cor.* XII. If that come not, the *Teſtament* is to ſmall purpoſe.

Heb. 9. 15. 1 Cor. 12. 5. 11.

3 Take CHRIST as a *Purchaſer*: the purchaſe is made, the price is paid; yet is not the ſtate perfect, unleſſe there be *inveſtiture*, or (as we call it) *liverie* and *ſeiſin*: that maketh it compleate. *Perquiſitio*, that very word is CHRISTS: but, the *inveſtiture* is by the *Spirit*, *II Cor. V. V.* If He come not, we lacke that: that, we may not lacke; and ſo not lack Him. What will ye, that I ſay? Unleſſe we be joyned to Him, as well as He to us; as He to us, by *our fleſh*, ſo we, to Him by *His ſpirit*: nothing is done. The exchange is not perfect, unleſſe, as He taketh our *fleſh*, ſo He give us *His Spirit*: as He carrieth up that to heaven, ſo He ſend this downe into earth. Ye know, it is the firſt queſtion the *Apoſtle* asked: *Have ye received the Holy Ghoſt ſince ye believed?* If not, all elſe is to no purpoſe: without it, we are ſtill (as *Iude* calleth us) *animales*, *Spiritum non habentes*, naturall men, but without the *Spirit*. And this is a certaine rule, *Qui non habet*, He that *hath not His Spirit, is none of His*; *Chriſt* profiteth him nothing.

Act. 19. 2. Iude ver. 19. Rom. 8. 9.

Shall I let you ſee one inconvenience more, of *non veniet?* As nothing is done for us, ſo nothing can be done by us, if He come not. No meanes on our part, availe us ought. 1 Not *Baptiſme*; for *niſi ex Spiritu*, if He *come not*, well may it waſh *ſoile* from our skinne, but no *ſtaine* from our ſoul: no *Laver of regeneration*, without *renewing of the Holy Ghoſt*. 2 No *Preaching*, neither; for, that is but a *letter that killeth*, except the *Spirit* come too, and quicken it. 3 No *Sacrament*; we have a plaine Text for it: *The fleſh profiteth nothing, if the Lord and giver of life* (the *Spirit*) bee away. 4 To conclude, no *prayer*: for *niſi*, unleſſe the *Spirit* helpe our *infirmitie*, and *make interceſsion with us*, we neither know how, nor what to pray. So, the Spirit muſt *come* to all: and it goeth through; neither can ought be done for us, or by us without it. Away then with *ne veniat*: we cannot ſay it; we may not thinke it: We cannot ſpare this firſt. Another *veniat* there muſt be; a ſecond *Advent*, beſides CHRISTS. CHRISTS *Advent* begins all: this, ends all our ſolemnities. *Come* He muſt: and wee muſt all agree, to ſay, *Veni Creator Spiritus*: the inconvenience of *non veniet* we cannot endure.

2 Cor. 3. 6. Ioh. 6. 63. Rom. 8. 26.

But

But then, there ariſeth a new difficulty upon *Si non abiero.* We ſee a neceſſity of His comming: but, we ſee no neceſſity of CHRIST's going. Why not *Chriſt* ſtay, and yet He come? Why may not CHRIST *ſend for* Him, as well as *ſend* Him? Or, if He *goe*, come againe with Him? Before, it was, *Ne veniat ille, mane tu:* now, it is, *Veniat ille, et mane Tu.* Why not? Are they like to buckets; one cannot goe downe, unleſſe the other goe up? If it be ſo *expedient*, He come, CHRIST (I truſt) is not impedient, but He may come.

2 The neceſſity of *Si non abiero*

CHRIST (ſure) and He are not ἀσύμφωνα, *incompatible*: they may be, and abide together well enough. We beleeve, He was *conceived by the* HOLY GHOST: then, no *antipathy* betweene them. At His *Baptiſme*, He was knowne by this, that the *Spirit reſted and ſtayed upon Him*: why not now, as well? We ſee not, how this holdeth: *If I goe not, He will not come.* It cannot be denied, they two can ſtay together, well enough; and the time ſhall come, we ſhall enjoy them both together, and the *Father* with them. That time is not yet: now, it is otherwiſe. Not for any let in themſelves; that is not all: but, for ſome further matter and conſiderations noted by the *Fathers*, for which, *it was expedient*, CHRIST ſhould goe, that the *Holy Ghoſt might come.*

John 1. 32.

First, for *veniet.* The HOLY GHOST cannot *come*, as He ſhould, He ſhould come as GOD. The ſtay of CHRIST would have beene a let of the manifeſtation of His *God-head.* To manifeſt His *God-head*, being to ſhew great Signes, and worke great Wonders, if CHRIST had ſtill remained and not gone His way, they would not well have beene diſtinguiſhed, and great odds have beene aſcribed to *Chriſt.* So, the *Holy Ghoſt* have wanted that honour and eſtimation due to Him: an impeachment it would have beene, to his Divinity. But *Chriſt* aſcending; all ſuch imaginations ceaſe.

1 On the *Holy Ghoſts* part.

From *mittam Eum*: a little impeachment it would have beene, to *Chriſts* equality with His *Father.* For, He not going to *ſend Him*, but ſtaying ſtill here, the *ſending* of the *Spirit* would have beene aſcribed to the *Father* alone, as His ſole act. This would have beene the moſt: that the *Father*, for *His ſake*, had ſent Him; but Hee, as GOD, had had no honour of the *ſending.* Being aſcended and glorified, *mittam* will ſtraight be conceived: *Quem mittet Pater, & quem mittam à Patre*: that with the Father, He ſends Him equally, and we alike beholden to them both.

2 On *Chriſts.*

Iohn. 40. 26. 15. 26.

A third is in *vobis*, on their part alſo. As their caſe was to be, it was (ſo) meet, even in regard of them. They were to be ſent abroad into all coaſts; to be ſcattered all over the earth to preach the Goſpell, and not to ſtay together ſtill, in one place, His corporall preſence would have ſtood them in ſmall ſtead: He could have beene reſident but in one place, to have comforted ſome one of them; S. *Iames* at *Ieruſalem*: as for *Iohn* at *Epheſus*, or *Thomas* in *India*, or *Peter* at *Babylon*; as good (for them) in heaven as in earth; all one. The *Spirit*, that was to ſucceed, was much more fit for men diſperſed. He could be, and was preſent with them all, and with every one, by Himſelfe, as filling the compaſſe of the whole world.

3 On *theirs*, as their caſe *was to be.*

This as their caſe was to be. But, the *Fathers* rather pitch upon their eſtate as preſently it was: *Vobis*, that is, *vobis ſic diſpoſitis*: *for you*, that is, you *ſo diſpoſed*, as I find, you are. So, it is *ad homines*: to them affected in ſuch ſort, as then they were. Whereby he giveth us to underſtand; ſome are in that caſe; as *it is expedient, Chriſt* withdraw Himſelfe from them. And is there any *vobis*, can any man be in that caſe, it ſhould be good for *Chriſt* to depart for him? It ſeemeth ſo. We ſee oftentime, the caſe ſo ſtandeth, even in regard of this life; that, from ſome, it is good their *meate* be taken, and yet is meate the ſtay of their life; that, from ſome, it is good their *bloud* be taken, yet bloud is natures treaſure, and that holdeth us in life; that, from ſome, *light* be taken, in ſome diſeaſe of the eyes, yet is *light* the comfort of this life. All this we conceive, *Expedit, ut cibus, ut ſanguis, ut lux abeat*; and all this better, than *expedit ut Chriſtus abeat*; we may ſpare them all, better than Him.

4 On *theirs*, as their caſe *was then.*

1 For *His bodily preſence.*

Yet CHRIST it is, that telleth it us, and telleth it us for a matter of great truth:

theſe were: (and whoſe caſe is better than theſe?) But, if theſe, ſome there are, in that caſe, it may be ſaid to them truly, *It is expedient I be gone.* And what caſe may that bee? Even that caſe, that maketh the mother many times withdraw her ſelfe, from her young child, whom (yet) ſhe loveth full tenderly, when the child groweth fooliſhly fond of her: which grew to be their caſe juſt. *Chriſts fleſh*, and His *fleſhly preſence*, that, and none but that. So ſtrangely fond they grew of that, as they could not endure Hee ſhould goe out of their ſight: Nothing, but his carnall preſence, would quiet them. Wee know, who ſaid: *If thou hadſt beene here Lord:* as if, abſent, He had not beene, as able to doe it, by His *Spirit*, as preſent by His *bodie*. And *a tabernacle* they would needs *build Him*, to keepe Him on earth ſtill; and ever and anon they were ſtill dreaming of an *earthly kingdome*, and of the *chiefe Seates* there, as if their conſummation ſhould have beene in the fleſh. Theſe phanſies (indeed, *errors*) they fell into, about the fleſh: they had need have it taken from them. The *Spirit* was gone quite: they had more need, to Have Him *ſent*. This was, at no hand, to be cheriſhed in them: they were not to be held as children ſtill, but to grow to *mans* eſtate, to perfect age and ſtrength; and ſo conſequently to be weined from the corporall preſence of His fleſh; nor to hang all by *ſenſe*, to which (it is too true) they were too much addicted. The *corporall* therefore to be removed, that the *ſpirituall* might take place: the *viſible*, that the *inviſible*: and they, not in ſight or ſenſe, as hitherto; but, in ſpirit and truth, henceforth to cleave unto Him. To ſay (with the *Apoſtle*) *If we have knowne* CHRIST *after the fleſh, yet now henceforth we know Him ſo no more.* This was for them: And we ſhould have beene no better, as now we are; the fleſh will but hinder the *ſpirit*; even the beſt.

Ioh. 11. 21.

Matth. 17. 4.

2 Cor. 5. 16.

2 For *His ſpirituall preſence.*

This, for His bodily preſence. But, the *Fathers* goe yet further; and inquire, whether this alſo be not true, in His ſpirituall preſence: and reſolve, that, even in regard of that, it is no leſſe true. To ſome *vobis*, it is *expedient*, that, even after that manner alſo, CHRIST goe from them. And who are they?

As *growen faint.* Cant. 3. 1.

1. One *Vobis*; when men grow faint in ſeeking, and careleſſe in keeping Him (as in *Cant.* 3.) *lie in bed, and ſeeke Him.* Gone He was; and, meet, He ſhould ſo bee, to teach them to *riſe* and *ſeeke*; to *watch* and *keepe* Him better.

As *overweening.* Pſal. 30. 7. Matth. 20. 33.

2. Another *Vobis*, when men grow high conceited and overweening of themſelves, and their owne ſtrength; and ſay (with *David*) *non movebor*, as if they had CHRIST pinned to them; and (with *Peter*) *Etſi omnes non ego.* It is more than time, CHRIST be gone from ſuch; to teach them to ſee and know themſelves better.

But, if CHRIST leave us, if He withdraw His *ſpirituall preſence*, we fall into *ſinne*; and that cannot bee *expedient* for any. *Good, that I have beene in trouble*; for *before I was troubled, I went wrong*: but, not good for any, to fall into ſinne. Yes indeed: *Audeo dicere* (ſaith Saint *Auguſtine*) I dare avow it, *Expedit ſuperbo, ut incidat in peccatum* (there are the very termes) *it is expedient* they fall into ſome notorious ſinne (as *David*, as *Peter* did) that their faces may be filled with *ſhame*, and they, by that confuſion, learne to walke with more humilitie. The *meſſenger of Satan*, that was ſent the *Apoſtle, to buffet* him, was of this nature, and to no other end ſent, but to prevent this maladie. In a word: CHRIST muſt withdraw (no remedie) that we may grow humble, and being humble, the HOLY GHOST may *come*: for He *commeth* to none, *reſts on none, giveth grace* to none, but the *humble*. So we ſee, *Chriſt* may be, and is, even according to His *ſpirituall preſence*, withdrawne from ſome perſons, and for their good. *Chriſtus abit, ut Paracletus veniat*: and that many wayes meet it is, it ſo ſhould be. This makes us ſay, Goe *Lord, Set up thy ſelfe above the heavens, and thy glory, over all the earth.*

Pſal. 119. 67.

2 Cor. 12. 7.

Eſay 57. 15.

1 Pet. 5. 5.

Pſal. 108. 6.

III. Of *Mutam Eam.*

If Hee goe not, the *Holy Ghoſt* will not come. But, if CHRIST goe, will Hee come? ſhall we not be left to the wide world, without both? will the *Comforter come?* He will: for, CHRIST will not faile but *ſend Him*. If He take His bodie from our eyes, He will ſend His *Spirit* into our *hearts*. But, *ſent* He ſhall be; here

1 *Eum the Perſon.*

is

is *mittam Eum*, And ſo He did. CHRIST *ſent* Him, and He *came*; and in memorie of this *Veniet & mittam*, hold we this Day. He did, to them: but, will Hee alſo to us? Hee will. And, ſhall wee ſee *fierie tongues?* That, is not *Chriſts* promiſe, to ſend *fierie tongues*; but *Illum*, Him, *the Comforter*. And, *Comfort* it is, we ſeeke. It is not the *tongues*, or *fire*, we care for, or will doe us good. We conceive (I truſt) after two manners, He came, as this day: [1] One viſible, *in tongues of fire that ſate upon their heads*: [2] The other inviſible, by *inward graces*, whereby He poſſeſſed their *hearts*: The former was but for ceremonie at firſt; the other is it, the reall matter, *Illum*, Him. And Him, this day as well as that, this day and ever, He will not faile to *ſend*. Alwaies, we are to thinke, His promiſe and His prayer were not for theſe onely, but for all that ſhould *beleeve on Him*, by their word, to the worlds end.

Now this laſt point (theſe two, [1] *Mittam* [2] *Illum*) we are ſpecially to looke to. CHRIST is gone, once for all. We have no hold now, but of this promiſe, *I will ſend Him*. That we take heed, we forgoe not Him, and loſe our part in the promiſe too. A great part of the world is (ſure) in this caſe: CHRIST is gone, and *the Comforter is not ſent*. Not *this*: for I ſpeake not of the worlds comfort, the rich mans (*Luk.* 16.) *qui habeat hîc conſolationem*, who had his comfort, here in *good fare* and *braverie*, and all manner delights of the fleſh; *fleſh-comforts*: but, this here is *Paracletus qui eſt Spiritus*.

1 *Illum*, that is, *Spiritus ſanctus*.

Luk. 16. 25.

And becauſe all Religions promiſe a Spirituall comfort; it is ſaid further, *Paracletus qui eſt ſpiritus veritatis*: No *ſpirit* of *error*, but the *ſpirit* of *truth*. And becauſe all *Chriſtians* (though counterfeit) claime an intereſt in *Spiritus veritatis*; yet further, it is added, *Paracletus qui eſt Spiritus ſanctus*: He is no uncleane *Spirit*, but one *ſanctifying*, and leading us into an *holy* and *cleane* life. This is the true *Comforter* (and none other) that *Chriſt* promiſeth to *ſend*.

2 *Paracletus*.

Chriſt will *ſend Him*. But (that we miſtake Him not) not, unleſſe we call for Him, and be readie to entertaine Him: For [*cletus*] is in *Paracletus*, Of which let me tell you, theſe three things: It is the chiefe word of the Text, and chiefe thing of the Feaſt. It is tranſlated *Comforter*: that tranſlation is but *ad homines*, for their turne, to whom Hee ſpeakes; for, as their caſe was, they needed that office of His, moſt. But, the true force of the word *Paracletus* is *Advocatus* (not the *Nowne*, but the *Participle*) one *called to*, ſent for, invited to come, upon what occaſion, or for what end ſoever it be. For what end ſoever it be, the perſon *ſent for*, is *Paracletus* (properly) *pro eâ vice*; for that time and turne, *Advocatus*. But, becauſe the *ſpirit of the world, ruleth in this world*, the worldly affaires come thickeſt, our affections in that kinde ſo many and oft; it is come to paſſe, that the *Lawyer* hath carried away the name of *Advocatus* from the reſt; and they growne to be the *Paracleti* of this world, called for even from the Prince to the Peaſant, and conſulted with, none ſo often. The *Phyſitian*, he hath his time and turne of *advocation*, to be *a Paracletus* too; but nothing ſo oft: for *Barnabas* (which is interpreted the *ſonne of conſolation*) never, till both *Zenas* the *Lawyer*, and *Luke* the *Phyſitian* have given us over; never called for, but when it is too late.

Acts 4. 35.

But firſt, *from mittam Paracletum*, this we have. *Mittam*, *Chriſt will ſend*: but *Paracletum*, if you *ſend for Him*. *Veniet*, *come* He will, but not come, unleſſe called: nor *ſent*, but *ſent* for. If we call Him, *veniet*, He will come: if we ſend *for Him*, He *will ſend Him*. That, is our duty; but what is our *practice?* We miſſe in this firſt, *we call not for Him*. Wee finde no time for Him, He is faine to call for us, to ring a bell for us, to ſend about to get us; and then are we *Advocati*, not He. When wee ſend for Him, He is *Paracletus*: when He, for us, then we are, and not He: (if we be that, if we be *Advocati*, and not rather *avocati*; every trifling occaſion being enough, to call us away.) Thus we ſtumble at the very threſhold: and doe we yet mervaile, if *Chriſt*, *ſend Him not*, nor He come?

1 Our duty, *to call for Him for Comfort.*

Men are ſent for, for ſome end: and diverſe are the ends, thereafter as our need is. Wee ſend not for them, onely when wee are in heavineſſe, to *comfort* us; but when

2 For *counſell*

we are in *doubt*, to reſolve us: which is the ſecond ſignification, and ſo [*Paracletus*] is turned *advocate*, or *counſellor* (1 *Ioh.* 2. 1.) And the *Holy Ghoſt* looketh to be ſent for, for both: for *counſell*, as well as for *conſolation*: *for both*; he is good for both. Yea, many are His uſes: and therefore He thinketh much to be ſent for, but for one, as if He were good for nothing elſe. If we be in *doubt*, He is able to *reſolve* us: if perplexed, to adviſe and to guide: if we know not how, to frame our *petition* for us: If we *know* not, to *teach*; if we *forget*, to *remember* us: And not only one uſe (as we phanſie) if we be out of heart, to *comfort us*.

[a] Io. 4. 5. [b] Act. 2. 3. [c] Io. 3. 8. [d] Io. 2. 20. [e] Io. 15. 26. [f] Eſay 11. 2.

And, becauſe his uſes be many, His types are ſo. [a] *Water* ſometimes, ſometimes [b] *fire*: One while [c] *winde*, one while [d] *oyntment*: and according to our ſeverall wants we to ſend to Him, for *fire*, to *warme*; for *winde*, to *coole*; for *water*, to *clenſe us*; for *oyle*, to *ſupple us*. And, as His *Types*, ſo His *names*: the [e] *Spirit of truth*, the [f] *Spirit of counſell*, the *Spirit of holineſſe*, the *Spirit of comfort*: And according to His ſeverall *faculties*, we to *invocate* (or *call for*) Him, by that name, that is moſt for our uſe or preſent occaſion. For all theſe, He lookes, we ſhould ſend for Him.

Our error is, as if He were onely for one uſe or office; for *comfort* alone: ſo, in all others, we let Him alone; and if never in heavines, never looke after Him, or care once to heare of Him. But, He is for *advice*, and direction alſo. No leſſe *Paracletus*, a *counſellor*, than *Paracletus*, a *comforter*: He is not ſent by CHRIST, to *comfort* only. Ye may ſee, by the very next words: the firſt thing He doth, when Hee commeth, is, He ſhall *reprove*; which is farre from *comforting*. But *ſent* Hee is, as well to mediate with us, *for* GOD: as, *with* GOD, for us. GODS *Paracletus*, His Sollicitor, to call on us for our duty; as our *Paracletus*, or *Comforter*, to miniſter us *comfort*, in time of need. Verſe 8.

Our manner is, we love to be left to our ſelves, in our conſultations to adviſe with fleſh and bloud, thence to take our direction, all our life: and, when we muſt part, then ſend for Him, for a little *comfort*, and there is all the uſe, we have of Him. But, he that will have *comfort* from Him, muſt alſo take *counſell* of Him; have uſe of Him as well againſt *error* and ſinfull life, as againſt *heavineſſe of minde*. If not, here is your doome: where you have had your *counſell*, there ſeeke your *comfort*: he that hath beene your *Counſellour*, all the time of your life, let him be your *Comforter*, at the houre of your death. And good reaſon: He will not be *Paracletus* at halves; to ſtand by at all elſe, and onely to be ſent for in our infirmitie.

Baſe it is, to ſend for Him, never but when in extreme need: but, even otherwiſe *extra caſum neceſſitatis*, for entertaining of acquaintance and to grow familiar, as we uſe to doe thoſe, we delight in. The *word* [παράκλητος] giveth as much: He ſhould be neere us, by us, one ordinary; not a ſtranger, to call or ſend for a great way off. It is ſo expedient, that He may know us throughly, and we Him: the beſt and neereſt way to finde ſure *comfort*, when moſt we ſhall need it. For he that ſhould miniſter it ſoundly indeed, had need be familiarly acquainted with the ſtate of our ſoules, that he may be ready and ripe, then. To goe to a *Lawyers reading*, and not heare it, ſerves us not for our worldly doubts: nor to heare the *Phyſicke Lecture*, for the complaints of our bodies. No: we make them *Paracletos*, we call them to us, we queſtion with them in particular, we have private conference, about our eſtates. Onely, for our ſoules affaires, it is enough to take our directions in open Churches, and there delivered in groſſe: private conference we endure not; a *Paracletus* there, we need not. One we muſt have, to know throughly the ſtate of our lands or goods: One we muſt have, entirely acquainted with the ſtate of our body: In our ſoules, it holdeth not. I ſay no more: it were good it did. We make him a ſtranger, all our life long; He is *Paraclitus* (as they were wont to pronounce him;) truly *Paraclitus*, one whom we *declined*, and looked over our ſhoulders at: And then, in our extremity, ſodenly He is *Paracletus*; we ſeeke, and ſend for Him, we would come a little acquainted with Him. But, take we heed of *Neſcio vos*; It is a true anſwer: We take too little a time, to breed *acquaintance* in. *Neſcio vos* (I feare) they finde, that ſo ſeeke Him: *Paracletus*, they doe not; *Paraclitus*, rather. Matth. 25. 12.

This

This, of *Paracletus*. Now, of *Mittam*, the [1] *time* and the [2] *manner*: both are to the purpose. The *time*, that when He *sends*, we make readie for Him. The time of the yeare was this time, in the *Spring*, the faireſt and beſt part of it. The time of the *moneth*, the *third day*: (ſo they deduce, from the fifteenth day, the day of the *Paſſeover*, and ſo fifty dayes, it will ſo fall out by calculation:) that is, the *beginning of the moneth*. The time of the *day*, it was before *the third houre* (that is, nine of the clocke in the morning plainely.) So it was ſtill *prime*. Theſe teach us, it would be in our *prime*, the time of *health* and *ſtrength*, when we lay the grounds of our *comfort*; not to tarry, till the froſt and ſnow of our life; till the *evill dayes come, and the yeares approach, whereof we ſhall ſay, we have no pleaſure in them*. He, in the *ſpring*: wee in the end of the yeare. He, in the *beginning* of the *moneth*: we, in the *laſt quarter*; nay, even *pridiè calendas*. He, before *nine in the morning*: we, not till after *nine at night*. If we will keepe time with Him, we know what His time is of *ſending*.

2 His ſending: 1 The *Time*. *Mittam*.

Act. 2. 15.

Eccleſ. 12.

The *manner* is beſt: and it is in the body of the word. As the *Spirit of truth*, by *preaching*: as the *Holy Ghoſt*, by *prayer*; the *Paracletus* (wee know, what Hee meaneth) *per paracleſin*, by invitation. As the *Dove* to *baptiſme*, the *Winde* to *Prayer* (*Aperui os & attraxi Spiritum*, *Pſal.* 119. 131.) the *tongue*, to a *ſermon*; the *Paracletus*, to *Paracleſis*, as it were a refreſhing: (ſo, friends meete and nouriſh love and amitie one with another.) And, even *humanum dicere*, after naturall men, when our ſpirits are ſpent and we wax faint, to recover them (or never) in the naturall man, it is done, no way more kindly, than by *nouriſhment*: ſpecially, ſuch as is apt to breed them: as, one kinde is more apt than other. There is a *ſpirituall meat*, and a *ſpirituall drinke* (ſaith the *Apoſtle*:) in which kinde, there is none ſo apt to procreate the *Spirit* in us, as that *fleſh* and *bloud*, which was it ſelfe *conceived* and procreate by the *Spirit*, and therefore full of *ſpirit* and *life*, to them that partake it. It is ſure; to invite and allure the *Spirit* to come, there is no more effectuall way; none, whether CHRIST will *ſend Him*, or whether He will come, more willingly, than to the preſence of the moſt holy *Myſteries*. And namely, at this feaſt; concerning which, our *Saviour Chriſts* voice is to ſound in our eares, *Si quis ſitiat; veniat ad me: If any thirſt let him come to me and drink: Which he meant and ſpake* (ſaith St. *Iohn*) *of the Spirit*, which was to be given at that time eſpecially, when He was newly glorified. *De meo accipiet* (ſaith *Chriſt* of Him:) and it is no where more truly fulfilled, that he ſhall take of *Chriſts*, and give it us, than it is done, of that, which is *His* moſt intrinſecally. That was, this very day; and no better opportunitie, no fitter time, to receive the *Spirit*, than the day of the *Spirit*; the day of CHRISTS *ſending*, and of His *comming*. When ſhall He be *ſent* or *come*; if then, He doe not? But, keeping the *time*, and obſerving the *manner*, wee truſt in His promiſe, and call upon Him, that ſo He will *ſend* Him; and upon the *Holy Ghoſt*, that ſo Hee will *come*. And as we be His *Paracleti*, His gueſts; ſo He will be ours, dwelling with us with His *aſſiſtance*, and being in us by His *graces*, to life eternall. Which Almighty GOD grant, *&c.*

2 The *manner*. *per Paracleſin*.

1 Cor. 10. 3. 4.

Ioh. 7. 39.

Verſe 14.

A

SERMON PREACHED BEFORE THE KINGS MAIESTIE AT WHITEHALL, on the XXXI. of *May*, *A.D.* MDCXII. *being* WHITSUNDAY.

(***)

Acts Chap. XIX. Ver. I, II, III.

And it came to paſſe, &c. *That Paul came to Epheſus, and found there, certaine* Diſciples.
And ſaid unto them, Have ye received the HOLY GHOST, *ſince yee beleeved? And they ſaid unto him, wee have not ſo much as heard, whether there bee an* HOLY GHOST.
And Hee ſaid unto them, Vnto what were yee then baptized? And they ſaid, Vnto Johns Baptiſme.

Act. 2 33. The part *Narrative.*

HEre is a queſtion. *Have ye received the Holy Ghoſt?* And here is an anſwer to it: *Nay not ſo much as heard, whether any Holy Ghoſt or no.* There is no fitter time, to aske and reſolve this queſtion of His *receiving*, than this day, the day, He was *received viſibly*: nor to amend this anſwer (*Not, whether any or no,*) than this day, on which Hee declared Himſelfe to the world, when it was *both heard* and *ſeene*, that there was an *Holy Ghoſt*.

The firſt queſtion.

The *Narrative* is thus, briefly. Saint *Paul* came to *Epheſus*, and there he found certaine *Diſciples*. At the firſt meeting, the very firſt queſtion he askes, is *Si recepiſtis*, Whether they had *received the Holy Ghoſt?* Marke it well. It is the firſt point, he thinkes meete to be enquired of, or to informe himſelfe concerning.

The

The *Apoſtle* (no doubt) hoped for an anſwer *affirmative* from them : That they had *received Him*. Theirs is a ſtrange *negative* : That, not only they had *not received Him*; *Sed neque*, But were ſo farre from that, as they had not ſo much, as *heard, whether there were any* to receive : whether, there were any, at all. Whom they ſhould have *received*, Him they had not *heard of*. This was a great rudeneſſe. And yet *Diſciples* they were, and Diſciples that had *beleeved*, and beleeved *a good while ſince*. And they were *twelve* (it is ſaid at the *ſeventh verſe*) that is, a full *Iurie* ; and yet put the *Holy Ghoſt* upon their Verdict, that, they returne, is an *Ignoramus*. *The anſwer.*

The *Apoſtle*, little looked for ſuch rudeneſſe, at *Epheſus*, the moſt civill place of all *Aſia*. This anſwer almoſt poſed him; yet, he gives them not over. Nay, he muſt not leave them thus. *Whether one, or no* : This anſwer (of force) begets another queſtion, to finde where the error was. *Diſciples*, they were, and therefore *baptized*; baptized, and yet had *not heard of the Holy Ghoſt*? He muſes *how*, or *into what they had beene baptized*, and askes them that. They tell him, *into Iohn's baptiſme*, and further they had not gone. Of *Iohns Baptiſme* I will not now ſtand to enlarge; This is certaine, a *Baptiſme* it was, wherein (it ſeemes) there was no mention, nor *no hearing* of the *Holy Ghoſt*. *The ſecond queſtion.* *The anſwer*

Now by this time, their rudeneſſe, that ſeemed ſtrange at the firſt, is not now ſtrange when the reaſon of it is knowne. And it might ſeeme in ſome ſort to excuſe them, in that, they were but at *Iohn's Baptiſme* : and ſo it did. But yet, to accuſe them withall, that they were but at *Iohn's Baptiſme* (for it was now more than *twenty yeares* ſince *Iohn* was dead) that, all this while, they were no further; that (as He ſaith to the *Hebrewes*) *conſidering the time, whereas they might have beene Teachers, they had need to be catechiſed, in the very rudiments of Religion*. Heb. 5. 11. *The error.*

Yet * *quencheth he not this flax*, though *it did but ſmoke*; beares with them, rates them not, but teacheth them; firſt, that as *Iohn* was to CHRIST; ſo was *Iohns baptiſme* to *Chriſts baptiſme*, in manner of a *Parate viam*, or introduction, *in venturum*, to one *that was to come*, and they, no otherwiſe to conceive of it. *The rectifying* *Matth 12. 20.

It was *Apollo's* caſe (in the *Chapter* before, *Verſe* 25.) *He knew not but Iohns baptiſme* neither, at the firſt. And theſe (it may well be) were His Diſciples. But as *Aquila*, there taught *Him* : So doth the *Apoſtle* theſe here, *the way of truth more exactly*. And ſo, being taught, they were baptized with a baptiſme, where, they both *heard of, and received the Holy Ghoſt*. Verſe 5. 6.

Thus doth end the *Narrative* part. And therein, hee gives us an example in himſelfe, of his owne rule to *Timothee*. If we meet with ſuch, as theſe at *Epheſus*, raw and evill catechiſed *Chriſtians*, that we grow not abrupt; but exerciſe our office, *in all long ſuffering and doctrine* : not in *Doctrine* alone, but in *long ſuffering* and *doctrine* : For without *ſuffering*, and ſuffering *long* other whiles, all our *doctrine* will doe but little good. *The Apoſtles patience.* 2 Tim. 4. 2.

Out of all this, we gather theſe points. Firſt, the neceſſitie of *receiving the Holy Ghoſt* : in that, it is his firſt care, his firſt queſtion he askes. Of the other Perſons in the God-head, it is enough we heare of them and beleeve in them : Of the *Holy Ghoſt* it is not ſo. To heare of Him, or beleeve in Him, will not ſerve; but we are to *receive* Him too. To know not only *Quòd ſit*, that *He is*; but to certifie our ſelves, *Quòd inſit*, that He is *in us* : For *He ſhall remaine with you* and ſhall be *in you* (it is CHRIST.) Ioh. 47. 17. *The part diſpoſitive.*

But then, *receive* we cannot, unleſſe firſt we *heare* : *heare*; that there is one *to receive*, or ever we receive Him. Firſt, notice of *His being*; and then ſenſe of *His receiving*. And indeed, the *hearing* of Him is a way to His *receiving* : For, though, not every one that *heares*, *receives* : yet none *receives*, but he *heares* firſt. So, that ground muſt firſt be layd.

And to lay that ground, no better way than the *Apoſtle* here directs us to, by his ſecond queſtion; get us to our baptiſme. Aske, *into what wee were baptized?* There we ſhall not faile, but reſolve our ſelves, that *one* there *is*, *receive* Him after, as wee may.

The right order.

Now, but that the *Apoſtle* had a better conceit of theſe, here, than there was cauſe, and ſo erred of charitie, ſuppoſing theſe Diſciples better Schollers than they were; Hee would have begun with the latter, and firſt asked them, *If ever they heard of Him*: and then after; *if they had received Him*. For, that is firſt in nature, *An ſit*, then *An inſit*.

There then let us begin. I am ſorrie and aſhamed, that wee ſhall need deale with *An ſit*: Yet (I know not how) as theſe daies of ours grow from evill to worſe, and from worſe to worſt of all; it is no more than needs. Not that I doubt of any ſuch, who (as theſe here at *Epheſus*) *have not heard of the* HOLY GHOST: For (no doubt) long yer this, *His ſound is gone out into all lands*: but rather, ſuch other (as Saint *Paul* found at *Epheſus* too) I can tell them no better, than hee doth, *Beaſts in the ſhape of men*. That have *heard*, and yet take to themſelves, (a *Chriſtian libertie* (they call it) and that forſooth, *humbly*, *ſimply*, and *modeſtly*; but indeed) an *unchriſtian licentiouſneſſe*, *proudly*, *lowdly*, and *malapertly*, to call in queſtion what they liſt; and, to make *Quære's* of that which the *Chriſtian* world hath long ſince reſolved, and ever ſince beleeved, concerning GOD, CHRIST and the Bleſſed *Spirit*: no leſſe matters.

Rom. 10. 18.

1 Cor. 13. 30.

The Diviſion.

So then, to theſe two parts, we reduce all: The *Hearing of Him* firſt: Then [2] The *receiving of Him*. I. The *Hearing*: and therein, [1] *Where* we ſhall *heare of Him?* and [2] *What* we ſhall *heare of Him?* *Where* we ſhall *heare of Him?* At our Baptiſme: [2] And *What* we ſhall *heare of Him* there: That *one there is* (at leaſt) and I truſt, ſomewhat elſe beſides.

I.

II. 2. Then, the *Receiving of Him*. And in it, three points: 1. Firſt, that this queſtion muſt be anſwered too, and ſo we bound to *receive him*, And that, either *affirmativè*, or *negativè*. We have, or we have not. 2. Then, *Have we received Him?* How to know, if we have. 3. *Have we not received Him?* How to procure, if we have not. In the former, of *Hearing*: is matter of *faith*. In the latter, of *Receiving*: matter of morall duty. Both, meete to be intreated of, at all times; but at no time ſo fit, and ſo proper, as at this Feaſt.

I. The hearing.

THere is no *receiving* of Him, that *is not*. Therefore, no talke of *receiving*, no place, for the firſt queſtion, *Have ye received?* till the latter bee firſt reſolved, *Is there one to receive?* For reſolution whereof, He might have ſent them, to the very beginning of *Geneſis*, where they ſhould have heard, the *Spirit of* GOD *moved on the face of the waters*. Or to the *Law*; where the ſame *Spirit came downe upon the ſeventie Elders*. Or, to the *Pſalmes*; where they ſhould have heard *David* ſay of Him, *Emitte Spiritum & creabuntur*, Send forth thy *Spirit*, and all ſhall be made. And *Spiritum Sanctum ne auferas*, Take not thy *Holy Spirit* from me. Or, to the *Prophets*: The Prophet *Eſay*: CHRISTS firſt Text; *Luke* 4. *The Spirit of* GOD *is upon me*. The Prophet *Ioel*: Saint *Peters* Text this day, *I will powre My Spirit upon all fleſh*.

Gen. 1. 2.

Num. 11. 26.
Pſal. 104 30.
Pſal. 51. 11.
Eſay. 61. 1.
Ioel. 1. 28.

Or, if ever they had heard of our SAVIOUR CHRIST, Saint *Paul* might have ſent them, to His *Conception*: Where, they ſhould have heard the *Angel*, ſay, *Spiritus Sanctus ſupervenit in te*, to the *Bleſſed Virgin*. To *Chriſts baptiſme*, where, Hee came upon *Chriſt* in a viſible ſhape. To his promiſe ſo * often iterate, of *Sending them*, the *Holy Ghoſt*. To His Caveat, *Not to ſinne againſt the* [a] *Holy Ghoſt* in any wiſe, it was a high and heinous offence, it *could not be remitted*.

Luke 1. 35.
Luke 3. 22.
* Iohn 14. 26. 15. 26. 16. 7.
a Matth. 12. 31. 32.

Or, if they had heard of the *Apoſtles*: Of [b] *Chriſts breathing on them*, and willing them to *receive the Holy Ghoſt*. Or but of this day, and in what ſort [c] Hee was viſibly

b Ioh. 20. 22.
c Acts. 2. 3.

viſibly ſent downe, like *firie tongues, upon each of them.* Or of their ſolemne meeting and *Counſell* at *Ieruſalem*, and Decrees there, the tenor whereof was, [d] *Iſeemed good to the Holy Ghoſt, and us.* Or but of the ſtrange end, that hapned to *Ananias*, they could not chooſe, but have heard his offence told Him by St. *Peter*, *He had lyed to the* HOLY GHOST: and ſtraight upon it; *hee had not lyed to man, but to* GOD directly. [d] Act. 15. 28. Act. 5. 3, 4.

All this, he might; yet, this he did not, but takes a plaine courſe, ſends them to their *baptiſme*, (ſtill ſuppoſing it, to be CHRIST's *Baptiſme*, they were baptized with, the only true Baptiſme.) And, ſeeing the *Apoſtle*, upon good advice, tooke that for the beſt way; we cannot follow a better direction: and ſo, let us take it. We meane not (I truſt) to renounce our Baptiſme. By it, we are, that we are. And, at it, we ſhall not faile, but heare, *There is a Holy Ghoſt.* Expreſſe mention of Him, is directly given in charge, in the ſet forme of Baptiſme, preſcribed by our SAVIOUR: That all ſhould be (as we all are) *baptized, in the name of the Father, the Sonne and the Holy Ghoſt.* Matth. 28. 19.

2
At *Baptiſme.*
1 That one *there is.*

Yea, I adde further: He could no better referre them, than to *baptiſme.* For, a ſpeciall prerogative hath the *Holy Ghoſt*, in our baptiſme, above the other two Perſons. That *Laver*, is His Laver properly; where, we are not only to be baptized *into Him* (as into the other two) but alſo even to be baptized *with Him*: which is proper, to him alone. For, beſides the *Water*, we are there, to be *borne anew of the Holy Ghoſt* alſo, elſe is there *no entring for us into the kingdome of God.* Tit. 3. 5. Ioh. 3. 5.

This for *Baptiſme.* But let mee alſo tell you a ſaying: It is St. *Baſils*, and well worth your remembring. Hee beginneth with, *In hoc batpizamur*, and proceedeth three degrees further, all riſing from thence naturally: they bee but the traine of *baptiſme.*

2
Can. Eunom. l. 2 *De Spirit. Sanct.*

1. Firſt. *Et quomodo baptizamur, ita & credimus.* As we are *baptized*, ſo we *beleeve.* As is our baptiſme, ſo is our beleefe. And our *beleefe*, is there (at our baptiſme) repeated from point to point. A point whereof, is, *I beleeve in the Holy Ghoſt.* And, *wee deſire to bee baptized in that faith.* There Hee is now againe, at our *baptiſme.*

Yea, before we come ſo farre: even, at *Chriſts conceiving*, there we *heare* of Him firſt, *Who was conceived by the Holy Ghoſt.* So, three ſeveral times, we there *heare* of Him. [1] *Which was conceived by the Holy Ghoſt.* [2] *I beleeve in the Holy Ghoſt*, and [3] *In the name of the Holy Ghoſt.* At our baptiſme, all three. And *in the mouth of three witneſſes, is every point ſufficiently eſtabliſhed.* 1 Cor. 13. 2.

2. Saint *Baſil* proceeds. *Et quomodo credimus, ita & glorificamus:* As from *Baptiſme*, to *Beleefe*: So from *beleeving, to giving glorie.* And there, he flatly avoweth (which all the Chriſtian world knew to be true, nor was there ever Heretike found, ſo bold as to deny it) That the Δοξολογία (as they call it) that is, the uſe of ſaying, *Glorie be to the Father, and the Sonne and the Holy Ghoſt*; this forme of concluding Pſalmes, and Hymnes, and thankſgivings, was ever received, and retained in the Church, from the beginning; as with us, ſtill it is. So was *Baptiſme*, ſo was *thankes* for the baptized partie (the new member of the Church;) ſo, all concluded. So that way, wee *heare* of *Him* there, againe.

3. Yet one more, and it is His laſt. *Et quomodo glorificamus, ſic & benedicimus.* As wee *glorifie* GOD, ſo we *bleſſe men*: As we give *glorie* to Him: ſo we receive *bleſſing* from Him. How? the forme is often heard, and well knowne, it is the *Apoſtles*: *The grace of Chriſt our Lord, the Love of* GOD *His Father; Communio*, and *the fellowſhip of the Holy Ghoſt, to be with us.* So, after Baptiſme; So, after Sermon; So, is the congregation ever diſmiſſed. Then, there we *glorifie Him.* And in Him we there are *bleſſed.* And ſo, wee *heare* of Him, once more, *quòd ſit*, that a *Holy Ghoſt there is.* 2 Cor. 13. 13.

Vpon the matter: no *Baptiſme*, no *Beleefe*, GOD no *glorie*, men no *bleſſing*, but ſtill we *heare of Him.* So as, if any but *ſee baptiſme*, heare but the *Creed*, be at the daily

Service,

Service, heare the Church rendring *glory to* GOD, receiving *bleſsing* from the Biſhop or Prieſt: by ſome of theſe, or all of theſe, they cannot chooſe but *heare* of the *Holy Ghoſt*. There is then no ſaying, for us, *Sed neque audivimus*: A way with that, And ſay with Saint *Baſil*, *In hoc baptizamur*, there we beginne, *Et quomodo* [1] *baptizamur ſic credimus*, [2] *Et quomodo credimus ſic glorificamus*, [3] *Et quomodo glorificamus ſic benedicimus*. So, we are *baptized, in Him*; [2] and as we are baptized, ſo we *beleeve*; and [3] as we beleeve, ſo *glorifie* we *God*; and [4] as we glorifie *God*, ſo *bleſſe* we men; bleſſe, and are bleſſed. Theſe foure, they are all three, and they are not farre fet, they have no curious ſpeculation in them, they will ſerve for any honeſt or good hearted *Chriſtian*, to reſt in, and they need goe no further, than *In quo ergo baptizati eſtis*.

2 That *He is* GOD.

Thus, we are referred, and we know, where we are ſure to *heare of Him*. But, if wee ſtay a little upon [*In quo baptizati*] and looke better into it, this is not all, but we ſhall finde further, not only that ſuch an one there is, but take more perfect notice of Him. And firſt, that He is GOD. And by no other, but by the ſame ſteps we went before.

1 GOD, firſt. For that, we cannot be baptized into any name, but GODS *alone*. the *Apoſtle* diſputes it at large, 1 *Cor.* 1. that it cannot be, that it is not lawfull, to be baptized into St. *Peters* name, or into his, or into any name elſe, but GODS only. But, in His name, we are baptized: even in the name of the *Holy Ghoſt*, that, proves Him GOD.

2 GOD, ſecondly. For we *beleeve in Him*. We there profeſſe it. *Et nemini Chriſtianorum unquam dubium fuit, nos in Deum, non in Creaturam, credere* (ſaith *Athanaſius ad Epiſcopos Afric.*) Never any Chriſtian doubted of this, that we beleeve not *in any Creature*, but *in* GOD alone. *Beleeving* then *in Him*, we acknowledge Him to bee GOD.

3 Eſay. 42. 8. GOD, thirdly. For, we aſcribe to Him *glorie*. And *glorie* is proper to GOD *onely*: So proper, that He ſaith expreſly, *Alteri non dabo*, He will not *part with it, to any other*. But wee render Him *glory*, and *With the Father and the Sonne*, pariter *together*, *He is worſhipped* and *glorified*: Therefore, GOD with them, even in that reſpect.

4 Laſtly, GOD, from *bleſſing* alſo: for, that is one of *Gods* peculiars: To bleſſe *in His name*: by putting His name, upon children, old and young, and upon the Congregation, *to bleſſe them*. But, with His name, wee bleſſe, no leſſe, than with the reſt. Therefore, as they, ſo Hee, GOD *above all*, as to *bleſſe*, ſo *to bee bleſſed for ever*.

Num. 6. 27. And upon theſe foure we reſt. Theſe foure, [1] To be *baptized into Him*, [2] *To beleeve in Him*, [3] *To aſcribe glorie to Him*, [4] *To bleſſe by Him*, or *in His name*, They are acts, ſuch acts, as cannot be given to any, but to GOD onely; and ſo evidently, wee there *heare* of Him, that *He is* GOD alſo. And ſuch are the two acts, in the *Creed* of *Conſtantinople*, *To be Lord and giver of life*, and *To ſpeake by the prophets*. Such are many other attributes, and workes (that cannot agree to any, but GOD) aſcribed to the *Holy Ghoſt*; which might bee, and which elſewhere have beene alledged: But now we are to keepe us to our *Baptiſme*, and goe no further.

3 GOD *in unitie.*

And if we will ſtay yet, but a little, at our *Baptiſme*; and harken well: as wee heare that He is GOD; ſo ſhall we, that, He is GOD *in unitie*. For there, we heare but, *In nomine*, but, of one name. Now, as the *Apoſtle* reaſoneth (*Gal.* 3. 16.) *Abrahæ dictæ ſunt promiſſiones, & ſemini ejus. Non dicit Seminibus, quaſi in multis; ſed tanquam in uno, Semini ejus*. To *Abraham* and *his ſeed*, were the promiſes made. He ſaith not, *To the ſeeds*, as of *many*; but to *his ſeed*, as of *one*. So we, are baptized, *Non in nominibus, quaſi multis; ſed, in nomine, quaſi uno*: not in *the names*, as of *many*; *but in the Name*, as of *one*. *One name* and one nature, or eſſence. *Vnum ſumus* (ſaith CHRIST) of two of them: *Vnum ſunt*, ſaith Saint *Iohn*, of all three. This wee *heare* there.

Ioh. 10. 30. 1 Ioh. 5. 6.

4 Diſtinct. *Vnum ſunt*; but not *unus*. For, as from the *name*, we reduce the *unitie*: So, from the *number* (*Three*) doe wee, the *Trinitie*. *One* in *name* and *nature*: yet *diſtinct* betweene

betweene themſelves. *Diſtinct in number*, as in our baptiſme. The *Father*, *Sonne*, *Holy Ghoſt*. And that number, diſtinct to the ſenſe, as at *Chriſts* Baptiſme, the *Father* in the *voice*, the *Sonne* in the *ſtoud*, the *Holy Ghoſt* in the ſhape of a *Dove*. And that ſhewed to be, a diſtinction of perſons, in *Chriſts* promiſe. [1] *Ego*, the Perſon of *Chriſt*: [2] *Patrem*, the Perſon of the *Father*, [3] and *Paracletum*, the Perſon of the *Holy Ghoſt*. The *Holy Ghoſt* (I ſay) *diſtinct* from the *Father*, *The Lord and His Spirit hath ſent me*, *Eſa.* 48. 16. From the *Sonne Paracletum alium*, by *alium*, the *Sonne* one, *He* another. And diſtinct, as a *Perſon*: For (to omit other perſonall acts, which properly agree to none but a reaſonable nature determined: As [a] *To be the Lord*, [b] *To ſpeake*, [c] *teach*, [d] *reprove*, *comfort*, [e] *be a witneſſe*, [f] *place Biſhops*, [g] *make Decrees in councell:*) That which we heare of at our Baptiſme, aſcribed to Him, *to conceive the humane nature of Chriſt*, is an act ſo *perſonall*, as, in propriety of ſpeech, can agree to none, or be affirmed of none, but of an intire Perſon. This we *heare*.

A *Perſon* then, *diſtinct* by Himſelfe, yet (as a perſon) not, *of* or *from Himſelfe*. And, this wee *heare*, from the very terme it ſelfe [*of Spiritus.*] For even as *filius alicujus*, ſo *Spiritus*, *alicujus*, *eſt*, *ab aliquo*: proceed from Him, whoſe *Sonne*, or *Spirit* they are, So the *Sonne* of GOD, and *Spirit* of GOD, doe from GOD: GOD *of* GOD, either. *Eo ipſo* then, that He is *Spiritus Domini*. He *proceeds* without more adoe.

Proceeds: and *from both*. [1] from the *Father*, the *Conſtantinopolitan* Councell, from the expreſſe words, *who proceedeth from the father*: [2] From the *Sonne*; The Councell of *Toledo* the eight, from the viſible ſigne, where the *Sonne breathed on the Apoſtles*, and willed them, from Him *to receive the Holy Ghoſt*. And *Non à ſemetipſo loquetur, ſed de meo accipiet*, ſheweth fully as much. Briefly: *Sent by the Father*, *Iohn.* 14. 26. *Filioque*, and by the *Sonne* too. *Iohn* 15. 26. And ſo, the *Spirit* of the *Father*, *Matt.* 10. 30. *Filiique*, and by the *Sonne* too. *Gal.* 4. 6.

Proceeding from them; and not by way of *generation*: (That is *Chriſts* proper; Hee is often termed, the *Onely begotten*, and ſo, none but Hee) but by way of, *Emitte Spiritum*, Emiſſion, ſending it forth: that is (out of the very body of the word *ſpirit*) by *ſpiration*, or *breathing*. One *breathing*, yet from both: even as the breath (which carrieth the name and reſemblance of it) is one, yet from both the *noſthrils*, in the body naturall.

All theſe are expreſſed, or implied, in our *Baptiſme*. And now laſtly (to returne home to our purpoſe) *proceeds* from them, to come to us: is *breathed* from them, to *inſpire* us: *Sent*, by them, to be given us: *Per Spiritum ſanctum qui datus eſt nobis*, by the *Holy Ghoſt* which is *given* us: given *to receive*, and ſo, to be *received* of us. Which openeth the way and maketh the paſſage over, to the ſecond queſtion, *ſi recepiſtis*, Have ye received? And ſo, (as we ſee) the two parts, follow well and kindly, one upon the other. For, this now, is the laſt thing to be *heard* of Him; that, it is not enough, to *heare* of Him: but, that we are to *receive* Him alſo: and to give account to Saint *Paul*, that we have ſo done.

So then, wee have now cleered the firſt queſtion, at our Baptiſme: and have *heard*. 1. That ſuch a one there is. 2. And that He is GOD. 3. GOD, *in unitie of name*. 4. Yet, *in number*, *diſtinct*; and diſtinct *as a Perſon by Himſelfe*. A perſon by Himſelfe, yet not *of Himſelfe*, but *proceeding*. 6. Proceeding *from both Perſons*; that ſtand before Him, the *Father* and the *Sonne*. 7. And that *breath-wiſe*. And ſo, we have done with that. But yet, we have not done, though. For, the other queſtion muſt be anſwered too; no remedie, it imports us. For, as good not *heare* of Him at all, as *heare*, and not *receive* Him.

Iohn 14. 16.

In *Perſon*.
Iohn 14. 16.
[a] 2 Cor. 17. 18.
[b] Acts 11. 12. 13. 2.
[c] 1 Iohn 2. 27.
[d] Iohn 4. 16. 16. 7. 8.
[f] Acts 20. 28.
[g] 15. 28.

4 *Proceeding*.

5 *From the Father and the Sonne*.
Iohn 15. 26.
Iohn 20. 22.
Iohn 16. 13. 14.

6 *Breath-wiſe*.
Pſal. 104. 30.

Rom. 5. 5.

II.

The *ſecond part*.

Thither then, I come. *Si Recepiſtis?* Have ye received the *Holy Ghoſt*? Wherein theſe three points. 1. That we are liable to this queſtion, and to the affirmative part of it, *that we have*, and ſo are bound *to receive Him*: For ſo, *ſi*, preſuppoſeth. 2. If we ſo have, how to know it. 3. If we have not, how to compaſſe it.

How

1 The *neceſſitie.*

How much it importeth us, to *receive Him*, we may eſteeme, by this, that S. *Paul* makes it, his article of *Imprimis*, begins with it, at the firſt, as the moſt needfull point.

1 Of *receiving*

Two things are in it. Firſt, that *receive* we muſt. Secondly, that it muſt be the *Holy Ghoſt*, we are to receive.

Receive? What need we receive any *Spirit*, or *receive* at all? May we not, out of our ſelves, worke that, will ſerve our turnes? No: For *holy* we muſt be, if ever we ſhall *reſt in His holy Hill:* for *without holineſſe, none ſhall ever ſee* GOD. But holy we cannot bee, by any habit morall, or acquiſite. There is none ſuch in all morall Philoſophie. As, we have our faith, by illumination: ſo, have we our holineſſe, by inſpiration: *receive* both; both from without.

Heb. 12. 14.

To a babit the *Philoſophers* came, and ſo *Chriſtians* may: but that will not ſerve, they are to goe further. Our habits *acquiſite* will lift us no further, than they did the Heathen men: no further than the place, where they grow, that is, earth and nature. They cannot work beyond their kind (nothing can;) nor riſe higher, than their ſpring. It is not therefore *Si habitum acquiſiſtis:* but, *ſi ſpiritum recepiſtis*, we muſt goe by.

2 Of *receiving the Holy Ghoſt.*

But then, why *recepiſtis Spiritum Sanctum*, the *Holy Ghoſt?* No *receiving* will ſerve, but of Him? The reaſon is, it is nothing here below, that we ſeeke: but, to heaven we aſpire. Then, if to heaven we ſhall, ſomething from heaven, muſt thither exalt us. If, *Partakers of the divine nature*, we hope to be (as, *great and precious promiſes we have* that we *ſhall be*) that can be no otherwiſe, than by *receiving* one, in whom *the divine nature* is. He being *received*, imparts it to us, and ſo makes us *conſortes divinæ naturæ*; and that is the HOLY GHOST.

1 Pet. 1. 4.

For as an abſolute neceſſitie there is, that we *receive the Spirit*, elſe can we not live the life of grace; and ſo conſequently, never come to the life of glorie. *Recepiſtis Spiritum* gives the life naturall. *Recepiſtis Spritum Sanctum*, gives the life ſpirituall.

1 Cor. 15. 45.

1. There holdeth a correſpondence, betweene the naturall and the Spirituall. The ſame way the world was made, in the beginning, *by the Spirit moving upon the waters of the deepe:* the very ſame, was the world new made, (the Chriſtian world, or Church) *by the ſame Spirit moving on the waters of baptiſme.*

2. And looke, how in the firſt *Adam*, we come to this preſent life, by *ſending the breath of life, into our bodies.* So, in the ſecond, come we to our hold, in the other life, *by ſending the Holy Ghoſt into our ſoules.*

3. By that Spirit, which CHRIST *was conceived by*; by the ſame *Spirit* the Chriſtian alſo muſt bee. Not to be avoided, abſolutely neceſſary all theſe, it cannot be otherwiſe.

2

Another *neceſſitie* of His *receiving*. For, [a] *The houſe will not ſtand emptie long.* One Spirit or other, holy, or unholy, will enter and take it up. We ſee, the greateſt part of the world by farre, are entred upon, and held, ſome by the [b] *ſpirit of ſlumber*; that paſſe their time (as it were in a ſleepe) without any ſenſe of GOD, or religion at all. Others by the [c] *ſpirit of godlineſſe*; that reele to and fro, and every yeare are of a new religion. Others, by [d] *the ſpirit of error*; given over *to beleeve lies through ſtrong illuſion.* And they that ſeeme to know the truth, ſome with the [e] *uncleane ſpirit*, ſome with [f] the *ſpirit of envie*, or ſome ſuch (for *they are many:*) that, a kind of neceſſitie there is to entertaine and receive the *good ſpirit*; that ſome or other *evill ſpirit*, from GOD, ſeaze not upon us. From which GOD deliver us.

a Luk 11. 24.
b Eſa 29. 10.
c Eſay 19. 14.
d 1 Tim. 4. 1.
e Luk. 11. 24.
f Iam. 4. 5.

3

A third neceſſitie there is, we *receive Him:* for that, with Him, wee ſhall receive, what ever we want, or need to receive, for our ſoules good. And here, fall in all His *Offices.* By Him, [g] *we are regenerate* at the firſt, in our baptiſme. By Him after [h] *confirmed*, in the impoſition of hands. By Him after [i] *renewed to repentance*, when we fall away, by a ſecond impoſition of hands. By Him, [k] *taught* all our life long, that we know not; [l] *put in minde* of what we forget; [m] *ſtirred up* in what we are dull; [n] *helped* in our *prayers*; [o] *releeved* in our *infirmities*, *comforted* in our heavineſſe: in a word, [p] *ſealed to the day of our Redemption*, and [q] *raiſed up againe in the laſt day.* Goe all along,

g Tit. 3. 5.
h Heb. 6. 2.
i 1 Tim. 5. 22.
k Ioh. 2. 27.
l Ioh 14. 26.
m 2 Cor. 3. 6.
n Rom 8. 26.
o Ion 14 16.
p Eph. 4 30.
q Rom. 8. 11.

along; even from our Baptiſme, to our very Reſurrection, and we cannot miſſe Him, but *receive Him* we muſt.

And on the other ſide, *Si non recepiſtis*, without Him received, receive what we will, nothing will doe us good: Receive the Word, it is but [r] *a killing letter*, receive Baptiſme, it is but *Iohns Baptiſme*; but a [ſ] *barren element*; receive His fleſh, [t] *it profiteth nothing*; receive CHRIST, it will not doe, for [u] *Qui non habet Spiritum* CHRISTI, *hic non eſt ejus*, He that hath not His *Spirit* is none of His. So, CHRIST renounces him, He hath no part in him. To *receive* CHRIST, and not the HOLY GHOST, is to no purpoſe. To conclude, if we *receive* not Him, we be but [x] *animales, ſpiritum non habentes*, only men of *ſoul*, having not the *Spirit*. [y] *Et animalis homo*, the naturall man that never *received the Spirit*, neither *perceiveth, nor receiveth the things of God*, hath nothing to doe with them. So that, *Spiritum non habentes*, is enough, and there needs no more (but only that) to condemn us. All this, laid together, we ſee, *Recepiſtis ſpiritum*, is no more than needs; and it muſt needs have an anſwer.

r 2 Cor. 3. 6.
ſ Gal. 4. 9.
t Iohn 6. 63.
u Rom. 8. 9.
x Iude 1.
y 1 Cor. 2. 19.

2 If we have *received*, how to *know it*.

The next point is, how to certifie our ſelves, whether we have *received* this *Spirit* or no. I ſay [1] Whether the *Spirit*, firſt: [2] And then, whether that *Spirit* be the *Holy Ghoſt*, after.

1 Whether *received the Spirit*

Of the *Spirit* the ſignes are familiar. For if it be in us, (as the naturall Spirit doth) At the *heart* it will *beat*: At the *mouth* it will *breath*: At the *pulſe* it will be *felt*. Some one of theſe may; but all theſe will not deceive us.

1 The *heart*.

At the *heart* we begin; for that is firſt, [a] *Dabo vobis cor novum, & ſpiritum novum*. A *new heart* and a *new ſpirit* we ſhall finde. [b] *We ſhall be renewed in the ſpirit of our mind*. *Sanè novum ſuperveniſſe Spiritum, nova deſideria demonſtrant* (ſaith *Bernard*:) That a *new ſpirit* is received, no better way, to know, than by new *thoughts, and deſires*. That he that watches well, the currant of his deſires and thoughts, may know, *whether*, and *what ſpirit* it is, he is led by, old or new. Therefore our SAVIOUR CHRIST *breathed into them*, when he firſt gave them the HOLY GHOST, that they might receive Him, there within, even [c] *in viſceribus*, in the *inward parts*. [d] *A timore tuo Domine concepimus ſpiritum ſalutis*: We ſhall know the Spirit is conceived, by the *feare of God* in our hearts; it is, as the *Syſtole* or drawing in to refraine us from evill. And we ſhall know it, by [e] *Charitas Dei diffuſa eſt in cordibus noſtris*, the love of God there ſhed abroad *in our hearts*. Which is, as the *diaſtole* or dilating it out, to all, that good is.

a Ezek. 36. 26.
b Epheſ. 4. 23.
c Ier. 31. 33.
d Eſay 26. 18.
e Rom. 5. 5.

2 The *Speech*.

But then, this every one may ſay; All is well within: and their word muſt be taken, we cannot gain-ſay them. For no man knowes, in ſo ſaying, whether they ſay true or no. Therefore we goe yet further, and ſay: *Idem eſt vitæ & vocis organon*, the *breath* that ſerves us for life, or to live by; the ſame ſerves us alſo for the *voice*, or to ſpeake by. So, that way ye ſhall know it. For if [f] *in ore ipſorum non eſt ſpiritus*; no *breath* be to be perceived in their *mouths*, if they [g] *ſpeake not through their throats*, they are but *Idols* and no better. Will yee ſee it at the *Mouth*? [h] *Credidi, propter quod locutus ſum*, ſaid he: And *habentes eundem Spiritum*, if we have the ſame ſpirit, (ſaith the Apoſtle) we ſhall doe no leſſe. This we know for certaine, that upon this day, the *Holy Ghoſt* came in the ſhape of *tongues*, and they are for ſpeech. And this likewiſe, that, upon *the receiving the Holy Ghoſt*, theſe here (in the Text) and generally all other, *ſpeake*, and that with *new tongues*; not ſuch as they ſpake with before. The miracle is ceaſed: but the *morall*, holdeth ſtill; where the *Holy Ghoſt is received*, there is ever a change in the *dialect*, a change from [k] *curſed, uncleane, corrupt communication*, unto [l] *ſuch as becommeth Saints*.

f Pſal. 115. 7.
g Pſal. 116. 10.
h 2 Cor. 4. 13.
k Epheſ. 4. 29.
l 5. 3.

3 The *Worke*.

But then againe, becauſe even birds may be, and are ſometimes taught, to ſpeake, (and that, holy phraſes for a need;) therefore further yet to the *pulſe* we goe, and touch it. To the *hand*, to the *worke*, and enquire of that. The *Holy Ghoſt* was firſt *given* and *received* by the [m] *breath* inward, for the Heart. Then, by [n] *fiery tongues*, for the *ſpeech*. But ever after, and here in this place, the *Holy Ghoſt* (we know) was *given* and received, by [o] *laying on of hands*: and that, to admoniſh us, that by *impoſita*, and by *admota manus*, by *lifting up*, and *laying to our hands*, wee

m Ioh. 20. 22.
n Act. 2. 3.
o Act. 8. 17.

may know, we have received Him: we have had *laying on of hands*, if we uſe laying or putting our hands to any good *worke*.

p Ier. 17.9. As for what is in the heart; [p] *Quis cognoſcit illud?* who knowes it? not we our
q Tit. 1.16. ſelves: *our owne hearts, oft deceive us.* And there is [q] a *verbis confitentur*, confeſſe at the mouth, with a *facti is negant*, deny with the deeds: and that deceives too. But there
r 1 Theſſ. 1.3. is [r] *opus fidei*, the worke of faith, from [ſ] *fides quæ operatur*, faith that worketh, that is,
ſ Gal. 5.6. Saint *Pauls* faith; that can [t] *ſhew it ſelfe* by his *working*, that is, Saint *Iames* faith: and
t Iames. 2.18. there, may well be the Spirit. But without *workes*, there, it may not be. For without
u Iames 2.24. *workes*, S. *Iames* is flat, it is but [v] a *dead faith*, the *carcaſſe of faith*, and there is no *Spirit* in it. No Spirit, if no *worke*. For *uſq; adeò proprium eſt*, operari *Spiritui, ut niſi operetur, nec ſit:* ſo kindly it is, for the *Spirit* to be *working*, as if it *worke not*, it *is not*. There is none, to *worke: Spectrum eſt, non Spiritus*, a flying *ſhadow* it is, a *Spirit* it is not, if *work* it do not.

And yet I cannot deny, *workes* there may be and *motion*, and yet no *Spirit:* as, in artificiall engines, Watches, and Jackes, and ſuch like. And a certaine artificiall thing there is in religion (we call it *Hypocriſie*) that by certaine pins and gins, makes ſhew of certaine *workes* and *motions*, as if there were *Spirit*, but ſurely *Spirit* there is none in them. Vaine men they are, that boaſt of the *Spirit* without the *worke:* Hypocrites they are, that *counterfeit* the *worke*, without the *Spirit*. You ſhall eaſily diſcover theſe *workes*, that they come not from the *Spirit*, by the two ſignes, in *Pſal.* 51. נכון and
Verſ. 10.12. גריבה [1] *conſtant*, and [2] *free*. They that come from cunning, and not from the *Spirit*, yee ſhall know them by this, they be every foot out; they are not *conſtant*, they continue not *uniforme* long, and when the barrell is about, or the plummets downe, they
Hoſea 6.4. ſtay. But howſoever long they will not hold, but *vaniſh* like the *cloud*, *drie away* like the *dew of the morning*, לאנכין no *conſtancie*.

And ye ſhall know them again, by the other note גריבת. Which makes the difference, betweene the *Creatures*, and the *Spirit*. For the *Creatures* are produced *from without:* The *Spirit* doth *emanare*, proceed *from within*. So theſe, they have *principium motus ab extra*, that that makes them go, is ſomething, ſome engine without; they flow not *freely*, they come not *kindly*, as from within לאבריכה *no naturall motion*, *Ingenious* but not *ingenuous*. *Ingenuitie* and *conſtancie*, the *free* proceeding, the *conſtant* continuing of them, will ſoone diſcloſe, whether they come from a *Spirit* or no; will ſoone ſhew they come from the *art* of *Hypocriſie*, not from the *Spirit of true pietie*.

2 Whether received the *Holy Ghoſt*. And theſe will ſerve, to know whether from *a Spirit*. Now, whether that *Spirit* be *Holy* or no. For divers times doth the Apoſtle diſtinguiſh, and ſay: *We have not received this ſpirit*, but that; as *Rom.* 8.15. 2 *Tim.* 1.7. and namely, 1 *Cor.* 2.12. *that we have not received the ſpirit of the world, but the holy ſpirit which is of God*. This ſame *ſpirit of the world*, it is *ſacer ſpiritus* (for there is no touching it) but not *ſanctus*. *Sacer*, as he is called *ſacra fames:* for, *ſancta fames* he could never have called it. That *ſpirit of the world*, be it from *policy*, or be it from *Philoſophie*, both are *res ſacræ* (and *ſanctæ* alſo may be, as they may be uſed) but of themſelves *ſecular* they are, and *from men: Holy*,
Act. 2.2. or *from heaven* they are not. But this *Spirit*, this *Wind* muſt *blow from heaven*, not from our caves here beneath. And ſo you ſhall ſoone diſcerne it. Do but marke the coaſts, whence and whither it bloweth, the motive and the marke, and you ſhall diſtinguiſh it ſtraight. For if, from a ſecular reaſon; if, to an end beneath; *virtus ab imo* it may be, *virtus ab alto* it is not.

For example, I doe forbeare to ſinne: what is my motive? *Becauſe* (as *Micah*
Luk 24.49. Mica 6.16. ſaith) it is againſt *Omnes ſtatutes*, ſome penall law; I ſhall incurre ſuch a *penaltie*, bee lyable to ſuch an *Action*, if I doe not: It is well; but all this, is but the *ſpirit of the world: E prætorio, non ſanctuario*, bloweth out of *Weſtminſter-Hall*, not out of the *ſanctuarie*.

I goe further, to a better *ſpirit*; Though there were no penall Law, I forbeare to *ſinne*, becauſe it is a *brutiſh thing*, and ſo againſt reaſon: and *ignominious*, and ſo againſt my credit and reputation. Nay then, further yet; becauſe, I ſhall thereby *endanger*

endanger my ſoule, for that it will barre me of Heaven, or be a meanes to bring me to hell (for the Heathen men tooke notice of both theſe places:) all this while, this is no more, than the *ſpirit of the Philoſophie ſchooles* will teach: no more than might bee taught in the *Schoole of Tyrannus*, before Saint *Paul* ever came in it. It bloweth (this winde) out of *Ariſtotles Gallery*, not out of the *Sanctuary* yet: *E Lycenio, non ſanctuario.* But, if with eye to GOD, I forbeare: becauſe in ſo doing, I ſhall offend Him, and do evill, againſt the rule of his Juſtice, the reverence and Majeſtie of His Preſence, the awfull regard of His Power, the kind reſpect of His Bountie and goodneſſe; This now, commeth from the *ſanctuary*, this winde bloweth *from Heaven*; this is right *ſanctus* indeed. C. Verſ. 9.

This is the Line. Againe, looke to the Levell. If it be *Demetrius*'s end, here in the Chapter, *Iſthinc eſt acquiſitio nobis*, by this we have our advantage. If it bee theirs, *paremus nobis nomen*, ſo I ſhall make my name *famous* upon earth, or any of that levell, it is, but of the world: *ſacer ſpiritus*, not *ſanctus*. But, if of our well doing, GOD His will be the *center*, and His glory the *circumference*: we do it, not that our will, but His be done; not, our name, but *his be hallowed*: the *act is holy*, and the *ſpirit* is of the ſame kind. Otherwiſe, philoſophicall, politicke, morall it may be: theologicall, religious, holy it is not. Our line and our levell, or inducements or impediments to our doings, marke them, what coaſt they come from, and whether they bend, ye ſhall eaſily conclude; as before, whether *recepiſtis ſpiritum*; ſo here, whether *recepiſtis ſanctum* or no. Verſe 25 Gen. 11.9.

2 If we have not *received*, how *to procure it.*

And thus we know, whether we have received. But, if we have not, how then? How may wee (by the grace of GOD) ſo diſpoſe our ſelves, as we may receive Him. And now wee are come to the *dutie* of the day: For this, is the day of His *receiving*.

The wayes are two: 1 One, that we lay no bars to keep Him from us. 2 The other, that we uſe all good meanes to allure Him to us.

1 The *removing impediments*

First, that we fall not into S. *Stephens* challenge, that we * *reſiſt not the Holy Ghoſt*, and His *Comming*. And *reſiſt* Him we do, if we lay any impediments in His way; nay, if we remove them not: As the manner is, as they doe, that draw the Curtaines, or open the Caſements, that would take in breath. * Act. 7. 51.

Of theſe, I finde three of note: quit they muſt bee all, or no receiving Him.

1 *Pride.*

One, and a chiefe one, is *Pride*. For the HOLY GHOST will not [a] reſt, but *upon the lowly*, ſaith *Eſay*: nor GOD, *give grace, but to the humble.* (ſaith *Salomon.*) That we therefore pray to Him, *that giveth grace to the humble*, to give us the grace to be *humble*, that ſo we may be meet to receive Him. For, at His firſt comming He came as a *Dove*, and did [c] *light upon Him*, that was Himſelfe [d] *humble and meeke*, like a *Dove*, and willeth us to learne that leſſon of Him, as that which will make us meet to receive the *Dove* which He received, whoſe qualities are like His, of a *meeke* and *quiet ſpirit*; which howſoever the world reckon of it, is with GOD a *thing much ſet by*.

a Eſay 57.15.
b Prov. 3.34.
c Mat. 3. 16.
d Mat. 11.29.
1 Pet. 3.4.

In the beginning, the *ſpirit moved upon the waters* and at *Baptiſme*, it doth ſo: And our SAVIOUR CHRIST ſpeaking of the graces of the *ſpirit*, doth it, in termes of *water*: and water (we know) will ever to the *loweſt* place. *Pride* then is a barre, and *humilitie* a diſpoſing meanes, to the prime receiving of the HOLY GHOST. Ioh. 7.39.

2 *Carnally.*

Another impediment is *Carnalitie*. For *ſpirituall*, and *carnall*, are flat oppoſite. *Quod ſanctum eſt, mundum eſt*, ever: No *holineſſe* without *cleanneſſe*. So that, the *uncleane ſpirit* muſt be caſt out, yer the HOLY GHOST *received*. A *cleane box* it muſt be, that is to hold this *Ointment*. The *Dove* lights on no *carrion*. Into our Bodies, as a *Temple*. He is to come: as into a *ſtewes*, he will not. And that which wee ſaid right now, of *water*, we here repeat againe. The *ſpirit* in the beginning *moved* there, and at *Baptiſme* came thither againe; and his *gifts* are as *ſtreames* of *water*, and *water*

1 Ioh. 2. 27.
1 Cor. 6. 19.

(we know) is a *cleanſer*. To keepe our ſelves *cleane*, is a meanes; to powre our ſelves out into riot and exceſſe, is a bar, keeps Him far away from us.

3 *Malice.*

But the third is *ex totâ ſubſtantia*, againſt the HOLY GHOST: and that is, *the ſpirit in us, that* (as Saint *Iames* ſaith) *luſteth after envie:* after *envie*; or *malice*, or whatſoever ſavoureth of the *gall of bitterneſſe*; in which whoſoever are, S. *Peter* ſaith plainly, *they have no part or fellowſhip, either in giving, or receiving of the* HOLY GHOST.

Acts 8.23.

The HOLY GHOST, as, in the body, He expreſſeth by the breath, and in that forme given by CHRIST: ſo in the *ſoule*, by mutuall and reciprocall love, which is (as it were) the *lives-breath* of the *ſoule*. So is His Nature; and ſo is His Signe: the *Dove* brought an *Olive branch*, and that is the ſigne of *love* and *amitie*: and ſo is His *Office, to ſhed abroad love in our hearts*: And how can that be received, if malice bee not firſt of all voided out? They are as oppoſite; as S. *Lukes fire from heaven*, and S. *Iames fire from hell*: one muſt be *quenched*, or the other will not *burne*.

Gen.8.11
Rom.5.5
Acts 2.3
Iames 5.6

2 The *uſing* the *meanes.*

Now theſe being removed, 1 *Pride*, 2 *Luſt*, and 3 *Malice*, and ſo a place made; we are to invite the *Spirit*, by all good meanes he loveth, and as it were to gather winde as much as we can. To that end to get us to the place, and to viſit it oft, where this aire breatheth: and, that is (as we finde, (*Numb.* XI. XVI.) *The doore of the ſanctuary*. If any be ſtirring, if any be to be found, there it is. No place on earth which the *Holy Spirit* more frequenteth, hath duer commerce with, than the *Holy places*, where the *remembrance of His name is put*; for *thither He will come to us and bleſſe us, with His bleſſing*.

Exod.19.24.

1 *Prayer.*
Pſal. 119.131
Zach.12.10.

Being there, it is but an eaſie leſſon, yet *David* thinkes meet to teach it us, by his example; *Os meum aperui, & Spiritum attraxi*, To *open our mouth* and draw it in. And that *opening* is by prayer. *Zacharie* calleth it *Spiritum precum*; the *ſpirit*, that is, the active *inſpiration* or *attraction* of it, where we expreſſe our deſire to draw him in. Which very attraction or deſire hath a promiſe, by the mouth of our Saviour *Chriſt* Himſelf; that His heavenly *Father* will give the *Holy Ghoſt* πάντων αὐτὸν to them that will make petition, *ſeeke* and ſue, *open* their mouth, and *pray* for it.

Luke 11.13

2 The *word.*
a Rom 8.9
b Iohn 1.14
c 1 Peter 1.25

Then ſecondly, looke, how the *Breath* and the Voice *in naturalibus* goe together; even ſo doe the *ſpirit* and the Word in the practice of *Religion*. The [a] HOLY GHOST is *Chriſts ſpirit*, and [b] *Chriſt* is the *Word*. And of that *Word*, the *Word* [c] that is preached to us, is an abſtract. There muſt then needs be a neareneſſe, and alliance, between the one and the other. And indeed (but by our default) The *Word* and the *Spirit* (ſaith *Eſay*) *ſhall never faile, or ever part*; but one be received, when the other is. We have a plaine example of it this day, in S. *Peters* auditory (*Act.* 2.) and another, in *Cornelius* and his familie (*Act.* 10.) even in the *Sermon time*, the *Holy Ghoſt* fell upon them, and they ſo *received* Him.

Eſay 59.21

Yea, we may ſee it by this, that, in the hearing of the *Word*, where He is not *received*, yet He maketh proffers, and worketh ſomwhat onward. Upon *Felix*, *tooke him with a ſhaking*, and further would have gone, but that he put it over to a *convenient time*, which *convenient time* never came. And upon *Agrippa* likewiſe, *ſomewhat* it did *move* him, and more it would, but that he was content to be a *Chriſtian*, ἐν ὀλίγῳ, to take his religion, by a litele (as it were upon a knives-point) and was afraid to be a Chriſtian *in multo*, too much a Chriſtian.

Acts 24.26
Acts 26.28

That wee ſee not this effect, that with the *Word* the *Spirit* is not received as it would be, the reaſon is, it is no ſooner gotten, than it is loſt. We ſhould finde this effect, if after we had heard the *Word*, we could get us a little out of the noiſe about us, and withdraw our ſelves ſome whither, where we might be by our ſelves, That when we have heard Him ſpeake *to us*, we might *heare* what *He would ſpeake in us*. When wee have heard the *voice before us*, wee might heare the other *behinde us, hac eſt via*. When, the voice that *ſoundeth*; the other of *Iob, vocem audivi in ſilentio*: there, heare Him, *reprove, teach, comfort us, within*. Upon which Texts are grounded the *ſoliloquies, the communing with our owne ſpirits*, which are much praiſed by the Ancients, to this purpoſe: for, *in meditatione exardeſcit ignis*, by a little *muſing* or mediation, the *fire* would *kindle* and be kept alive, which otherwiſe will die. And certain it is, that

Pſalm 85.10
Eſay 30.21
Iob 4.16
Pſalm 39.3

many

m any ſparkes kindled, for want of this, go out again ſtraight: for, as faſt as it is written in our hearts, it is wiped out againe: as faſt as the *ſeed* is *ſowne*, it is *picked up by the fowles* again, and ſo our receiving is in vain, the *Word* and the *Spirit* are ſevered, which elſe would keep altogether.

Laſtly, as the *Word* and the *Spirit*; ſo the *Fleſh* and the *Spirit* goe together. Not *all fleſh*, but *this fleſh*, *the fleſh* that was *conceived by the Holy Ghoſt*, this is never without the *Holy Ghoſt*, by whom it was *conceived*: ſo that, receive one, and receive both. Ever with this blood there runneth ſtill an artery, with plentie of Spirit in it: which maketh, that we eat there *eſcam ſpiritualem*, a ſpirituall meat, and that in that *Cup*, we be made *drinke of the Spirit*. There is not only *impoſitio manuum*, but after it, *poſitio in manus*; putting on of the hands, but puting it into our hands. *Impoſitio manuum*, putting on of hands, in *Accepit panem & calicem*: And *poſitio in manus*, putting it into our hands, in *Accipite, edite, bibite*. And ſo, we in caſe, to receive body, blood, Spirit and all, if our ſelves be not in fault.

3 The *Sacrament.*

1 Cor. 10. 3. 12, 13.

Now then if we will invite the *ſpirit* indeed; and if each of theſe, by it ſelfe in ſeverall, be thus effectuall to procure it; put them all, and binde them all together, *Accipite verba*; take to you *words*, *Hoſees words*, words of earneſt *invocation*. *Suſcipite inſitum verbum*, receive or take to you the *Word* (Saint *Iames* word) *graffed into you*, by the Office of *Preaching*. *Accipite corpus, accipite ſanguinem*; take the holy myſteries of His *body* and *blood*, and the ſame, the holy arteries of His bleſſed Spirit. Take all theſe in one, (the attractive of *Prayer*; the *Word*, which is *ſpirit* and *life*; the *bread of life, and the Cup of Salvation:*) and is there not great hope, we ſhall anſwer S. *Pauls* queſtion, as he would have it anſwered, *affirmativè? Have ye received?* Yes; *we have received him.* Yes ſure. Then, if ever; thus, if by any way. For on earth, there is no ſurer way, than to joyne all theſe: and He ſo to be *received*, if at all.

All *together joyntly.*

Hoſ. 14. 7.

Iames 1. 21.

So, we began with *hearing* outward, and we end with *receiving* inward. We began with one *Sacrament*, *Baptiſme*; we end with the other, the *Euchariſt*. We began with that, where we *heard of him*; and we end with this other, where we may and ſhall (I truſt) *receive him*. And Almighty God grant, wee ſo may *receive* Him at this good time; as in His good time, we may be *received* by Him, thither, whence He this day came of purpoſe to bring us, even to *the holy places made without hands*, which is His heavenly kingdome, with *God* the *Father* who prepared it, and *God* the *Son* who purchaſed it for us. To whom, three Perſons, &c.

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A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*,

On the *XXIII.* of *May*, *A.D.* MDCXIII.
being *WHITSVNDAY.*

EPHES. Chap. IV. Ver. XXX.

Nolite contriſtari, *&c.*

And grieve not (*or*, be not willing to grieve,) *the* Holy Spirit *of* God; *by whom ye are ſealed unto the day of Redemption.*

His *Requeſt*, or *Counſell*, or *Caution*, or *Precept* (or what ye will call it) of the *Apoſtles* is ſure very reaſonable: *The Holy Ghoſt, by whom we are ſealed to the day of Redemption*, that we would not *grieve Him.*

Not the HOLY GHOST. He is the *Spirit* of the *Great* and *High God:* And ſo, for His *Dignities* ſake. Not *Him* againe, as by whoſe means we have our *ſignature* againſt the great *Day of Redemption:* And ſo, even for His *benefits* ſake. Theſe two, [1] for His *Greatneſſe*, or [2] for His *Goodneſſe*; *Greatneſſe* in Himſelf, *Goodneſſe* to us: For either of theſe, or for both of theſe, we would be ſo reſpective of Him, as *not to grieve Him.*

Not to grieve Him. He might well, and (as one would think) ſhould rather have ſaid *yeeld him all cauſe of joy and contentment:* It had been but reaſon, ſo. Now, that, He doth not move: only this; that we would not miniſter unto Him any cauſe of *grievance:* And what could He ſay leſſe? To ſuch a *Perſon*, and for ſuch a *Benefit*, it is but even a ſmall pleaſure. If not *rejoyce him*, yet *Grieve him not.* And it is ſo reaſonable, I ſee not how well it can be denied Him.

Now

Now then as we ſee it is but reaſonable (this Requeſt,) So is it exceeding fit for this time. It is for *the Holy Ghoſt:* And this is the *Holy Ghoſt's Feaſt.* It mentioneth His *Sealing* (for a reaſon:) And this is (as I may call it) His firſt *Sealing day:* this the day, on which the *Spirit of* GOD firſt ſet His *Seale* upon the Fathers of our faith, the bleſſed *Apoſtles.* On which He then did, and on which He ever will, though not in like manner, yet in like effect (it being His owne day) *viſit us from on high*, if by ſome *grievance* or other, we diſappoint Him not, and ſo drive Him away.

So, what eaſier requeſt than this, *Nolite contriſtari?* And what fitter time to move for the *Holy Ghoſt*, than upon His own Feaſt, and upon His *Sealing-day?* And this is the *Summe.*

The parts fall out evidently two, 1 The *Party*, for whom this Requeſt is preferred: 2 And a *Duty*, or (it is not worth making a duty) rather a common ordinary *Courteſie* to be done Him. 1. The *Partie*, *The Holy Spirit of* GOD, *by whom we are ſealed to the Day of Redemption.* 2. The *Duty* (or what ye will call it) *Nolite contriſtari.* *The Diviſion.*

In the Party, two *Motives* there be: 1 His *Perſon*, and 2 His *Benefit.* 1. His *Perſon* in theſe: The *Holy Spirit of* GOD. 2. His *Benefit* in theſe: *By whom ye are ſealed to the Day of Redemption.* His *Perſon* ſet forth in the originall, with very great *energie*: ſuch, as our tongue is not able to expreſſe it fully enough. For it is not Πνεῦμα ἅγιον Θεοῦ, but with greater *emphaſis*; but three words, and three *Articles*, every word his ſeverall *Article* by it ſelfe, τὸ πνεῦμα, τὸ ἅγιον, τοῦ Θεοῦ. *The Spirit*, not a *Spirit*; and not *Holy*, but *The Holy*; nor of GOD, Θεοῦ; but of ὁ Θεός, *The* GOD, that is, the onely, living and true GOD. All, *The's*; never an *A* among them. I. 1

Then, His *Bounty* or *Benefit* vouchſafed us: *By whom, we have our ſealing to the Day of Redemption.* Wherein, theſe foure points come to be weighed: 1. Of *Redemption.* Firſt, *What* and *how* it is. 2. Then, that it hath a *Day*; the *Day of our Redemption.* 3. That, againſt that Day, we are to be *Sealed.* 4. That, the *Holy Ghoſt* keepeth that *Seale* and His office, it is to paſſe it to us. This is the *Benefit.* 2

Now, either of theſe is a *Motive* of it ſelfe. 1 His *Perſon: Grieve not the Holy Spirit of* GOD, and there ſtay: for, that, of it ſelfe, is reaſon enough: 2 Or, leave out His Perſon, ſet that by, and ſay, but even, Him, *Who ſeales unto you*, ſo great a favour, as to ſave you, at the great Day: Him (be He what He will, GOD or *Man*, *Spirit* or *fleſh*, *holy* or *common*) *grieve Him not.* This is reaſon enough too: *Grieve Him not, for His own:* If not for His own, yet not, for His *Seales* ſake.

The *Duty* followeth. To this Perſon great, and of great bounty beſide (to ſpeak as *Naaman's* Servants did to Him) *Si rem grandem dixiſſet Apoſtolus*; if the *Apoſtle* had enjoyned us *ſome great peece of ſervice*, we ought not to have thought much of it. How much more then, when he ſaith, but this, *Do not grieve Him* (and there is all?) which is no *poſitive*, or *actuall* peece of ſervice, of *paines*, or of *perill*; onely a *privative*, of *diſ-ſervice* (as they call it) which is ever as little as can be required: *Non contriſtari.* II.

Non contriſtari: or at leaſt, *Nolite contriſtari*; for, there be two degrees: 1. That we *doe it not.* 2. That *willingly* we do it not. That we have a *will* not to doe it. Which reading, *offers more grace.* For, much depends upon our *willingneſſe* or *not willingneſſe* to it. 1 2

In both which, we have 1 firſt to weigh, whether we can *grieve* Him, or He *be grieved:* (that ſo we may underſtand the phraſe, and take it right.) 2 Then, how it is, we do it, and what thoſe *grievances* be; that ſo, we may take notice of them, and be carefull to avoid them.

3 Laſt of all, the fitting it to the *Time* and ſhewing it ſeaſonable. For, by occaſion of the *Perſon*, His Feaſt; and by occaſion of *the day of Redemption*, the Day of *Sealing* alſo will fall in; and the intended action, with it. Which (as we ſhall ſhew) is it ſelfe a kinde of *Signature.* Do it not; This time, do it not: It is *His* owne 3

Feaſt, now; It is *His Sealing-Day*, this; Now then, *Nolite contriſtari*. Thus lie the Parts. Of which, that what ſhall be ſpoken, &c.

I. Grieve not.

TWo ſorts of perſons there be, that (if we be well adviſed) we would beloth to *grieve*: [1] *Great Perſons*; [2] and ſuch as carry the reputation of being *Good*. Not *Great*, in regard of their *power*: They may do us a diſpleaſure: The motive of *feare*. Not *good*, in regard of their *bounty*: Others are, and we may be, the better for them: the motive of *hope*. If He be *Great*; though He *Seale* us nothing, no wiſdome, to offend Him. If He be to *ſeale* us a favour (though otherwiſe He be not *great*) for His favours ſake favour Him ſo much, as *grieve Him not*. Either of theſe availeable; but where they meet, there is *vis unita*. Specially, if we add, *In quo vos*; that our parts be in it; and *Signati eſtis*, that either He already hath, or is ready to do it for us: The motive of *love*, and of the greateſt love, the *love* of *our ſelves*. Then it comes home indeed. Theſe three meet all in this Partie. 1. He is τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ. 2. *Sigillum habet*. 3. *In quo vos*.

1 Not the *Spirit* of GOD.

I begin with *Quantus*, how great. He is *the Spirit of* GOD. And were it but the *Spirit* of *man*, our own Spirit; Sins of the greater ſize, would be forborne, as for other diverſe, ſo even for this reaſon, that they be *gravamina ſpiritus*, *grievances* againſt our own *ſpirit*; which, every one feeles, whoſe conſcience is not ſeared. And if the *Apoſtle* had ſaid, Eſchew them, for that they breed *ſingultum & ſcrupulum cordis*, the *up-braiding* or *yexing* of the *heart* (as [a] *Abigail* excellently termeth it,) or (as [b] *Solomon*) *vulnus ſpiritus*, the wound, or *gall* of the *Spirit*; or (as [c] *Eſay*) *compunctionem*, the prick or *ſting* of *conſcience*; or (as our [d] *Saviour* Himſelfe) *a worme*, which once bred, *never dies*, nor, *never leaves gnawing*: he had ſaid enough. But this, even the Heathen could have ſaid too.

a 1 Sam. 25. 31
b Prov. 18. 14.
c Eſay 29. 10.
d Mar. 9. 44.

The *Apoſtle* doth like an *Apoſtle*; tels us truly, there is a greater matter longs to it than ſo. There is a farre higher *Spirit* than ours, than any in man (our Spirit is nothing to it) *the Spirit of* GOD: they be *grievances* againſt *it*.

The Spirit of GOD.
a Iohn 4. 24.
b Eſay 48. 16.

To ſpeak then of *the Spirit of* GOD: [a] GOD is a *Spirit*; and GOD hath a *Spirit*. Hath many, created, in His power, and at His command: but hath one, one above all, uncreated, *intimum ſubſtantiæ*, of His owne ſubſtance: Knowne ever, by the article τὸ, (as S. *Baſil* obſerveth) *the Spirit*, the *ſoveraigne Spirit*: Styled ever, with this addition, *His own Spirit*; the Spirit not of any Saint, *in concreto*, or *in abſtracto*, but even of GOD Himſelfe.

Iohn 3. 8.

Our *Saviour* CHRIST teacheth us, to take notice of Him, as we do of the *Wind*; By His effect. For the wind: it is a body of ayre, but ſo thin and ſubtile, as it is next neighbour to a Spirit. We ſee foule rule here in the world ſometimes, houſes blowne downe, trees blown up by the roots. When we ſee this, we know ſtraight, this cannot be done without ſome power. And that power (we are ſure) cannot ſubſiſt of it ſelfe (it is an accident:) muſt (needs) have his inherence in ſome ſubſtance. That ſubſtance, if it be viſible, we call it a *body*: if inviſible, a *Spirit*. So our *Saviour* tels us, *Spiritus eſt qui ſpirat*. It is the *Wind* did this, blew all theſe down.

And even ſo, of the *Spirit of* GOD, when (as upon this day) they that could ſcarce ſpeak one tongue well; on a ſudden, were able perfectly to ſpeak to *every Nation under heaven*, every one *in his own tongue*: this (we know) could not come to paſſe but by ſome power. And ſure we are, that power muſt have for His Subject, ſome *ſubſtance*: And not any viſible or bodily; Then, ſome *ſpirit* it muſt be: And no *ſpirit* in the world could effect this: And ſo, the *Spirit of* GOD.

But the relation of theſe tongues depends upon S. *Lukes* credit. There was after, a more ſtrange and famous operation, which in all Stories we finde. The Temples of Idols

Idols blown down all the world over: yea the world it ſelf blown quite about, turned up-ſide down (as it were) from Paganiſme, and the worſhip of Heathen gods to the truth of Chriſtian Religion. And that, maugre the *ſpirit of the World*, which bluſtred, and bent it ſelfe againſt it, *totis viribus*. This we finde: And for certaine, this work and this power could not come from any other *ſpirit*, but the *Spirit of* GOD only. Thus we take notice of Him by His *effects*: and of His *Greatneſſe*, by the greatneſſe of His effects.

The Spirit of GOD; and the *Holy Spirit*: what needs this? To make Him *great* (as the world goes) what needed *Holy*? Or, if a title muſt be added, to that end, there were other ſtyles many, in the eye of fleſh, more magnificent and likely to ſhew Him for *Great*, than this of *Holineſſe*. The Spirit of *Principality*, of *Courage*, *Power*, *Government*; diverſe other. And all theſe, are from Him too; He the fountaine of all. So the *Apoſtle* tels, 1 *Cor.* 12. And, though the Spirit be all theſe; yet choice is made of none of all theſe, but only of this one [*Holy*] from among them all, τὸ ἅγιον. And His title is not *The High and Mighty*: nor, *The Great and Glorious*: but only, *the Holy Spirit*. Nor, do the Seraphins and Powers of Heaven cry, *Magnus*, or *Celſus*, or *Fortis*, thrice; but *Sanctus*, *Sanctus*, *Sanctus*; *Holy* and *thrice Holy*, to GOD Himſelfe: making choice (I doubt not) of His Soveraigne Attribute, to laud and magnifie His glorious Name by. Which teacheth us a leſſon (if we would learn it:) That, it is the Attribute in GOD, which of all other, He doth; and which of all other, we ſhould moſt eſteem of. And by vertue of this (if we kept right) Places, and Times, and Perſons, and things *ſacred* ſhould be in regard accordingly. For this we may be ſure of: were there in GOD's titles, a title of higher account; *the Spirit of* GOD ſhould have been ſtyled by it. But in GOD, *Holy*, *Holy*, is before *Lord of Hoſts*: His *Holineſſe*, firſt; His *Power*, after.

2 The *Holy Spirit*.

Veſſe 4. 11.

Eſay 6. 3.

Eſay 6. 3.

Thus, have we two reaſons *de non gravando*: [1] Firſt, were He but the *Holy Spirit*, for that, He would be ſpared. For, without all queſtion, He is the more to be ſet by, by reaſon of that Attribute: It is GOD's chief, as ye may ſee, in the *High Prieſts forehead*; as ye may heare, out of the *Angels mouths*.

[2] Then againe, that He is GOD's; and not a *Spirit*, but *The Spirit of* GOD; we will forbeare Him ſomwhat (I truſt) for His ſake, whoſe He is. Put theſe two together.

And to theſe two for a ſurpluſage joyne that, He is not only *Dei*, but *Deus*; *Of God*, but *God* alſo: and then, we have our full weight for this part, for His Greatneſſe.

And this we ſhewed, laſt Feaſt. Weare *baptized* into Him: We *believe* in Him: We yeeld Him equall glorifying: We bleſſe by Him (or, in His Name) no leſſe than of the other two: So, in the Deity, He is. And a *Perſon* He is: For, to *Seale* (which He is ſaid here to doe;) to *ſeale*, is ever an act perſonall. Thither then, I now come, even from His *Greatneſſe* to His *Goodneſſe*.

3 The *Holy Spirit of God*.

Exod. 28. 36.

Eſay 6. 3.

2

The *Holy Spirit of God*, by whom *ſealed*.

For He is not great, as the Great CHAN: but, He is *Good* withall. And *great*, and *good* withall, that carries it ever: If, *In quo vos* come to it, that this *goodneſſe* reach to us.

And ſure, this Party (His *Greatneſſe* ſet apart) is, to us, the Authour of many a benefit. No perſon of the three hath ſo many, ſo diverſe denominations as He; And they be all, to ſhew the manifold diverſity of the gifts, He beſtoweth on us. They count them. 1. [a] His מרחפת or *agitation*, which maketh the *vegetable power* in the world. 2. His [b] נפש היה *Spirit* or *ſoule of life*, in the *living* Creatures. 3. His [c] נשמת חיים *heavenly Spirit* of a *double life*, in mankinde. 4. Then, that in [d] *Bezaleel*, that gave him excellency of *art*. 5. That in [e] the LXX. *Elders*, that gave them excellency of *wiſdome* to govern. 6. That in [f] *Balaam* and the *Sybils*, that gave them the *Word of Prophecie*, to foretell things contingent. 7. That of the [g] *Apoſtles* (this day) that gave them skill, to *ſpeak all tongues*. All theſe are from Him. All theſe he might, but doth not reckon up any of them. And that, becauſe, though they be from *the Holy Spirit of* GOD, yet not from Him, as *Holy*; but, as *the Spirit of* GOD only, without eye or reference to this Attribute [*Holy*] at all.

a Gen. 1. 2.

b Gen. 1. 20.

c Gen. 2. 7.

d Exod. 31. 13.

e Num. 11. 26.

f Num. 24. 14.

g Acts 2. 5, 8.

But

But from *the holy Spirit* (or the *Spirit*, as He is Holy) commeth the *gratum faciens*, the gift of gifts, the gift of *grace*, which He beſtoweth on His Saints and ſervants, and maketh them ſuch, by it. We waive all the former, all the *gratis data*, and take our ſelves onely to this. And here againe, there come in upon us as many more. 1. The grace [a] *reproving* and checking them within (when they are ready to go aſtray) *Spiritus reſtans*, the wind againſt them, [b] *not ſuffering them to goe into Aſia or Myſia* (when they ſhall do no good there) but making them even *wind-bound* as it were. 2. *Spiritus afflans*, the wind with them, [c] *guiding them*, and giving them a good paſſe *into all truth*. 3. The grace [d] *teaching them* what they knew not, and *calling to their minds*, that they did know, and have forgot. (And ſo, *Spiritus difflans*, blowing away and ſcattering, as it were, the miſts of *errour* and *forgetfulneſſe*.) 4. The grace [e] *quickning* them and ſtirring them up, when they grow dull, and even *becalmed*. 5. The grace inſpiring, and [f] *inditing their requeſts, when they knew not what, or how to pray*. 6. The Spirit breathing, and [g] *ſhedding abroad His love in their hearts*: which makes them [h] *goe bound in the ſpirit*, and (as it were) with full ſaile to *Ieruſalem* (when it is for His ſervice.) 7. And laſt, the *Spirit* [i] *ſealing them* an aſſurance, of their eſtates to come: which is the moſt ſoveraigne of all the ſeven; as that, which doth ſanctifie (that is) ſever and ſet us apart, from the reſt of the world, and *proprios dicare*, make us His own peculiar.

a Iohn 16. 8.
b Acts 16.6,7.
c Iohn 16. 13.
d Iohn 14.26.
e 2 Cor. 3.6.
f Rom.8.26.
g Rom 5.5.
h Acts 20. 22.
i 1 Cor.1.22.

Now, this *Beneſit* we finde (here) woven and twiſted with another: For, two are mentioned, [1] *redeeming*, and [2] *ſealing*. We muſt look to *ſuum cuique*. Both, are not the HOLY GHOST'S: One belongs to CHRIST. His, the Office to *redeem*, and that day (the *day of Redemption*) His. The other, to the *Holy Ghoſt*. The *ſeale* is His; and His, the *day of ſealing*. We are to paſſe both theſe Offices. To be *redeemed*, queſtionleſſe: But, take this withall; it is not enough, that (to be *redeemed*) if by this *ſeale* alſo, it be not paſſed to us.

Of theſe then briefly. 1. *Redemption* there is. 2. That, hath a *day*. 3. Againſt that day, we to be *ſealed*. 4. The *Holy Ghoſt* hath that *ſeale*: He is to do it; that *Office* is His.

CHRIST'S is firſt: we muſt then goe a little from the *Holy Ghoſt*: we will come to Him againe, ſtraight.

1 *Redemption.*

Oft we have heard; in *Redemption*, there is *emption* (a buying) and *Re* (that is) *backe*: a *buying back* of that, which formerly hath been loſt, or made away.

It is of two ſorts: [1] *Reall*, and [2] *Perſonall*. Redemption *reall*, of our eſtates, lands, or goods: Redemption *perſonall*, of our owne ſelves, ſoules and bodies. This, in the text, ſeemeth to be *perſonall*: *In quo vos*, by whom *you*; you *your ſelves*: there is not mention of any *poſſeſſions*. And ever, of the twaine, this is the greater. You know, who ſaid *skin for skin*, all that a man hath, to redeem himſelfe. But indeed, upon the matter; this *redemption*, is of both. For, CHRIST'S *redemption*, is not of one half; but, a *totall* entire *redemption* both of *Perſons* and *Eſtates*.

Iob 2.4.

Now, mens perſons come to need *redeeming*, by *Captivity*: And in that caſe, there muſt be a *ranſome*. Mens *eſtates*, come to need it, upon a *ſale out-right*: and in that, there needs a new *Purchaſe*.

We were gone both wayes. Both are in the 7. to the *Rom.* at the 23. Verſe, *There is a law in our members leading us captive*: when, either we are taken, and carried away by ſtrong hand, with a tentation: or over-raught by the ſleights of the enemy. At the 14. verſe: there is a *ſale*, *Carnall* and *ſold under ſin*: when, for ſome conſideration, as we think (but many times, ſcarce valuable) we make away our eſtates, by our own voluntary act.

CHRIST *redeemes* us from both. His *Ranſome* ye ſhall find, 1 *Tim.* 2. 6. Ἀντίλυτρον. And His *Purchaſe*, *Chap.* 1. 14. *Redemptionem* περιποιήσεως; that is of Purchaſe, plaine. His *purſe* went not for either, but His *Perſon*. His *death*, as the High Prieſts, freed us *from captivity*, His *bloud*, as the *bloud of the Covenant* was the *price*, that cleared our eſtate, from all former bargaines and ſales.

Numb. 35. 28.

This

This *Redemption* hath a *Day*. But by this reckoning, that *Day* ſhould be paſt. The *Day* of His *Paſsion*, was the Day of that payment, and that is paſt: How can we be *ſealed* againſt it, then? But (if yee marke it well) Lightly, there are more dayes, than one, goe to a full *Redemption*: Two, at leaſt: And, till the ſecond come, the *Redemption* is not complete. 2 The *Day* of *Redemption*.

In the *Reall*: there is one day of [1] *paying* the money; another, of [2] *putting in poſſeſsion*, ever. That (lightly) is not the ſame day; but ſomtimes, a good while after.

In the *Perſonall*: [1] One day, when concerning a Priſoner, a condemned man, it is graciouſly ſaid by His Majeſty, he ſhall not die. [2] Another, when this is put under *Seale*, and brought to the priſon, for his releaſe: And poſſibly, a good diſtance, between theſe.

I know, all is counted as good as done, when the *money* is *paid*, or the *word ſpoken*: But, the Priſoner lyeth by it ſtill; and the poſſeſſion is out of our hands, till the ſecond day commeth: So, that is the *Day of Redemption* conſummate.

And even ſo, ſtands it with us. The *Ranſome* was paid downe; the *ſentence reverſed*, the day of His *Paſsion*. The putting us in poſſeſſion, the perfect ſetting us free; that hath another day, not yet come. For, out of poſſeſſion we are as yet; and, in a kinde of priſon, we are ſtill. The firſt day, the *pay-day*, is paſt; we hold a memory of it, of all dayes, on *Good friday*. But Himſelfe tels us, of another day after that (the day of His *ſecond appearing*) and, *when that comes, then He bids us lift up our heads and look up cheerfully; for then our Redemption drawes nigh*, is even hard at hand; (that is) our *full, perfect, plenary Redemption*, indeed. And till that come, for all the *firſt fruits* of the *Spirit*, *We groane ſtill, as ſubject to vanity and corruption* (our *priſon-irons*, as it were) and *all the creatures together with us*, do the like. Thus farre *Redemption*, and the *Day* of it: And thus farre CHRISTS *Office*. Luke 21. 28. Rom. 8. 22, 23.

Now betweene theſe two *Redemption-dayes* (the firſt and the ſecond) commeth in the *Seale*. And, againſt that ſecond day come (which is in truth, the very *Day* of *full redemption*) it will ſtand us in hand, to provide, we be *ſealed*, and have this mark of ſeparation. It is exceeding materiall. No claime of *redemption* without it. In vaine ſhall we ſay, we are *redeemed*; unleſſe, we then have this *ſeale* to ſhew. Therefore, not to reſt upon *Redemption* with a blank, or the conceit of that: but know, there is a further matter ſtill (even *obſignati eſtis*) and look to that. For, when that *Day* comes, all will go by it. In very deed (upon the point) the *Day* it ſelfe goes by it: for, if *ſealed*, then *a Day of Redemption*: If otherwiſe, then no *Day* of *Redemption*, but a *Day* of utter *deſolation*. 3 *Ye are ſealed againſt that day.*

Ye have a type of this, in the Old Teſtament (*Ezek. 9.*) *Six* fellowes came forth with *axes*, to make havock and deſtroy. There goes one before, and makes a *Tau* in the *fore-heads* of ſome certaine perſons: they, and none but they, ſpared: the reſt, hewed in peeces every mothers ſonne. Ezek. 9. 4.

The like again, in the New Teſtament (*Apoc. 7.*) the *foure Angels* hold the *foure winds*, ready to *deſtroy the earth*. But firſt goeth one with a *ſeale*; and a proclamation there is, to make ſtay, till we have *ſealed* ſome: and (that done) as for the reſt, deſtroy them and ſpare not. As much to ſay: theſe with the *ſeale*, are they, to whom the *redemption* ſhall be applied, and for whom onely, it is availeable. Paſſe over theſe: theſe are mine, *I ſee my ſeale* upon them. The reſt, *neſcio eos*; I find not my mark, *I know them not*. Do with them, what ye will. Revel. 7. 2.

And (becauſe I ſpake of *paſsing over*) in the *Paſſe-over*, it was ſo; both acts, there. The *Lambe ſlaine*, there is *Redemption*: the *poſts* ſtroken with *Hyſſope dipped in the bloud*, there is the *ſignature*. Anſwerable to theſe two, with us; *Redemption* by the SONNE of GOD at *Eaſter*: and the *ſealing* by the HOLY GHOST at *Whitſuntide*. Exod. 12. 6, 7.

But, further yet: theſe with the *ſeale*, not onely ſave them, deſtroy them not: but,

but, let them alſo *enter into my reſt, my glory, my joy.* I did not onely ranſome their perſons; but, I redeemed alſo their eſtates: purchaſed an eſtate of bliſſe, for them, and in their names. This was *prepared* by the FATHER, *redeemed* by the SONNE, and now, the *conveighance* of it *ſealed* by the HOLY GHOST: Let them poſſeſſe it.

Heb 4.11. Matth. 25.21. Matth. 25.34.

And by this, ye ſee, how great matters both *perſonall* and *reall*, depend upon this *Seale:* how much it importeth us, not to miſſe it. What reckoning we now make of it, how light, it skils not: The day will come, if we had the whole world to give, we would to be found with *Seale* upon us.

4 By *whom ye are ſealed.*

This *ſeale* (which makes up all, and without which nothing is authenticall) is in the diſpenſing and diſpoſing of the *Holy Ghoſt.* We are therefore of neceſſitie to paſſe His Office alſo: that ſo, all the Trinity may co-operate, and every Perſon have a hand, in the work of our Salvation. Remember, I have told you heretofore, that CHRIST, without the *Holy Ghoſt,* is as a *Deed,* without a *ſeale*; as a *Teſtator,* without an *Executor.* It is ſo: For all he hath done; *Redemption,* or *no redemption* goeth by this *ſeale:* all, that CHRIST hath wrought *for us*; by that, the Holy *Spirit* doth work in us. And the *Apoſtle,* as he ſaith here, *He the party, by whom ye are ſealed, to the day of redemption:* So he might have added, and without whom, ye are left blanck, for the day of deſtruction. For, by and from Him we have it: and by and from any other, we have it not.

And, if it be not to be had, from any other: We may well think it excludeth our ſelves, and our own ſpirit. There were (I wot well) in the heathen, and may be in the Chriſtian, other good morall vertues: But, they will not ſerve, to *ſeale* us againſt the *day,* here ſpecified. One may have them all, and be never the nearer, at the *day* of *redemption.* That, which is, then, to ſtand us in ſtead (let us not deceive our ſelves) we ſpin it not out of our ſelves, as the Spider doth her web: It is of the nature of an *aſpiration,* or of an *Impreſſion.* It is *from without*; as *breathing,* and, as *ſealing* is. And it is the *breath* of this *Spirit* (the *Spirit of* GOD:) and the *print* of His *ſeale,* muſt do this. From without, it commeth, from the *Spirit of* GOD, not our own ſpirit. That we phanſie not, we may have it, ſome other way, from our own ſelves. *It is He, that hath made us, and not we our ſelves,* GOD the *Father:* It is *He,* that hath *redeemed* us, and not we *our ſelves,* GOD the *Sonne:* and, it is *He* that hath *ſealed us,* and not we our *ſelves,* GOD the *Holy Ghoſt:* That the whole glory may redound to the bleſſed *Trinity,* and he, that rejoyceth, may *rejoyce in the* LORD.

Then to end this point. 1. There is a *day* in comming. 2. A *day* of *redemption* to ſome it is; and may prove ſo, to us. 3. To us it may, if we be found *ſealed.* 4. Found ſealed we cannot be, but by the *Holy Ghoſt's* means, we muſt be beholden to Him: He keeps the *ſeale:* He ſets it to. 5. To Him we ſhall be beholden, and He will ſet it to, if we *grieve Him not.* Why then, this brings us directly to the duty, *Nolite contriſtari,* Grieve Him not.

II. The duty. I *Grieve not.*

This Party, whoſe favour may thus much ſtead us; and that, againſt a time we ſhall ſo much ſtand in need of it; what can we ſay, or doe worthy of Him? We (no doubt) will riſe ſtraight in our magnificall lofty ſtyle, and ſay, What? Why, work Him all poſſible *joy* and *jubilee*; and all too little. Sure, it were ſo to be wiſhed. But heare you, *Interim,* I would (ſaith the *Apoſtle*) we would but do thus much for Him, as *not grieve* Him. Even as, in another place touching GOD's *Name*; we in our riſing veine would ſay, GOD's *Name.* What, but *glorifie* it, make it famous, renowned every where? Ye ſay well, ſaith He; In the meane time, I would *His Name* might not be *evill ſpoken of by your meanes,* Let your *lætificat,* and *glorificat* alone, and but even *Nolite contriſtari.* The *Apoſtle* pleads but for that; that will content Him: And I would, He might not faile of that, till the other come.

1 Tim. 6.1.

And

And that (I truſt) He ſhall not faile of, *Non contriſtari.* We will never ſtand with Him for this. It is but a ſmall matter, this; but even *rationabile obſequium*, a requeſt of great modeſty; rather a *courteſie*, than a duty, *Not to grieve.* Rom.12.1.

Not to grieve? Why reaſon would (ſaith *Salomon*) we ſhould *not grieve* any of our *neighbours*, ſeeing they dwell by us, and do us no hurt. But (as I ſaid) not the *great*, if there be any wiſdome: nor the *good*, if there be either grace, or good nature in us. 1 *Not* any *man.* Prov.3.29.

Well, howſoever we deale with men, here (high or low, good or otherwiſe) in any wiſe take heed of offering it, to GOD. Why (ſaith *Eſay*) *Is it not enough for you to grieve men, but will ye grieve my* GOD *alſo? Provoke we Him* (ſaith the *Apoſtle*) *Are we ſtronger than He?* As if he ſhould ſay, that were extreme folly. 2 *Not* GOD. Eſay 7.13.

But yet one ſtep further: I ſay, and CHRIST ſaith as much: If *God*, yet not the *Holy Spirit* of GOD though; not that Perſon. Sins and *grievances* againſt the other two, may and ſhall; ſin againſt Him, ſhall *never be forgiven. Grieve not Him* then, at any hand. 3 Not the *Spirit of* GOD. Matth.12.32.

But I ask: Can we *grieve the Spirit of God*, that is, *God?* Can He be *grieved?* Indeed, they be two Queſtions: 1 Can we? and 2 can He? I ſhould anſwer ſomewhat ſtrangely (but truly) to ſay, we can, and He cannot. For we may (on our parts) *grieve*; (that is) do what in us lieth, to *grieve Him.* And with Him, the *endeavour*, is all; and to do what we can, *habetur pro facto*, though the effect follow not. This, we can: So badly demeane our ſelves; as, if it were poſſible by any means in the world, that *griefe* could be made to fall into the divine Eſſence (let Him look to it) we would do that, ſhould provoke it in Him; that, ſhould even draw it from Him. Let Him thank the high ſuper-eminent perfection of His nature, that is not capable of it: If it were, or any way could be, we would put Him to it. 1 *Whether we can grieve.*

Now, I finde in the Goſpell (from our SAVIOURS own mouth) *he that looketh on a woman with luſt after her, hath* (on his part) *committed adultery with her:* (the woman in the meane while, remaining chaſt, as never once thinking of any ſuch matter.) Then, if the one party may be an *Adulterer*, and the other (as I may ſay) *not adultered:* why not, in like ſort, *one grieve*, and yet *the other not grieved?* Alwayes, this uſe we may make of it, *ad exaggerandam peccati malitiam*, to aggravate ſome ſins, and ſhew the heinouſneſſe of ſome ſinners, that do (on their part) all they can, to do it; and that is all one, as if they did it. This is * *Tertullian.* Mat.5.28. * *Contra Marcion. l.2.*

But, GOD forbid, it ſhould lie in the power of fleſh, to work any *griefe* in *God:* or, that we ſhould once admit this conceipt, the Deitie to be ſubject to this, or the like perturbations, that we be. And yet, both this paſſion of *grief*, and diverſe other (as, *anger, repentance, jealouſie*) we read them aſcribed to *God* in Scripture: And, as aſcribed in one place, ſo denied as flatly in another. One where it is ſaid, *It repented God, He had made Saul King:* In the ſame place by and by after, *The ſtrength of Iſrael is not as man, that He can repent.* One, where GOD *was touched with griefe of heart:* Another, *There is with Him the fulneſſe of all joy for ever*; which excludeth all *griefe* quite. *How to underſtand this phraſe.* 1 Sam.15.11. Gen.6.6. Pſal.16.11.

How is it then? How are we to underſtand this? Thus: That when they are denied; that is to ſet out unto us, the perfect ſteddineſſe of the Nature divine, no wayes obnoxious to theſe our imperfections. And that is the true ſound Divinity.

But, when they are aſcribed, it is for no other end, but even *humanum dicere*, for our *infirmity*, to ſpeak to us our own language, and in our own termes; ſo to worke with us the better. Lightly, men do nothing ſo ſeriouſly, as when they do it in *paſſion:* Nor indeed, any thing throughly at all, or (as we ſay) home, unleſſe it be edged with ſome kind of *affection.* Conſequently, ſuch is our dull capacity, we never ſufficiently take impreſſion, *God* will do this, or that to purpoſe; except He be ſo repreſented unto us, as we uſe our ſelves to be, when we go through with a matter. In puniſhing, we pay not home, unleſſe we be *angry:* When GOD then is to puniſh, He is preſented unto us, as *angry*, to note to us, He will proceed as effectually, as if He Rom.6.19.

were ſo indeed. We are not carefull enough (we think) of that we love, unleſſe there be with our love, ſome mixture of *jealouſie:* When GOD then, would ſhew, how chary He is of the entireneſſe of our love towards Him; He is ſaid, to be *a jealous* GOD. We alter not what once we have ſet down, but when we *repent:* When GOD then, changeth his courſe formerly held, he is made, as if He did *repent* (though, ſo to doe, were ever His purpoſe.) And ſo here: we withdraw not our ſelves, from whom we have converſed with before, but upon ſome grievance: When the *Spirit* of GOD then, withdraweth Himſelfe for a time, and leaves us, He is brought in as *grieved.* For that if it were otherwiſe delivered, it would not ſo affect us, nor make in us the impreſſion, that this way it doth. So that, *Grieve Him not*, that is (in direct termes) Give Him not cauſe to do that, which in *griefe* men uſe to doe, to withdraw Himſelfe, and to forſake you. If ye do, believe this; He will as certainely give you over, as if He were *grieved* in earneſt. This is from Saint *Auguſtine.*

How to have uſe of this phraſe.

By this time, we know how to conceive of this phraſe aright. Now, how to have uſe of it. And of this *humanum dicit*, this uſe we may have. Firſt, upon theſe places, where we thus finde affections attributed to *God*, Our rule is ever, to reflect the ſame *affection* upon our ſelves, which is put upon Him; to be *jealous* over our ſelves, to be *angry*, or *grieved* with our ſelves, for that, which is ſaid to *anger*, or to *grieve* GOD. And that, upon this Soliloquie with our ſelves, That, how light ſoever we ſeem to make of ſin, yet in that, it is ſaid, thus to *grieve* GOD's *Holy Spirit*, it muſt needs be ſome grievous matter certainly. And yet (me thinks) it toucheth not the *Spirit* of GOD though: He ſhall loſe nothing by it. He needs not to *grieve* at it. Of the twaine, it ſhould rather ſeem to concern us, we may come ſhort of our *Redemption*, by the means; and (a worſe matter than that) be caſt into eternall perdition. The loſſe is like to be ours. And is this ſaid *to grieve the Holy Spirit of* GOD, and ſhall it not *grieve* us, whom it more neerly concerneth? Shall we be ſaid to *grieve* Him with it, and not our ſelves be *grieved* for it. This, or ſome, to like effect.

2 Then, it teacheth us (this phraſe) withall, what in this caſe we are to do, when it happeneth. Sure, even that, which we would do, to one *grieved* by us (whom we make ſpeciall account of, and would be right loth to loſe his favour:) never to leave, but to ſeek, by all means, to recover him; by ſhewing our ſelves ſorry, and *grieved*, for *grieving* of him; by vowing, never to do the like more; by undertaking any thing, that may win him againe. The onely way to remedie it, is, to take us to the ſame affection: As here, that it *grieve* us to doe any thing, may turne Him to *griefe*, or, if we have done it, never ceaſe to be *grieved* with our ſelves, till we have recovered Him; His favour, and His grace againe.

a *How we doe grieve Him.*

And grieve not.

Now then, were it not well, to take notice of theſe *grievances*, that we might avoid, not offer them: and ſo fulfill the *Apoſtles, Nolite Contriſtari?* Divers there be. But one of them, we cannot but take notice of (This verſe is ſo hemmed in with it, on both ſides.) Our verſe begins with [And] which couples it, to the former. And the very ſame that is in the former, is repeated over againe, in the next after. And this it is: To ſet a *ſeale* upon our lips, from *foule language, bitterneſſe, curſing, ſwearing* without any ſenſe at all. That theſe, come not out of our mouthes. That we leave theſe in any caſe; and then, followes our verſe, *And grieve not the Holy Spirit:* as if He pointed us to theſe, and ſaid, Theſe are ſuch, whereby we *grieve the Spirit of God*, and all good men, that heare them. (And that is one ſpeciall way to *grieve the Spirit*, to grieve *good men*, in whom it is.) His very comming (this day) in ſhape of *tongues*, ſheweth, He would have the print of His *ſeale* upon that part, upon the *tongue:* and His *fire from heaven, breath*; not this *fire from hell*, thus ſparkle from it. S. *Iames* makes ſhort work: *If any would be holden for religious*, and *refraine not his tongue from theſe, that mans religion* is (to be priſed) as, *little worth.* This, from [And] the firſt word, the *Copulative* to the bordering verſe, which I could not avoid.

Iames 3. 6. Iames 1. 26.

But

But I chooſe rather to hold my ſelfe to the point of *ſealing*, within the Text; and the grievances againſt it: which I reduce to theſe two: 1 Either, *Before* when we are not yet ſealed, but are to be; when He offers to doe it: 1 Or, *After*, when we are already paſt his hand, and his *ſeale* upon us. There are grievances, both wayes. *How in the act of Sealing.*

Firſt, the Spirit of *God* doth come, and offer to *ſeale* us: our part were to invite Him to come if He did not; but if He come, to be glad of it; but in any wiſe, to bee willing, withall. Otherwiſe, *Ipſum nolle, contriſtari eſt.* For if we be not willing, but refuſe and ſhift Him off ſtill, is it not *juſtum gravamen?* But, even as there were, that, when *Chriſt* ſet His foot on land, and offered to come to them, *intreated Him, Hee would be gone againe:* So when the *Holy Ghoſt* makes the like proffer, He hath his *Gergeſites* too, that can ſpare Him and His *ſeale* both. Men are (I know not how) even loth and (as it were) afraid; think it a diſgrace to them, many (and, that would be called *men of ſpirit*) that any *ſeale* or marke of *holineſſe*, ſhould bee ſet, or ſeene upon them. Content with a *Label*, without any *ſeale* to it, all their life long. And of thoſe *Label-Chriſtians*, we have meetly good ſtore. As *the ſpirit of God*, they like Him well enough to have their *breath*, and *life*, and *moving* from Him: yea, arts and tongues too, if He will: But, as *the Holy Spirit*, not once to be acquainted with Him. And what is this plaine, but their ſpeech, *Cauſe the holy one to ceaſe from us?* But yet I doe not ſay [not at all:] For, if He will come and *ſeale* them, ſome quarter of an houre before they die; for that, they will not ſtand with him. But they deſire to weare the *Signature* of the *fleſh*, or of the *world*, of *pride*, or of *luſt*, as long as they are able to ſtand on their legs. *Animales*, all their life: and *ſpiritum habentes*, at the houre of their death. *Clinici Chriſtiani*, beddered *Chriſtians* (as the *Primitive Church* calleth them) when the *fleſh* leaves them, let the *ſpirit* take them and *ſeale* them: Then the *ſeale* (and ye will;) but, not before. But, this is an indignitie, and cannot be well taken. He will not endure, thus to be trifled with and ſhifted off, when He would: and if, then He *ſeales* us not; when we would, we have our mends in our owne hands.

1 *Before* it. I

Mat. 8. 34.

Eſay 30. 11.

Iud. 19.

But ſecondly, ſay we be willing He come: Is it not our part againſt He comes, to diſpoſe our ſelves, and be readie wrought, to receive the figure of His *ſeale?* Then, if either He finde us ſo *indurate*, in malice and deſire of revenge, or ſinnes of that ſort; that, as good offer him a *flint* to *ſeale*, which will take no print: Or, on the other ſide, finde us ſo *diſſolved* (as it were) and even molten in the ſins of the fleſh, that, as good offer Him a diſh of *water* to *Seale*, that will hold no figure: Both come to one: 1 Not to ſuffer Him, to doe it; and 2 not to be in caſe, to receive it: 1 Not *diſpoſed* to it; Or, 2 *indiſpoſed* for it. And can he chooſe, but reckon this as a ſecond *gravamen*, and goe His way, and leave us as He found us?

After it. I

Theſe two, *before* we be: Two more, when we be *ſealed*. For, when we have well and orderly received it; then doth it behoove us, carefully to keepe the *ſignature* from defacing or bruiſing: If we doe not, but carry it ſo looſely, as if we cared not what became of it; and, where we are *ſignati* to be cloſe and faſt, ſuffer every trifling occaſion to break us up; have our ſouls lie ſo open, as, all manner of thoughts may paſſe and repaſſe through them: Is not this a third? When one ſhall ſee a poore *Countrey-man*, how ſollicitous he is, if it be but a bond of no great value, to keepe the *ſeale faire* and *whole*: But if it be of higher nature, as a *Patent*, then to have his *box*, and *leaves* and *wooll*, and all care uſed, it take not the leaſt hurt: And on the other ſide, on our parts, how light reckoning wee make of the *Holy Ghoſts ſeale*; vouchſafe it not that care, doe not ſo much, for it, as he, for his *Bond of five Nobles*, the matter being of ſuch conſequence: This *contempt*, muſt it not amount to a *grievance?* Yes, and that to a *grave gravamen*, a *grievous* one. For this is even *Margaritas porcis* right.

2

But yet further: If having received this *ſeale* upon us, we ſo far forget our ſelves as we be brought, to let His *æmulus*, the *fiend*, the *evill ſpirit* (whom Hee can by no meanes endure) even to *Super-ſigillare*, ſet his marke over it, *ſeale* upon *ſeale*; put his print, with his image and Superſcription, above and upon the Holy Ghosts: This is ſo foule a diſgrace, as He can never brooke it. And ſhall we once conceive, but, upon ſo bad uſage as this, He will do, what men *grieved* uſe to do, ſay preſently,

migremus hinc, away, here is no place to ſtay, and ſo leave us, with our *new image* upon us.

And if ſo, a worſe matter, than all yet. For, He no ſooner gone, but in His place another will come, and, as he hath *ſealed* us, ſo *ſeaze* on us: and, not alone neither, but company with Him, *Seven more worſe than Himſelfe*, and *the end of that man, worſe than His beginning*, a thouſand-fold. Theſe they be then, theſe foure: Not to offer theſe, is *Non contriſtari*.

Luke 11.26.

2 *Nolite contriſtari.*

But then, if our hap be ſo evill, as we do; yet that we remember, *Nolite*, do it not *willingly*: Have a *will*, not to do it. If we fall into any of the former foure, [1] *neglect* to receive Him, when He commeth: [2] *diſpoſe not* our ſelves, as we ſhould, againſt He commeth: Happen to [3] *bruiſe*, or *marre* our *ſeale*: Yea [4] *admit* a *ſealing* upon it (of the *world* upon GOD, the *fleſh* upon the *Spirit*, prophane upon Holy:) yet let not our *will* be to it: At leaſt, not our *whole will*; not our *full conſents*. Let it but happen *per accidens* (as we ſay) either ſurpriſed with the violence, or wearied with the importunity of the tentation; or circumvented with the ſleights of the *Serpent*: but ever carry *voluntatem* (if it may be;) or els (as in the Schools they call it) *velleitatem de non contriſtando*. A great matter depends on this: For, *wilfully* to do it, that is indeed, to *grieve*; if it be not more, *even to work deſpite to the Spirit of Grace*.

Heb. 10. 29.

Application to the *time*.

Now, to draw to an end. This requeſt never comes ſo fit, as on this Day. For there is in the Text, a *day* of *redeeming*; and there is by like analogie, a *Day* of *ſealing*. As that, CHRIST'S: ſo this, the *Holy Ghoſts Day*. Now, if the *ſealing-day* be the *Holy Ghoſts*; then, *reciprocè*, the *Holy Ghoſts Day*, that is the *Day* of *ſealing*. And this is the *Holy Ghoſts Day*. And not onely, for that originally ſo it was; but for that it is to be intended, ever, He will doe His owne chiefe worke, upon His own chief Feaſt; and *opus Dei*, the dayes *work*, upon the *Day* it ſelf. So that, now we are come about, to our firſt *grievance*, *Not to refuſe Him:* not at any time; but not, *at His own time*; not then, when He ſits in His office, and offers to ſet His *ſeale* on us.

Application to the *Sacraments*.

And, that, He now doth. For, when we turne our ſelves every way, we finde not (in the Office of the Church) what this *Seale* ſhould be, but the *Sacrament*; or what the *print* of it, but the *grace* there received, a means to make us, and a *pledge*, or *earneſt* to aſſure us, that we are His.

2 Cor. 5.5.

The outward *ſeale* ſhould be a thing *viſible*, to be ſhewed: And the *Sacrament* is the only *viſible* part of Religion, and nothing ſubject to that ſenſe, but it. This I find, that the Schoole-men, when they numbred *ſeven*, thoſe *ſeven* were the *ſeven ſeales*: So, for *ſeales*, they have been ever reputed. But what doubt we? One of them, is by the *Apoſtle* named a *ſeale*, in expreſſe termes: *The ſeale of righteouſneſſe*. And, if one, then the other: Both are of like nature. Onely this difference betweene them (for which we have great cauſe, highly to magnifie the goodneſſe of GOD:) That, where the one *ſeale*, (the *ſeale* of *Baptiſme*) can be ſet to but once, and never repeated more; this other ſhould ſupply the defect thereof, as whereby, if we have not preſerved the former figure *entire and whole*, we might be (as it were) *new ſigned* over againe. And that, not *once* alone, and no more; but, that it ſhould be *iterable*: whereby it commeth to paſſe, that of this *ſealing*, there be many dayes; many dayes, to *ſeale* us well, and make us ſure againſt that one *Day*, the *Day of Redemption*. GOD therein providing for our frailneſſe. As indeed, without it, a great many of us, I know not how we ſhould have done.

Rom. 4.12.

A *ſeale* of *Redemption*.

This then, is the *ſeale*. I add further, that it may be rightly called, *the ſeale of our Redemption*, as whereby the means of our *Redemption* is applied unto us: the *Body* and the *Bloud*, one *broken*, the other *ſhed*, of Him, whom GOD *ſealed* to that end, even to *redeeme* us.

Iohn 6.27.

The *print* of this *ſeale*.

And by, and with theſe, there is grace imparted to us; which grace is the very breath of this *Holy Spirit*, the true and expreſſe *Character* of His *ſeale*, to the renewing in us, the

the image of GOD, whereunto we are *created*. And with grace, which ſerveth properly (*pro tota ſubſtantia*) to and for the whole ſubſtance of the ſoul, the two ſtreams of it, one into the *underſtanding* part, the other into the ſeat of the *affections*. Into the *underſtanding* part, the aſſurance of *faith* and *hope*: Into the part *affective*, the renewing of *charity*, the oſtenſive part of this ſeale, *In quo cognoſcent omnes*, by which all men may know, and *ſine quo cognoſcet nemo*, without it no man, that we are *ſealed* aright, and are truly His. This grace we are thus to receive there: Onely, that we [a] *receive it not in vaine*: [b] *be not wanting to it*, after: [c] *neglect it not*: [d] *Quench it not*: [e] *fall not from it*: but [f] *ſtand faſt*, and *continue in it*: Be carefull to [g] *ſtirre it up*: Yea, [h] *to grow and increaſe in it, more and more*, even to the conſummation of it, which is *glory*. *Glory*, being nothing elſe, but *grace conſummate*: the figure of this ſtamp, in His full perfection.

Iohn 13.35.

a 2 Cor. 6.1.
b Heb. 12. 15.
c 1 Tim. 4.15.
d 1 Theſ. 5.19.
e Gal. 5.4.
f Rom. 5. 2. Acts 13.43.
g 2 Tim. 1.6.
h 2 Pet. 3.18.

Reſolve then, not to ſend Him away (on His own Day) and nothing done; but, to receive His *Seale*, and to diſpoſe our ſelves, as pliable and fit to receive it. And, that ſhall we but evill do, nay not at all, unleſſe it pleaſe Him, to take us in hand, and to work us ready for it. To pray Him then, ſo to do, to give us hearts of wax, that will receive this impreſſion: And, having received it, to give us carefull minds withall, well to look to it, that it take as little harm, as our infirmity will permit. That ſo, we may keep our ſelves, from this unkind ſin, of *grieving Him*, that hath been and is ſo good to us. Which, the GOD of mercy grant us, for His *Sonne*, and by His *Spirit*, to whom, &c.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *GREEN-WICH*,

On the *XII.* of *June*, *A.D.* MDCXIV.
being *WHITSVNDAY.*

PSAL. LXVIII. Ver. XVIII.

Aſcendiſti in altum, &c.

Thou art gone up on high; Thou haſt led captivity captive, and *received gifts for men: yea, even* * *the rebellious* haſt Thou led, *that the* LORD GOD *might dwell* * there.

* O, *for thine enemies.*
* Or, *among them.*

THIS is CHRIST (the *Prophet* here ſpeaketh to.) That He it is, the *Apoſtle* is our warrant (*Eph.*4.8.) There, he applies it to CHRIST: *Thou art gone up* (ſaith the *Prophet* here) in the ſecond perſon: *He is gone up* (ſaith the *Apoſtle* there, of Him) in the third.

To CHRIST then: And to CHRIST *gone up*, or *aſcended:* and therefore *aſcended*, they be the laſt words of this *Verſe, that* GOD, *might dwell among us.* Which cannot be applied to CHRIST Himſelfe in perſon; for then, He was not to *go up on high*, from us: but to ſtay here ſtill below with us. Therefore, GOD here, is GOD the HOLY GHOST: who this day, *came downe*, after CHRIST was *gone up*, to be not only *among us*, but even *in us*, (ſaith our *Saviour:*) *To be in us and abide with us for ever.* So, the Text begins, with the *aſcending* of CHRIST: and ends, with the *deſcending* of the *Holy Ghoſt.* And, that was upon

Ioh.14.17.16.

upon this day: And ſo, we are come, to CHRISTS *hodiè impleta eſt, This day is this Scripture fulfilled*; the beſt application of every Text. Luke. 4. 21.

Our bookes tell us, the *Scripture* will beare foure ſenſes: All foure be in this; and a kinde of *aſcent* there is in them. *The Summe.*

First, after the letter, and in due conſequence to the word immediately next before this (the laſt word of the *Verſe*) which is, *Sinai*. It is a report of *Moſes's aſcending* thither. For, he, from the bottome of the red Sea, *went* up to the top of *Sinai*, leading with him the people of *Iſrael*, that long had beene captive to *Pharao: and there received gifts*, the *Law*, the *Prieſthood* (but above all) the *Ark of the Covenant*, to be the pledge of GODS *preſence* among them. This is the *Literall*. 1

This of *Moſes*, by *analogie*, doth King *David* apply to himſelfe. To his *going up* to Mount *Sion*, and carrying the *Arke* up thither. For all agree, this *Pſalme* was ſet, upon that occaſion. The very beginning of it [*Let God ariſe, &c.*] ſheweth as much: The *acclamation* ever to be uſed, at the *Arkes* removing, as is plaine by *Numb.* 10. *verſ.* 35. Now, this was done immediately upon His conqueſt of the *Iebuſites*: whom a little before he had taken *Captives*, and made tributaries there. What time alſo, for honour of the *ſolemnitie, dona dedit*, he dealt *bread and wine, to all the people*, gift-wiſe (as wee finde 1 *Chron.* 15.) This is the *Analogicall*: as *Moſes* to *Sinai*, ſo *David*, to *Sion*. 2 Sam. 6. 2 Sam. 5. 2 Sam. 6. 19. 1 Chron. 16. 3

From theſe two, we ariſe to the *Morall* ſenſe: thus. That, as whenſoever GODS people are carried captive, and made thrall to their enemies; as then, GOD ſeemeth to be *put downe* and lie foiled for a time, that one may well ſay, *Exurgat Deus* to Him: So, when He takes their cauſe in hand, and workes their deliverance, it may well be ſaid, *Aſcendit in altum*, He is *gone up* (as it were) to His high thron, or judgement-ſeat, there to give ſentence for them. Ever, the *Churches depreſſing* is (as it were) GODS owne *humiliation*; and their *deliverance* (after a ſort) His *exaltation*. For, then He hath the upper hand. And this is the *Morall*. 3

Now from this we aſcend to the *Propheticall* ſenſe, *to the teſtimony of Ieſus which is the Spirit of all Prophecy*. For, if in any *Captivity* (as of *Egypt*, of *Babylon*) GOD be ſaid to bee *downe*: And, in any ſtrange *deliverance* (ſuch as thoſe were) to be *got up on high*: in this of *Chriſt*, of all other, it is moſt pregnantly verified. That, the higheſt *up-going*; higher than *Sion*, or *Sinai* farre: That, the moſt gracious *Triumph*, that ever was. When the *Principalities and powers*, that had carried, not *Iſrael*, but *mankind, all mankind into Captivitie*; they as *Captives*, were led before His Chariot: attended, as it is in the next verſe before, with *twenty thouſands of Angels*. What time alſo, the *gifts* and *graces* of the *Holy Ghoſt* were ſhed forth plenteouſly upon *men*; which was, this very day: and *God*, not by a *wooden Ark*, but by His owne *ſpirit* came to *dwell among them*. 4 Revel. 19. 10. Verſ. 17.

And, in this ſenſe, the true *Propheticall* meaning of it, doth the *Apoſtle* deliver it to us, and we, to you. That, GOD, which ever and at all times, doth then, and at that time did moſt ſpecially ſhew the *valour* of His *victorie*, and the *bountie* of *His triumph*, when *He went up on high, &c.*

To put that in other order, which is it ſelf, well ordered already, were but to confound it. The order, as it ſtands, is very exact. 1 *Chriſts aſcending*, firſt: Then, the *Manner*: 3 And laſt, the *end* of it. 1 The *Aſcending*, in theſe: *Thou art gone up, &c.* 2 The *Manner*, is *triumph-wiſe*; and that two wayes: 1 *Leading His Captives before Him*: 2 *Scattering His gifts about Him*: 3 And then thirdly, all to the end, that GOD, by His *ſpirit* (the true *Arke* of *His preſence* indeed) *might reſt with us for ever*. Or, you may (if you pleaſe) of theſe foure, make two moities: and give the two former, to *Chriſts aſcending*; the two latter, to the *Holy Ghoſts deſcending*, in *dona dedit hominibus*; the peculiar of this Day. *The Diviſion.* I II III

I
Christs Aſcending: The motion.
Act. 1.9.

THou art gone up, a *Motion:* and, *on high*, a Place. *Chriſt*, in His *aſcendent going up*; *Chriſt, on high*, is a good ſight. A better ſight to ſee Him ſo, *tanquam aquila in nubibus*, than *tanquam vermis in pulvere*; an *Eagle* in the cloudes, than a *worme* in the duſt, as a great while we did. To ſee a *cloud to receive him*, than a *graveſtone* to cover Him. Better, *leading Captivitie*, than Himſelfe led *Captive:* Better, *receiving gifts for men*, than receiving *wrong* from them. Yet, it is ſtrange, S. *Paul* (*Eph.* 4.) commenting upon this verſe (whereto we ſhall often have recourſe;) as we are looking at *His going up on high*, puls us back and tels us of His being here downe below: *In that He aſcended*, what is it (ſaith He) *but that he deſcended firſt?* A note, out of ſeaſon, one would thinke. But, he beſt knew, what was proper and pertinent; and that is, that *Chriſts going up*, it *aſcenſus poſt deſcenſum*.

1 *From whence.*
Epheſ. 4.9.

And this, as it is for *His glory:* (For, when one hath beene *downe*, then to *get up*, is twice to get up) Far more, for *His glory*, than if He never had been down. And, the lower He hath beene *downe*, the more glorious is His *getting up*. *Bis vincit qui victus vincit*; being overcome, to overcome, is *twice* to overcome: For ſo, he overcomes his overcommers, (and that is a double victorie) As, for *His glory*; ſo, for *our good*. For, His being above, before He was below, is nothing to us: But being *below* firſt, and then, that He *went up*, that is it we hold by. As the *Son of God he came downe:* As the *ſon of man, he went up*. If, as the *ſon of man*; there is hope, that the *ſons of men* may doe the like.

But, alwayes remember, there muſt be a *deſcent* before. *Aſcendit Angelus, & factus eſt diabolus:* Why? He never *deſcended* firſt, and therefore is now in the *bottome of hell*. But, He that firſt *deſcended*, and *aſcended* after, is now in the *top of heaven*. To teach us, this high *top* muſt have a deepe *roote*. He that is thus high now, was once low enough. We to be as he was, before we be as he is. Deſcending, by *humilitie*; condeſcending, by *charity*. For, he that ſo *deſcended* with Him, he it is, and none other, that ſhall *aſcend* up after Him. This is Saint *Paul*, upon *Aſcendiſti*, His *Motion*.

2 The *place* whither, *On high.*
2 King. 2.16.

Now, will you heare him upon *in altum*, *on high*, the pitch of his motion? *On high*, is ſomewhat a doubtfull terme: if it be but to ſome *high mountaine* (as they thought of *Elias*) it is *on high*, that. How *high* then? The *Apoſtle* takes the true altitude for us. Neither, to *Sion*, nor to *Sinai*, ſet one upon the other, and *Pelion* upon *Oſſa* too; it is higher yet. So *high* (ſaith S. *Luke*) *till a cloud came and tooke him out of their ſight*. And what became of Him then? That, the *Apoſtle* ſupplies: He came ὑπεράνω: ὑπὲρ *above*, ἄνω *aloft*: ὑπὲρ ὑπερῶν, ὑπὲρ πάντων τῶν ὑπερῶν, *above all the heavens*, even the very higheſt of them.

Luk. 19.
Epheſ. 4.10

Keeping juſt correſpondence betweene his *high*, and his *low*. That, was *ad ima terra, to the loweſt parts of the earth*, than which none lower, none beneath them. This was *ad ſumma Cœli*, the higheſt top of the heavens, than which none higher, none above them.

So, *Exurgat Deus*, the firſt verſe is not enough: that was but from the lower parts of the earth, to the upper parts of it. *Aſcendat in altum, Let him goe up on high*; *ſet up thy ſelfe O Lord above the heavens*; there is His right place. And ſo now, He is where He ſhould be. This for *in altum*.

Pſalm 57.5

But, we muſt not ſtand taking *altitudes:* This is but the *gaze of the Aſcenſion*. The *Angels blamed the Apoſtles*; that blame will fall upon us, if we make but a *gaze* of it. What is there in it, *hominibus*, for us *men?*

Acts 1.11

Firſt, is He *gone up on high?* We may be ſure then, all is done and diſpatched here below. He would not hence *re infectâ*, till His errand were done, He came for.

All

All is diſpatched: for looke to the Text: He went not up till the battell fought, and the victorie gotten. For the next point is, *Captivitie is led captive.* So, no more for Him here to doe: *Conſummatum eſt.* And after it was *conſummatum eſt* for us, no reaſon but it ſhould be *conſummatus ſum* with Him alſo. Ioh 19.30. Luk.13 32.

But though all be done here, all is not there; there *above*, whither He is *gone*. There is ſomewhat ſtill to bee done for us. Wee have our cauſe there to bee handled, and to be handled againſt a falſe and ſlanderous adverſary (ſo *Iob* found him.) By meanes of His being there *on high*, *habemus Advocatum*, (ſaith Saint *Iohn*) *we have an Advocate*, will ſee it take no harme. And what were ſuch an one worth in place where. 2 Iob 1. 10. 1.5. 1 Ioh. 2. 1.

But as our caſe is (for the moſt part) we rather ſtand in need of a good *High-Prieſt*, to make interceſſion; than of a readie *Advocate*, to put in a plea for us. And He is there likewiſe to that end: *on high* within the *ſancta ſanctorum*, as a *faithfull High-Prieſt*, for ever to appeare, and to make an *attonement* with *God* for our tranſgreſſions. Thus, there, all is well. 3 Heb. 2 17.

But how ſhall we doe here, if He be gon up *on high* from us? Not a whit worſe: *Aſcenſor cæli, auxiliator* (ſaith *Moſes*, *Deut.* 33. 26.) By being there, He is the better able to helpe us: to helpe us againſt our enemies. For, in that He is *on high*, He hath the vantage of the high *ground*; and ſo able to annoy them, to *ſtrike them downe*, and lay them flat (S. *Paul* found it:) yea, to *raine down fire and brimſtone, ſtorme and tempeſt* upon them. Acts. 9. 4. Pſal. 11. 6.

To help us againſt our wants. Wants, both *temporall*; (for, from *on high*, *he can ſend downe a gracious raine upon his inheritance* to refreſh it:) and *ſpirituall*; for from *on high* He did ſend down the *gifts* and the *graces* of the *ſpirit*, the *dona dedit* of this *Feaſt*, and of this Text, both. Look to the Text. He is ſo gone up, that our *enemies are His captives*: we ſhall not need to feare, they can goe no further than their chaine. And, though He be gone, *dona dedit*, He is ready to ſupply us, upon our need, with all *gifts* requiſite. We ſhall not need to want: for, *no good thing will he withhold from them, that have, Aſcenſiones in corde*, that have their hearts upon Him and upon His *aſcenſion*: that lift up their hearts to Him there. 1 Verſe 9. Pſal. 84. 5.

There is yet one, and I keepe that (for it ſhall be the laſt.) In that He is *aſcended* into heaven, *Heaven is to be aſcended to: By the new and living way, that is prepared through the veile of His fleſh*, a paſſage there lieth thither. They talke of *diſcoveries*, and much adoe is made of a new paſſage found out to this or that place: what ſay you to this diſcoverie *in altum*, this paſſage into the *land of the living?* Sure, it paſſes all. And this *diſcovery* is here: and upon this diſcoverie, there is begun a *commerce*, or *trade* of entercourſe, betweene heaven and us. The commodities whereof, are theſe *gifts*: (we ſhall after deale with them) And a kind of *agencie*: *Chriſt* being there, for us; and the *ſpirit* here, for *God*; either *Agent* for other. It is the happieſt newes, this, that ever came to mankind. For, *hominibus*, for *mankinde* it is, He is *gone up*: for, that is to be repeated to all three, and every of them ἀναβαινῶ 1 *He is gone up on high*, for *men*; 2 *Led captivity captive*, for *men*, 2 as well, as *received gifts for men*. 6 Heb. 10. 20. Pſal. 27. 22.

His *going up* then, is not all for Himſelfe; ſome part (and that no ſmall) *for us*. For, *thither* He is gone, *ut præcurſor noſter* (*Heb.* 6.) as our *fore-runner* or *harbenger*, *Pandens iter ante nos* (ſaith the Prophet *Mica*) *To make way before us. To prepare a place*, and to hold poſſeſſion of it in our names (ſaith He Himſelfe.) Till (ſay the *Angels*) *as He was ſeene to goe up, ſo ſhall he likewiſe be to come downe againe.* Once more to *deſcend* (it is His laſt:) and upon it, His laſt *aſcending* into His high *Tribunall-ſeate*; there, as our favourable *Iudge*, to give us the *Ite benedicti*, the immediate warrant for our *aſcenſions*. And ſo He ſhall take our perſons thither, where He now is in our perſons, that *where he is, we may be there alſo*. And thus much, for His *going up on high*. Heb. 6 20. Mica 2. 13. Acts. 1. 11. Mat. 25. 23.

II

Now, the *Manner*, how He went. *Aſcendit Dominus in jubilo*, ſaith the XLVII. *Pſalme*, a proper and peculiar *Pſalme* for this day. For, this is the *fiftieth day*, and

The *manner* of His *aſcending*. In Iubilee. Pſa. 47. 5.

and *fifty* is the number of the *Iubilee:* we muſt looke for a *Iubilee* ever at *Pentecoſt*. He *went up in Iubilo*. Now, to a *Iubilee*, there goe two acts: 1 The *releaſing of Priſoners*, one. 2 And the *new giving* or granting *eſtates gratis* (*dona dedit*) the other. And both are here.

In *triumph*. He went up in *triumph*, as a *Romane victor* up to the *Capitol*; as *David*, after his conqueſt, up to *Sion*: ſo He, to the *Capitol* in *Heaven*, to the *Sion* that is above, the *high and holy places made without hands*. Now, two *actus triumphales* there were: 1 One, *Captives* led bound before the *Chariot*: 2 The other, caſting abroad of new coine, or (as they called them) *miſſilia*, among the multitude. And theſe two are in this. This the manner of *his going up*, like the *Iewes Iubilee*, like the *Heathens triumph*. 1 Firſt then, of His *valour in his victorie, leading his Captivitie*, 2 Then, of His *bountie in his triumph; diſperſing his gifts*.

I *Leading captivity* captive. Of the firſt. Here is a *Captivitie* led in *Triumph*. A *triumph* is not but after a *victory*: nor a victory, but upon a *battell*: and (ever) a battell preſuppoſeth *hoſtility*; and that, ſome quarrell, whereupon it grew. His *Aſcenſion* is His *triumph*; His *Reſurrection* His *victory*; His *death* His *battell*; His *quarrell* is about *hominibus*, about us *men*, for another captivitie of ours, that had hapned before this.

I aske then, what was this *Captivitie* here? Of *whom?* when *taken?* when *led?* (For, taken it muſt be, before it can be led in triumph.) Some interpret it by *Satan*; ſay, it was by him, and the *power of darkneſſe*. Some other, that it was *Adam* and all his progenie: and ſo, we are in it too. And both ſay well: they and we were taken together. For, when they were taken *Captives*, we that then were in their hand and power, as *captives* to them, were taken together with them. So both were *taken*; and by CHRIST, both: but not both alike. Both were *taken*, but not both *led*. They were *taken*, and *led*: we are taken and let *goe*. And not let goe barely, but rewarded with *gifts*, as it is in the *Verſe*. Both theſe are within the compaſſe of this *Pſalme*.

Col. 2. 15. To begin with this of the *Verſe*: we find it more particularly ſet down, *Col.* 2. There, of the *Principalities and powers of Hell*, it is ſaid, *Chriſt ſpoiled them, made a ſhew of them, triumphed over them in His owne perſon*.

1 Cor. 15. 54. With theſe He had battell at His *death*, and then He ſeemed to loſe the field. But, up again He got at His *Reſurrection*: and then got the day, carried the victorie cleare. For lo, as with a trumpet, the *Apoſtle* ſoundeth the victory, *Abſorpta mors eſt in victoriâ, death is ſwallowed up in victorie*.

But what was the *quarrell?* That, began about us, *hominibus*: (In every branch, we muſt take in that word.) for no other quarrell had He, but that theſe, whom Hee leades away *captive* here, had led us *captive* away before.

Pſal. 138. 8. Eſay 64. 8. 1 Cor. 6. 20. 1 Pet. 1. 15. 19 And the *quarrell* was juſt: for, we were His: twice His. 1 His once, by *creation*, the *worke of His hands*. 2 His againe now, by *redemption*, the *price of His blood*. He had no reaſon to loſe that, was His quite. It ſtood not with His honour, to ſee them carried away without all recoverie.

Gen. 3. 6. Rom. 7. 25. 1 Pet. 2. 11. 1 Pet. 2. 19. But how came we *captives?* Looke to *Gen.* 3. There ye finde *Lex membrorum*, (as S. *Paul* calleth it;) *fleſhſly luſts* (as S. *Peter*;) a *garriſon* that lieth in us, even in our loines, and *fight againſt our ſoules*. They ſurpriſed *Adam* (and, *of whom one is overcome, his captive he is*.) So was he led away *captive*, and in him all mankinde. The effect whereof we ſee, at CHRISTS comming. The *ſpirit* of *errour* had (in a manner) ſealed on all the world. And, if *Errour* had taken his *thouſand*, *ſinne* had his *ten thouſand* (we may be ſure:) And this was the firſt *captivitie*, under the power of Satan. For, *ſinne* and *errour* are but leaders under him; take to his uſe: and ſo all mankinde held *captive of him at his pleaſure*. And, O the thraldome and miſery, the poore ſoule is in, that is thus held and hurried under the *ſervitude of ſinne and Satan!* The Heathens *piſtrinum*, the *Turkie gallies* are nothing to it. If any have felt it,

Pſal. 126. 4. he can underſtand me, and from the deepe of his heart will crie, *Turne our captivitie O Lord*.

Will

Will ye then ſee this *Captivitie* turned away, and thoſe, that tooke us, taken themſelves? Looke to His *reſurrection*, *Agnus occiſus eſt*, is true; like a *lamb* He died; but that was, reſpect had to His Father. To him, he was a *Lamb* in all *meekneſſe*, to ſatisfie his *juſtice*, and to pay him the ranſome for us, and for our enlargement, whoſe priſoners juſtly we were. That paid, and juſtice ſatisfied, the *hand-writing of the Law that was againſt us*, was delivered him, *and he cancelled it*. Then had he good right to us. But *death*, and *he that had the power of death*, the *divell*, for all that, would not let him goe, but detained him ſtill wrongfully. With them, the *Lamb* would do no good: So, he tooke the *Lion*. Died a *Lamb*, but roſe a *Lion*, and tooke on like a *Lion* indeed; *broke up the gates of death*, and made the gates of braſſe flie in ſunder: trod on the *Serpents head* and all to *bruiſed* it, *came upon him, tooke from him his armour wherein he truſted, and divided his ſpoiles*. (So it is in the *Goſpell*: So, in this *Pſalme*.) Till He had *right*, He had no *might*; was a *lambe*. But, he had no ſooner *right*, but he made his *might* appeare; was a *Lion*: *Et vicit Leo de tribu Iuda*. His *right* was ſeene in His *death*; his *might*, in his *Reſurrection*.

Revel. 5. 12. Col. 2. 14. Heb. 2. 14. Luk. 11. 22. Revel. 5. 5.

Ye ſee them *taken*: Now, will ye ſee them *led*. Of this victorie, this (here) is the *triumph*. And, if ye will ſee it more at large, ye may, in the Prophet *Hoſee* 13. and out of him, in the *Apoſtle* (1 *Cor.* 15.) *death* led *captive* without His *ſting*: *Hell* led, as one that had *loſt the victorie*: The *ſtrength of ſinne*, (*the Law*) *rent*, and *faſtened to His croſſe*, enſigne-wiſe: The *Serpents head bruiſed* borne before him in triumph, as was *Goliahs head* by *David* returning from the victorie. And, this was his *triumph*.

Hoſee 13. 1 Cor. 15. 55. 56.

So then, upon the matter, here is a double *captivitie*, a firſt and a ſecond. 1. A firſt, and in it *captivans*, they; and *captivata*, we. 2. A ſecond, and in it *captivans*, he; and *captivata*, they. They tooke us, and he tooke them. And this is the *Iubilee*; that he, that was overcome, did overcome; and they that had overcome, were overcome themſelves. That *captivans* is become *captivata*, and *captivata*, is brought out of *Captivitie* and ſet at libertie. For, the *leading* of this *Captivitie*, was the turning away of ours.

The *five Kings*, (*Gen. XIV.*) tooke *Sodome*, and carried *Lot* away priſoner: Comes me *Abraham* upon them, takes the *five Kings*, and *Lot* in their hands: So *Lot*, and they (both) became *Abrahams captives*. The *Amalekites* (1 *Samuel XXX.*) *tooke Ziklag*, *Davids towne*, *his wives*, *children*, *and all his people*. *David* makes after them, takes *Amalek*, and with them, his owne flocke too: and ſo became maſter of both. So did the *Sonne* of *Abraham*, and the *Sonne of David*, in this captivity, here.

For all the world, as an *Engliſh ſhip* takes a *Turkiſh Gallie*, wherein are held many *Chriſtian captives* at the oare. Both are taken, *Turkes*, *and Chriſtians*; both become priſoners to the *Engliſh ſhip*. The poore ſoules in the *gally*, when they ſee, the *Engliſh ſhip* hath got the upper hand, are glad (I dare ſay) ſo to be taken: they know, it will turne to their good, and in the end to their letting go. So was it with us, we were the children of this *captivitie*. They, to whom we were *captives*, were taken *captive* themſelves, and we with them. So, both came into *Chriſts* hands: They and we, his priſoners both. But with a great difference. For, they are carried in triumph, to their confuſion (as we ſee) and after condemned to perpetuall priſon and torments. And we, by this new *captivitie*, rid of our old, and reſtored to the *libertie of the ſons of God*. So that, in very deed, this *captivitie* fell out to prove our felicitie: we had beene quite undone, utterly periſhed, if we had not had the good hap, thus to become *Chriſts* priſoners.

Rom. 8. 21.

It is not good (ſimply) to be taken *captive*: but thus, it is. For, *felix captivitas capi in bonum*: He is taken in a good houre, that is taken for ſo great a good. A happy *captivitie* then, may we ſay: indeed, ſo happy, as no man can be happy, if he be not thus taken priſoner by *Chriſt*. It is the only way to injoy true libertie. And this, for this great *captivitie* here led.

Other inferior *captivities* there be, in this life, and thoſe not lightly to be regarded neither:

neither. But, this of *Mankind* is the maine: the reſt, all derived from this, and but pledges of it. We have lived to ſee, that *Aſcenſor Cœli*, was *Auxiliator noſter*, and *Ductor Captivitatis noſtræ*, even this way.

In LXXXVIII. the *invincible Navie* had ſwallowed us up quicke, and made full accompt to have led us all into *captivitie*. We ſaw them *led*, like a ſort of poore *captives* round about this *Iſle*, ſunck and caſt away, the moſt part of them, and the reſt ſent home againe with ſhame. Eight yeares ſince, they that had vowed the ruine of us all; and, if that had beene, the thraldome of this whole land: they were *led captives* in the literall ſenſe, (we ſaw them) and brought to a wretched end before our eyes. So, He, that here did; ſtill can, and ſtill doth *lead captivitie captive* for the good of His. Take theſe as remembrances here below; but look up beyond theſe to our great *captivam duxiſti* here: And make this uſe of both, that we, both theſe waies, *being delivered, out of the hands of our enemies*, and from *the ſlaverie of Satan, might ſerve him, whoſe ſervice is perfect freedome, in righteouſneſſe and holineſſe before him, all the daies of our life.*

Luk. 1. 74. 75.

And this for the firſt point of *Aſcendit in Iubilo*, (a principall part whereof was the releaſing of captives.) And ſo much for the *triumph* of His *victorie*: Now for the bountie of His Triumph. In that, His *valour*; valour in *leading captivitie*: in this, His *magnificence*, magnificence in *diſtributing gifts*.

Scattering His gifts.

Accepit dona. All this while there hath beene nothing but *going up*: Here now, there is ſomething *comming downe*, even *Love* with his handfull of *gifts*, to beſtow them on us: which is the ſecond part; even His largeſſe or bountie, as it were the running of the *Conduits with Wine*, or the caſting abroad of His new coine, among the lookers on, on this, the *great and laſt day of the Feaſt*, the concluſion or ſhutting up of His *Triumph*. This is the day of *dona dedit* in kinde, and *dona dedit*, the high honour of this *Feaſt*. Alwayes the height of His place, the glory of His triumph, makes Him not forget us, we ſee by this. He ſends theſe for a token, that He is ſtill mindfull of us.

Accepit, Dedit.
* Epeſ. 4. 8.

Foure points there be in it. 1 *Received*, firſt: 2 Then, *gifts*: 3 Thirdly, *for men*: 4 And laſt, an enlargement of this laſt word *men*; for ſuch *men*, as of all men, ſeemed leaſt likely to get any of them, *Even for His enemies*.

Received. The *Prophet* here ſaith, *Dona accepit*; the *Apoſtle* he ſaith, * *dona dedit*; and both true: *Accepit & dedit*; for, *accepit ut daret*: He did *give*; what Hee *received*: for, He *received to give*. So, what He *received* with one hand, he *gave* with the other. For, He *received* not for Himſelfe, but for others; Not, to keep, but, to part with them againe. And part with them he did, witneſſe this day, the day of the *giving*.

Received, from whom? Whoſoever the party was, He received them from, he ſeemes to ſtand well affected to us. It is the Father. And wee ſee, he ſaid true of him, *I goe up to my Father, and to your Father*; that is, yours as well as mine. Which appeareth, in his Fatherly goodneſſe, ready to part with them to us. Yet, not immediately to us; but, by him, to us: that, ſeeing by whoſe hands they come, wee might know, know and acknowledge both, for whoſe ſake, both he *giveth*, and we *receive* them. We, of him: he, of his *Father*; but, for us, and for our uſe.

Ioh. 20. 17.

2 *Dona.*

Received *gifts*. Alas poore captives! Never thinke of any: *Tantùm libera nos* is all, they ſay. Free us only, and we deſire no more. This one *gift* is enough, will richly content them, even the gift of liberty, we even now ſpeake of. Enough for them; but, not enough, for him, *The Scripture offereth greater grace*. He will let them goe, but not let them goe away emptie: ſend them away *rewarded*, and not with one *gift*, but plurally, *dona*; with many. So many, as in the next

Iam. 4. 6.

next verſe, he ſaith, they be even *laden* with them. And, not give them againe their former eſtate freely (the *Iubilee* of the *Law*;) but, a farre better than that was, even in *Heaven*, which is farre beyond the *Lawes*, and is indeed the *Iubilee* of the *Goſpell*.

To ſpeake of theſe gifts in particular, one houre-glaſſe will not ſerve, they bee ſo many. To recapitulate *Dona in Dono*, all in one: It is the *gift of gifts*, the *Gift* of the *Holy Ghoſt*, the proper *Gift* or *Miſsile* of this day. *O ſi ſcires Donum Dei* (ſaith our Saviour of it) if wee but knew this *Gift*! And God grant, wee may know it (that is) that wee may receive it; for then we ſhall, but otherwiſe we ſhall never know it: For, *Nemo ſcit niſi qui acceperit*; *but he that receiveth it*, no man knoweth it. Ioh. 4. 10. Rev. 2. 17.

But, *God* it is, this *Gift*. The Text is direct: *This giving* is, to the end, God *may dwell with us*. That cannot be, if He that is given, were not *God*. So then, *Man* Hee carried up to *Heaven*: *God* Hee ſent downe to *Earth*: Our fleſh is there, with God; His *Spirit*, here, with us. *Felix captivitas*, we ſaid before; *Felix cambium*, may we now ſay: A *happie captivitie*, that; a *bleſſed exchange* for us, this.

This is but one: it is expreſſed plurally; *Dona*, many: There be many in it. It is, as the *Arke of the Covenant*: the *Arke* was not emptie, no more is this. The *two Tables*, that teach the *heart*; the *hidden Manna*, that feedeth the ſoule; the *Cenſer*, that perfumeth all our prayers; the *Rod*, which makes us doe (as it ſelfe did) of *withered and dead*, to *revive and flouriſh* againe. Great varietie of *gifts* there are in it, and all are *feathers* of the *Dove* mentioned in the *Pſalme* (*Ver.* 14.) either the *ſilver feathers* of her *wing*; or the *golden* of her *neck*; For, all are from her. They are reduced all to two: 1 The *gifts* (1 *Cor.* 12.) 2 The *Fruits* (*Gal.* 5.) The *gifts* known by the terme *gratis data*: the *fruits* pertaining to *gratum faciens*. But the *gratum faciens* being to every man for himſelfe: the *gratis data*, for the benefit of the *Church* in common. Theſe latter are ever reckoned the proper, and moſt principall *dona dedit* of this day. And indeed, they are all in all. For, by them are the Siens planted, on which the other (the *fruits*) doe grow. 1 Cor. 12. 4. Gal. 5. 22.

And ſo it is. For, what were the true and proper *gifts* this day ſent downe, were they not a *few tongues*? And thoſe *tongues* had *heads*, and thoſe *heads* belonged to *men*, and thoſe *men* were the *Apoſtles*. Upon the point, theſe *gifts*, in the end, will fall out to prove *men*: The *gift* ever leading us to the *Office*, and the office to the *Perſons*, by whom it is borne. Acts 2. 3.

In the place (*Epheſ.* 4.) where the Apoſtle comments upon this verſe, and upon this word *gifts*: aske him, what the *gifts* be? He will tell us, *Ipſe dedit quoſdam Apoſtolos*, He gave ſome *Apoſtles*, ſome *Prophets*, ſome *Evangeliſts*: Theſe were of the *gifts*. Theſe three now are gone, their date is out. But, in the ſame period, He puts *Paſtors* and *Doctors* too; and them we have ſtill, and they are all the remains, that are now left, of the *dona dedit* of this day. A point, I wiſh to be well thought on: that, for theſe *gifts*, this *Feaſt* is holden; that for theſe, we keepe this high Holy-day. Epheſ. 4.

What, and are theſe ſuch goodly *gifts*? Yea, the *Apoſtles*, *Prophets*, *Evangeliſts*, we grant: For, we love to *build Sepulchers*, as well as the *Phariſees*: They muſt be dead, yer we eſteeme them. O if we had lived in the *Apoſtles* dayes, we would have made other gates account of them, that we would. We know, how our *Fathers* then did; wee would even have done the ſame. For thoſe, wee have left, it is daily heard and ſeene, how poore a rate wee ſet on them. This we finde: The *Apoſtles* themſelves, were faine to *magnifie* their owne *Apoſtleſhip*, and to ſay: Well they *hoped*, the day would come, when their *peoples faith* were as it ſhould be, that they alſo ſhould be eſteemed *according to their meaſure*; that is, better than they were. So that, they were undervalued. I will not ſay the ſame of theſe, which are all, that are now left of this *dona dedit*: that of theſe *Holy-day gifts*, there is but a working-day accompt. Yet, theſe are they, that daily doe reſcue men and women laden with ſinnes, 2 Cor. 10. 14.

and ſo *captives to Satan*, from *Satans captivitie*, and take them priſoners to *Chriſt*. Theſe they, by whoſe meanes and miniſterie, are wrought in us thoſe impreſſions of grace, which we call the *fruits* of the *Spirit*, the price whereof is above all worldly *gifts* whatſoever. And, if *God dwell amongſt us*, theſe be they, by whoſe *doctrine* and *exhortation* we are edified, (that is) framed and reared up, a meet building for Him.

Acts 20.28 Truly, if we did but ſeriouſly thinke of *Ipſe dedit*, who *gave*; of *Spiritus Sanctus poſuit*, who *placed them*; Nay, if but of the *Feaſt* it ſelfe we hold; it would be better than it is, if not for theirs, for the very *Feaſts* ſake. For, why keepe we it? For theſe *dona dedit*, plaine. And how prize we them? I liſt not tell, how meanely. This I ſay then: Either eſteeme them otherwiſe, or what doe we keeping it? Put downe the *Feaſt*, wipe the day of *Pentecoſt* out of the *Kalendar*, keepe it no more hardly. Never keep ſo high a *feaſt*, for ſo low a matter. But, if we will keepe it, make better reckoning of *Dona dedit hominibus*, than hitherto we have, or preſently we do.

3 *Hominibus.* Now, the parties for whom all theſe: *Hominibus*. *Aſcendit, duxit, dedit*, all for *hominibus*, for *men*. *For men, He aſcended up on high*; *For men, He led captivitie*; *For men, He received theſe gifts*. They, the ciſterne into which all theſe three ſtreames doe flow. As God, of God, He received them; that, as Man, to Man, He might deale them. I will tell you S. *Pauls* note upon this word (and indeed, it is the only cauſe, for which He there bringeth in this *verſe*:) The number, that it is, *hominibus*, not *homini*. To men, among them: To every one, ſome; Not to any one, all. For, no one man is *hominibus*; and *hominibus* it is, He deales them to. None, ſo compleat, but he wants ſome: none ſo bare left, that he wants all. A note (if well digeſted) which would cauſe this faſtidious diſdaine to ceaſe, we have one of another. *The ſpoiles are divided to them of the houſhold* (*Verſ.* 12.) come not all to one mans hand: They bee Heb. 2.4. μερισμοὶ (*Heb.* 2.) by proportion and meaſure, part and part. So that, any man, though he want this *gift* or that; have not all; if he have but ſome to doe good, and doe good with that ſome, need not be diſmayed. He is within the verge of *Chriſts* bountie, of *dona dedit hominibus*.

4 *Etiam inimicis.* The laſt, is the enlargement of His largeſſe of this clauſe in the Grant: *for men*; Yea, for ſome *men*, ſome ſpeciall men (may ſome ſay) ſuch as *Abraham*, and *David*, Gods *friends*: but not for *His enemies*; nor for ſuch, as I. Yes: אעמרים *even for His enemies*; even for *His Rebels* (ſo is the nature of the word) even to them, this day, is He willing to part with His *gifts*. *His enemies?* why, the devils themſelves are no more, but ſo, but *His enemies*: what, for them? No: it is *hominibus, etiam inimicis*; It is not *dæmonibus*: So, they are out cleare. But, for *men*, though *His enemies*, there is hope in this clauſe. And ô the bountifulneſſe of God, that there is hope even for them, that He ſo farre enlargeth the *gifts* of His *feaſt*!

Will ye but heare His *Commiſſion* given about this point? This it is: that *re-* Luk. 24.47. *miſſion of ſinnes* (the chiefe *gift* of all) *in His Name, be proclaimed to all Nations*. (And, all Nations then (in a manner) were within the *Apoſtles Cum inimici eſſemus*.) But, that is not it, but the laſt words that follow: that this Proclamation ſhould bee made, *beginning at Ieruſalem*. At *Ieruſalem?* why, there all the injuries were done Him, all the indignities offered Him, that could poſſibly be offered Him, that could poſſibly be offered by one *enemie* to another. Begin there? why the *ſtones* were yet moiſt with His *blood*, ſo lately ſhed, ſo few dayes before, as ſcarce drie at the Proclamation-time. Well yet, there begin: this is *etiam inimicis* indeed. Enough, to ſhew, He would have *His enemies* ſhould be the better for this day: *feſtum charitatis*, this right.

And will ye now ſee this put in execution? This very day, ſo ſoone as ever theſe *gifts* were come, *S. Peter* thus proclaimes, that *Holy and Iuſt One ye have beene the betrayers and murtherers* of Him (that is *inimicis* (trow I) in the higheſt degree.) Well yet, *repent and be baptized, and your ſinnes* (yea even that ſinne alſo) *ſhall be done away*, and

and ye ſhall receive the *gift* of the HOLY GHOST. They, that had laid Him full low, paſt ever *aſcending* (as they thought) even they have their parts in His *Aſcenſion*. They, that *bound him as priſoner*, He looſes their *captivitie*. They, that did *damna dare* to him, He doth *dona dare* to them. All to ſhew, *Etiam inimicis* is no more than the truth: and what would we more? Then let no man deſpaire of his part in theſe *gifts*, or ſay I am ſhut out of the *grant*: I have ſo lived, ſo behaved my ſelfe; never *dwell with God*, I. Why, what art thou? A *captive?* Nay, art thou an *enemie?* Why, if *de hominibus, etiam inimicis*; if a *man*, though an *enemie*, this Scripture will reach him, if he put it not from him. The words are ſo plaine: for men, yea though *His very enemies*.

See then, what difference is betweene the two *Feaſts*: The *Reſurrection* (the firſt *verſe of the Pſalme*) *Let God ariſe, and let his enemies be ſcattered*, (that is) *Inimici dæmones*, or men, that put Him from them. But now, at this, *Let God ariſe, and let His enemies* (that were, and would not be) *be gathered*, and let *thoſe that hate him*, (and now hate themſelves for it) *fly unto him*. It is the *Feaſt* of *Pentecoſt* to day. This is the day for *etiam inimicis*: To day, He hath *gifts* even for them too. And thus much for the latter part, and ſo, for the whole *Triumph*. Verſ. 1.

The *end* now, why all this. *Hominibus*, *for men*, that *God may dwell among men*. GOD, that is the whole *Trinitie*, by this *Perſon* of it. Why? *dwelt He not among men* before? He did. I know not well, whether it may be called *dwelling*; but ſure never ſo did before, as ſince theſe *gifts* came from *Him*. III

The end, *that God might dwell among men.*

Did not *dwell* (they call it *viſiting*) then: *went* and *came*, and that was all. But, ſince, He came to ſettle Himſelfe, to take His reſidence; not, to *viſit* any longer, but even to *dwell* among them. 1

Dwell, not *viſit*.

Nor *among men*, before; but, among ſome men. He was *cooped up* (as it were) *Notus in Judæâ Deus*, and there was all. Since, *the fulneſſe of the Gentiles* is come in; *Iaphet* into *Shems tents*: All nations, His neighbours are interreſſed in Him and his *Gifts*, alike. S. *Paul* upon this *verſe*, *He aſcended*, *Vt impleret omnia*. *Impleret*, His: *omnia*, ours. *Filled* with His *gifts*, He: *full*, *all*; that is, all the compaſſe of earth full of his fulneſſe. 2

Among men, at large.

Pſal. 76. 1. Gen. 9. 27. Epheſ. 4. 10.

It is for love, even φιλανθρωπία, for His love of men, that makes Him deſire thus to *dwell* with us. This is evident, by this *captivitas ſoluta*, and theſe *dona diſtributa*; by this *Captivitie led* (that is) by His fighting for it: by theſe *gifts* given (that is) by his bidding for it; that all this He doth, and all this He gave, and all for no other end but this. So as, *quid requirit Dominus?* on His part; *quid retribuam Domino?* on ours; all is but this, *ut habitet nobiſcum Deus*, that the true *Arke of His preſence* (*his Holy Spirit*) may finde a place of reſt with us.

What ſhall we doe then? ſhall we not yeeld to Him thus much, or rather, thus little? If he have a minde to *dwell in us*, ſhall we refuſe him? It will be for our benefit: we ſhall finde a good neighbour of him. Shall we not then ſay (as they did to the *Arke*) *Ariſe O Lord into thy reſting place*. Our duty.

1 Chron. 6. 41

But firſt, two things would be done. 1 The *Place* would be meet: 2 And the uſage or entertainment according. For the *Place*, Never look about for a ſoile, where: The place, are we our ſelves. He muſt dwell *in us*, if ever He dwell among us. *In us* (I ſay) not beſide us: שכינה is the word, and ſo it ſignifieth, *Sic inter nos ut in nobis*. *To prepare him a place.*

And if ſo, then *Locus* and *Locatum* would be ſuitable. A *Dove* He is: He will not come but *ad tecta candida*, to no foule or ſootie place. *Ointment* He is: powred He will not be, but into a cleane, and ſweet; not into a ſtinking or lothſome phiall. To hold us to the word: GOD he is; and *Holy* is his title: So would his place be, an *holy place*; and, for GOD, a *Temple*. You know, who ſaith, *Templum Dei eſtis vos: Know ye not, ye are the Temples of God, if He dwell in you?* 1 Cor. 3. 16.

But

2 *To entertaine Him.* Verſe 16.

But it is not the place (though never ſo commodious) makes one ſo willing to *dwell*, as doth the good uſage, or reſpect of thoſe, in the midſt of whom it is. *Here will I dwell for I have a delight* (ſaith He.) It would be ſuch, as to delight Him (if it might be:) but ſuch, as at no hand to *grieve* Him. For then, He is gone againe; *Migremus hinc*, ſtraight, and we force Him to it. For, who would *dwell*, where He cannot *dwell*, but with continuall griefe?

And, what is there, will ſooner grieve Him, and make Him to quit us, than diſcord or diſ-union? Among divided men, or mindes, He will not *dwell*. Not, but where unitie and love is. In vaine, we talke of the Spirit without theſe. *Aarons ointment*, and the dew *of Hermon* (both types of Him) ye know what *Pſalme* they belong to: It begins with *habitare fratres in unum*. It is in this *Pſalme* before (Verſe 9.) *where men are of one minde in an houſe*, there He delights to be. This very day, they that received Him, were ὁμοθυμαδὸν, *with one accord, in one place*. That ὁμοθυμαδὸν is the *Adverb* of the *Feaſt*. And the *Apoſtle*, in his commment on this verſe: No better way (ſaith he) to preſerve the *unitie of the Spirit* (or the Spirit of unitie, chooſe you whether) than in the *bond of peace*. To ſay truth; who would be hired to dwell in *Meſech*, where nothing is but continuall jarres and quarrells? Such places, ſuch men, are even as *torrida Zona*, not habitable by the *Spirit*, by this *Spirit*. But for the other ſpirit, the ſpirit of *diviſion*, they are: *Vt habitet dæmon inter eos*, a fit place for the *Divell*, to dwell among ſuch. Thinke of this ſeriouſly, and ſet it downe, that at *Salem is his Tabernacle*: and *Salem* is *peace*, and ſo the *Fathers* read it, *In pace factus eſt locus Ejus*. Make Him that place, and he will ſay, here is my reſt, *here will I dwell, for I have delight therein*.

Pſal. 133. 1.

Eph. 4. 3.
Pſal. 120. 5.

Pſal 76. 2.

We ſaid even now: to *dwell among us*, He muſt dwell *in us*: And, *in us*, He will *dwell*, if the *fruits* of His *Spirit* be found in us. And, of His *fruits*, the very firſt is *Love*. And the *fruit* is, as the *tree* is. For, He Himſelfe is *love*, the eſſentiall *Love*, and *Love-knot* of the *undivided Trinitie*.

By the *Sacrament*.

Now, to work *love* (the undoubted both *ſigne* and meanes of His *dwelling*) what better way, or how ſooner wrought, than by the *Sacrament* of *Love*, at the *Feaſt* of *love*, upon the *Feaſt-day* of *Love*; when *Love* deſcended with both his hands full of *gifts*, for very *love*, to take up His *dwelling* with us?

You ſhall obſerve: there ever was and will be, a neere alliance, between His *dona dedit hominibus*, and His *dona reliquit hominibus*; The *Gifts* he ſent, and the *Gifts* he left us. He left us the *gifts* of his body and *blood*. His *body broken*, and full of the characters of *love*, all over. His *blood ſhed*, every drop whereof is a great drop of *love*. To thoſe which were ſent, theſe which were left (*love, joy, peace*) have a ſpeciall connaturall reference, to breed and to maintain each other. His *body*, the *Spirit* of *ſtrength*; his *blood*, the *Spirit* of *comfort*: Both, the *Spirit of Love*.

This *Spirit* (we ſaid) we are to procure, that it may *abide* with us, and be in *us*. And what is more intrinſecall in us, abideth ſurer, groweth faſter to us, than what we eat and drinke? Then, if we could get a *ſpirituall meat*, or get to *drinke* of the *Spirit*, there were no way to that. And behold, here they be. For, here is *ſpirituall meat*, that is, breeding the *Spirit*; and here we are all made drinke of one *Spirit*, that there may be but one *ſpirit* in us. And we are all made one *bread*, and one *body*, knead together, and preſſed together into one (as the *Symboles* are, the *bread* and the *wine*;) *So many as are partakers of one bread, and one cup, the bread of life*, and the *cup of bleſſing*, the *Communion of the Body and blood* of *Chriſt*. And, in figure of this, even King *David* dealt theſe two (*bread* and *wine*) in a kinde of reſemblance to ours, when the *Arke* was to be brought home, and ſeated among them; the *Arke* in type. And we to doe the ſame, this day, when the *Ark* in truth did come, and will come to take up His reſt in us.

1 Cor. 10. 3 4
1 Cor. 12. 13

Iohn 5. 33
1 Cor. 10. 16.
1 Chron. 16. 3.

Will ye now heare the end of all? By this meanes *God ſhall dwell with us* (the perfection of this life:) and He dwelling with us, we ſhall *dwell with him* (the laſt and higheſt perfection of the life to come. For, with whom *God dwelleth* here, they ſhall dwell with him there, certainly. *Grace* He doth give, that hee may *dwell with us*;

and

and *glory* he will give, that we may *dwell with him*. So may *he dwell, he with us*: ſo may we *dwell, we with him*, eternally. So, the *Text* comes about round. It began with an *aſcenſion*, and it ends with one: began with *Chriſts*: ends with ours. *He aſcended*, that *God might dwell with us*; that *God dwelling with us*, we might, in the end aſcend and *dwell with God*. *He went up on high*, that the *Spirit might come downe* to us below; and, that *comming downe*, make us goe the ſame way, and come to the ſame place, that he is. *Sent him downe to us*, to bring us up to him.

Where, we ſhall no leſſe truly than joyfully ſay: *This is our reſt for ever*. To which reſt, *Aſcenſor cœli, Ductor captivitatis, Largitor donorum*, he that is *gone up* to *heaven*, the *Leader of captivitie*, the Great *Receiver*, and *Giver* of theſe *Gifts*, vouchſafe to bring us: That, as this *Feaſt* is the period of all the *Feaſts* of the yeare; So this Text, and the end of it, to *dwell with God*, may bee the end of us all: of our *deſires*, here; of our fruition there. Which, *&c.*

* * *

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *GREEN-WICH*,

On the *XXIX.* of *May*, *A.D.* MDCXV.
being *WHITSVNDAY.*

LUKE Chap. III. Ver. XXI. XXII.

Now it came to paſſe, when all the people were baptized, and that Jeſus alſo was baptized, and did pray, the heaven was opened:

And the Holy Ghoſt came downe upon him, in a bodily ſhape like a dove, and there was a voice from heaven, ſaying, Thou art my beloved Sonne, in whom I am well pleaſed.

The *Feaſt of the Holy Ghoſt.*

The *comming downe* of the *Holy Ghoſt upon Chriſt.*
Dignius.
Antiquius.

Communius.

THis is the feaſt of the HOLY GHOST. And here have we in the Text, a viſible deſcending of the HOLY GHOST.

Another there was, beſides this, *Acts II.* But this hath the vantage of it, three wayes: 1 The worthineſſe of the *Perſon.* Here it *deſcends upon* CHRIST, who alone is more worth than all thoſe there. 2 The prioritie of *Time*; This here was firſt, and that other, the HOLY GHOST but at the ſecond hand. 3 The generalitie of the *good:* That other was proper but to one calling (of the *Apoſtles*) only. All are not *Apoſtles*; all are *Chriſtians.* This of CHRISTS concernes all *Chriſtians*; and ſo the more generall by farre.

The Feaſt of *Baptiſme.*

That it is of *baptiſme*, is no whit impertinent neither; for this is the Feaſt of *Baptiſme*,

Baptiſme. There were *three thouſand, this day baptized by the Apoſtles* (the firſt *Chriſtians* that ever were.) In memory of that *Baptiſme*, the *Church* ever after held a ſolemne cuſtome of *Baptizing* at this Feaſt. And many, all the yeare, reſerved themſelves till then; (thoſe except, whom neceſſity did cauſe to make more haſte.)

The *Baptiſm day* of the firſt *Chriſtians*. Acts 2.41.

But, upon the point, both *Baptiſmes* fell upon this day. That, wherewith the *Apoſtles* themſelves were *baptized*, of *fire*. And that, wherewith they *baptized the People*, of *water*. So that, even this way, it is pertinent alſo.

The *Baptiſme-day* of the *Apoſtles*. Acts 2.3. 41.

To look into the Text, there is no man but at the firſt bluſh will conceive there is ſome great matter in hand. 1 Firſt, by the *opening of heaven*: for, that *opens* not, for a ſmall purpoſe. 2 Then, by the ſolemne preſence of ſo great eſtates at it: for, here is the whole *Trinity* in perſon. The *Son in the water*, the *Holy Ghoſt in the Dove*, the *Father in the voice*. This was never ſo before, but once: Never but twice, in all; in all the Bible. Once in the Old Teſtament, and once in the New. In the Old, at the *creation*, the beginning of *Geneſis*. There finde we GOD, and the *Word* with GOD creating, and the *Spirit of God moving upon the face of the waters*. And now here againe, at CHRIST's *chriſtening* in the new.

CHRISTS *baptiſme* a high *myſtery*.
The *preſence* of the whole *Trinity*.
1 At the *Creation*. Gen. 1. 1, 2, 3.
2 At *Chriſts Chriſtening*. Exod. 5 20.

The faces of the Cherubins are one toward the other: (that is) there is a mutuall correſpondence between theſe two. That was at the *creation*: this, a *creation* too; *If any be in* CHRIST, *he is a new creature of this new creation*. That was the *Geneſis*, (that is) the *generation* of the World: this, the παλιγγενεσία (the *Apoſtles* word) that is, the *regeneration*, or ſpirituall *new birth*, whereby we be borne againe the *Sonnes of God*. And better not born at all, than not ſo *born againe*.

That a *New Creation*. 2 Cor. 5.17.
That, a *new generation*. Tit. 3. 5.

This then, being every way as great; (indeed, the greater of the twaine) meet it was, they all ſhould preſent themſelves at this, no leſſe than at that; and every one have His part in it (as we ſee, they have.) All (I ſay:) ſeeing the Commiſſion for *Baptiſme* was to run in all their Names, and it ſelfe ever to be miniſtred accordingly.

The *Commiſſion* for us. Matth. 28.19.
The *execution* of it.

To lay forth the members of the diviſion: A double *Baptiſme* we have here: Double for the *Parties*, and double for the Parts.

The Diviſion.
1 CHRISTS.
2 The *Peoples*.

For the *Parties*; we have here two *Parties*. Firſt the *People*. Then CHRIST.

CHRISTS and the *Peoples*.

For the *Parts*; we have here two parts. For this firſt (both of CHRIST and the *People*) was but *Iohns Baptiſme*, was but *Baptiſmus flaminis* (as they call it) *water-baptiſme*. But, there is another part beſides to be had, even *Baptiſmus Flaminis*, the *Baptiſme* of the HOLY GHOST.

In *water*.
In the HOLY GHOST.

That ſecond part is ſet down in a ſequele of foure:

1 For firſt, after *Iohns Baptiſme*, CHRIST *prayes*. 2 Then, after His *prayer*, *Heaven opens*. 3 After heaven open, the HOLY GHOST *deſcends*. 4 Laſtly, after His deſcent, *comes the voice*. And theſe foure make up the other part, and both together a full *Baptiſme*.

Of theſe then in order. 1. Of the *Peoples Baptiſme*. 2. Of CHRISTS *baptiſm*. CHRISTS 1 by *water*, and then 2 by the HOLY GHOST. In which, the foure: 1 CHRISTS *prayer*, 2 *Heaven open*, 3 the *Dove*, and 4 the *Voice*.

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I.
The *Peoples Baptiſme.*

IT came to paſſe that when, &c. Two *Baptiſmes* we have here: 1 The *Peoples* firſt, 2 Then CHRIST'S. How it ſhould *come to paſſe*, the *People ſhould be baptized*, we ſee good reaſon: but not how it ſhould *come to paſſe*, that CHRIST alſo. The *People*, they *came confeſſing their ſinnes*; and ſo needed the *baptiſme of repentance*: ſo was *Iohns baptiſme*. For, the *People* not being βαπτιζόμενοι, *baptized*, but (to uſe the *Apoſtles* word) βυθιζόμενοι, even ſouſed over head and eares in their ſins, in *many fooliſh* and *noyſome luſts*, *which drowne men in perdition*, *Tanquam ſus à volutabro*, they had need to be *waſhed* from the *wallow* of their *ſin*, they had long lien in.

Matth. 3. 6. *For their ſins.* Acts 19. 4. 1 Tim. 6. 9. 2 Pet. 2. 22.

And not onely for their *ſinne*: even their righteouſneſſe (take it at the beſt) even that, was not ſo cleane, but it needs come to *baptiſme*: *Vtpote ſtillantes quotidiè ſuper telam juſtitiæ, ſaniem concupiſcentiæ* (they be Pope *Adrians* own words:) As dropping every other while, upon the web of thoſe few good workes we doe, ſuch ſtuffe; the *Prophet* reſembles it to ſo homely a thing, as I liſt not tell you, what it is: but it is *pannus menſtruatus*, engliſh it who will. Reaſon then, for the *People*: And not onely for *fæx populi*, but even *flos populi*, to be *baptized*. It might well *come to paſſe*, that.

For their very righteouſneſſe. *In quatuum Sentent.* Eſay 64. 6.

The *peoples children baptiſme.* 1 Pet. 2. 2. Iob 14. 4. Pſal. 51. 5. Ezek. 16. 6. * Iob 14. 5.

Yea reaſon, that even they, who of all the reſt, ſeem leaſt to need it; the *Peoples children*, ἀρτιγόνητα βρέφη, the poore *new-borne babes*. For, being *conceived of uncleane ſeed* (*Iob:*) and, *warmed in a ſinfull wombe* (*David:*) at their *birth*, *polluted no leſſe in ſinne, than in their bloud* (*Ezekiel*;) there is not * *Infans unius diei ſuper terram* (as the Seventy read it) not a child a day old, but needs *baptiſmus lavacri*, if it be but for *baptiſmus uteri*; the baptiſme of the Church, if it be but for the baptiſme it had in the womb. Let the people then be baptized in GOD'S name, good and bad, men and children and all.

II.
CHRIST'S *baptiſme.*

Sed quid facitis baptizantes Ieſum? (As *Bernard* askes at His Circumciſion; *Quid facitis circumcidentes puerum hunc?* What do you *circumciſing* Him, in whom nothing ſuperfluous? So here) What do you *baptizing* Him, in whom nothing uncleane? What ſhould He do being *baptized?* How *comes that to paſſe?* Goe waſh your ſpotted lambs and ſpare not: this *Lamb* is *immaculate*, hath not the leaſt *ſpot* upon Him. *Qui non fecit peccatum* (it is *Paul.*) *Qui non novit peccatum* (it is *Peter:*) Neither *did*, nor *knew ſin:* He hath none to *repent of*; what ſhould He doe at the *baptiſme of repentance?*

It may ſeeme CHRIST was not to be *baptized.* 1 Pet. 1. 19. 1 Pet. 2. 22. 2 Cor. 5. 21. Acts 19. 4.

One might well ask, Why did not the *Baptiſt* repell Him finally? Not ſay: *I have need to be baptized of thee*, (that is) *Thou haſt no need to be baptized of me:* that was too faint; that was not enough: But, Thou haſt no need to be *baptized* at all. Yea, one might well ask the *water* (with the *Pſalmiſt*;) *Why it fled not*; and *Iordan*, *Why it was not driven back*, at this *Baptiſme?*

Matth. 3. 14. Pſal. 114. 5.

Yet CHRIST was *baptized.*

Yet the *Verſe* is plaine: that, *with the People*, CHRIST *alſo was baptized.*

How *came this to paſſe?* Why *baptized?* Why *with the People?*

It may ſeeme of very *humility.* Iohn 13. 15.

Was it this; though He needed it not, yet for *exemplum dedi vobis*, He would condeſcend to it, to give all a *good example* of *humility*, as He did at His *Maundie*, when He *waſhed His Diſciples feet?*

Indeed, I muſt needs ſay, great *Humility* there was in it; as at His *Circumciſion*, to take on Him the brand of a *Malefactor:* ſo here, to ſubmit Himſelfe to the *waſhing proper* to *ſinners* only. 2 Then againe, not to take it alone, but to take it at the hands of one ſo far inferiour to Him, as he reckoned not himſelfe *worthy to ſtoope and unlooſe His ſhoolatchet.* 3 Againe, that not *baptized* only, but *baptized with the People.* Not,

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Saint *Iohn* come and baptize Him, at home; but, with the multitude, the meaneſt of them: they, and He together. And when? Not upon a Day by Himſelfe, but, *when they*. And where? not in a baſon by Himſelfe, but even in the Common River, with the reſt of the meiny. When, and where, they; Then, and there, He.

This (ſure) was great *Humility*; and to it we well might, and gladly we would aſcribe it: but that, Himſelf will not let us ſo do. For when the *Baptiſt* ſtrained courteſie at it, he bade, let be, *Thus it behoved, implere omnem juſtitiam. Iuſtitiam* (marke that:) No courteſie, but *juſtice*; He makes a matter of *juſtice* of it; as if *juſtice* ſhould not have been done (at leaſt, not all *Iuſtice*) if He had not been *baptized*. Not of *humility*, but of *Iuſtice*. Matth. 3. 15.

Why, what *juſtice* had been broken? what piece of it, if He had not? To ſhew you, how this *comes to paſſe*; we are to conſider CHRIST, as having two capacities (as they terme them.) So are we to conſider Him (the ſecond *Adam:*) For ſo do we the firſt *Adam:* as, a *perſon* of himſelfe; and, as the *Author of a Race* or *Head of a Society*. And, even ſo do we, CHRIST: Either as *totum integrale*, a perſon entire (they call it a *body naturall*;) or, as *pars communitatis* (which they call a *body politike*) in conjunction, and with reference to others: Which others are His *Church*; which *Church* is His *body*. They His *body* and He their *Head* (ſo told us often, by the *Apoſtle.*) And, as by *Himſelfe* conſidered, He is *Vnigenitus*, the only begotten, hath never a brother: ſo, as together *with the people*, He is *Primogenitus inter multos*, the firſt begotten among many brethren. The *Iuſtice* in *Chriſt* two wayes *conſidered.* 1 Cor. 15. 22. Epheſ. 1. 22, 23; Iohn 3. 16. Rom. 8. 22.

To apply this to our purpoſe. Take CHRIST *by Himſelfe*, as ſevered from us; and no reaſon in the world, to *baptize* Him. He needed it not. Needed it not? Nay, take Him ſo; *Iordan* had more need come to Him, than He to *Iordan*, to bee cleanſed. *Lavit aquas Ipſe, non aquæ Ipſum*, the waters were *baptized* by Him, they *baptized* Him not: He went into them, *Vt aquæ nos purgaturæ prius per Ipſum purgarentur* (it is *Epiphanius*) that they which ſhould cleanſe us, might by Him firſt be cleanſed. It is certaine; ſo, He received no cleanneſſe, no vertue; but vertue He gave, to *Iordan*, to the waters, to the Sacrament it ſelf. Not as *by himſelfe from us.* *In Anchorate.*

But then, take Him the other way, as in conjunction *cum populo*, they and He *one body*, and the caſe is altered. For, if He be ſo *cum populo*, with them, as He be one of them; as He be, a part of a *body with them* (a principall Part I grant, yet a *part* though) reaſon would, He doe as they doe, part and part alike. *Inaſmuch* (ſaith the *Apoſtle*) *as the children were partakers of fleſh and bloud, He alſo tooke part with them.* And ſo, inaſmuch as they *baptized*, He alſo took ſuch part as they, both went to *baptiſme* together. For (*ut pars toti congrua*) a kind of *juſtice* there is in it, they ſhould ſo doe. But as *part of one body with us.* Heb. 2. 14.

But if we look a little further, then ſhall we finde greater reaſon yet. A part He is; and parts there be, that in ſome caſe undertake for the whole; as the arme, to be let bloud, for all the body. And it *came to paſſe*, that ſuch a part He was; He undertooke for us. For, in His *baptiſme* He puts us on; as we *put Him on*, in ours. Take Him then, not onely as *cum populo*, but as *pro populo*; not only, as *nobiſcum*, but as *pro nobis:* Put Him in the caſe, the *Prophet* doth, *Poſuit ſuper Ipſum iniquitates omnium noſtrûm*, put upon Him the *tranſgreſſions of us all:* Put Him as the *Apoſtle* puts Him, *Factus eſt peccatum pro nobis*, make Him *ſin, for us*; put all our ſins upon Him; and then, it *will come to paſſe*, He will need *baptizing:* He will need that, for me and thee, that for Himſelfe He needed not, and *baptiſme* in that caſe, may well be miniſtred unto Him. Not onely *as part with us*, but as *for us* alſo. Gal. 3. 27. Eph. 5. 6. 2 Cor. 5. 21.

Nay then, as in another caſe the Prophet ſaith, that *all Lebanon was little enough to finde wood for a Sacrifice:* So may we in this, that *all Iordan is little enough to finde water to His baptiſme.* A whole River too little, in that caſe. For, being firſt *baptized* (as I may ſay) in ſo many millions of ſins, of ſo many millions of ſinners (in ſo foule a *puddle*;) well might He then be *baptized*, if it were but to waſh away that His former *foule baptiſme*. Well might it come to paſſe then. To waſh off *our ſinnes.* Eſay 40. 16.

One onely ſcruple remains: How *Iordan* or any water could do this; *waſh* away *ſinne?* What *baptiſme waſheth ſinnes off:* Not *water.*

ſinne? To cleare it ſhortly; the truth is, it could not. It is no [a] *water*-work, without ſomewhat put to it, to help it ſcoure. But, nothing on Earth: Not, if you put to it [b] *Nitre, much Sope, Fullers earth, the herbe borith* (ſay the Prophets) all will not doe; it will not off, ſo. Therefore, this of His in *Iordan* did not, could not doe the feat, otherwiſe, than in the vertue of another to follow. For, after this was paſt, *He ſpake of another baptiſme, He was to be baptized with.* And that was it indeed: That, the *fountaine, that was opened to the houſe of Iſrael, for ſin and for uncleanneſſe:* that was *baptiſmus ſanguinis.* For, *without bloud*, without the mixture of that, *there is no doing away ſin.*

a Iob 9.30.
b Ier. 2.22.
Chap. 12.50.
Zach. 13.1.
Heb 9.22.

But the *baptiſm* of *bloud.*

And ſo was He *baptized.* And He had *trinam merſionem:* [1] One in *Gethſemane*, [2] One in *Gabbatha*, 3 and a third *in Golgotha.* [a] In *Gethſemane*, in His *ſweat of bloud.* [b] *In Gabbatha, in the bloud*, that came from the *ſcourges* and *thornes:* and in [c] *Golgotha*, that which came from the *nailes* and the *ſpeare.* Specially, the *ſpeare:* There, met the two ſtreames, of [d] *water and bloud*, the true *Iordan*, the bath or *laver*, wherein we are [e] *purged from all our ſinnes.* No ſin of ſo deep a die, but this will command it, and fetch it out. This in *Iordan*, here, now, was but an undertaking of that, then; and in vertue of that, doth all our *water-baptiſme* worke. And therefore, are we *baptized* into it: not into His *water-baptiſme*, but into His *Croſſe-baptiſme*; not into His *baptiſme*, but into His *death.* *So many as are baptized, are baptized into His death:* It is the *Apoſtle, Rom.* 6.3.

a Mat. 26.36.
b Iohn 19.13.
c Mark. 15.22.
d Iohn 19.34.
e 1 Iohn 1.7.

Our duty out of Chriſts baptiſm.

To take our leave of this point. This may be ſaid: If it be *Iuſtice*, that CHRIST come to *baptiſme*: much more, that the *People.* And how then comes it to paſſe, that there is ſuch ſacrilegious pride in ſome of the *people*, that (as if no ſuch thing were) ſet ſo light by it as they do? and that, not *Iohns* (as this was;) but CHRISTS own *baptiſme?* Be ſure of this, if CHRIST did thus, to countenance and credit *Iohns baptiſme*, becauſe it was the *ordinance* of GOD: much more his minde is, to give countenance, and to have countenance given, to his own, which is GOD's *ordinance*, of a farre higher nature.

Chap. 7.30.

And, if the LORD thought not much to come to the *baptiſme* of his ſervant: He will think much, if the ſervant come not to the *baptiſme* of his LORD. This of his then is but a leſſon to us, to invite us thereto: and we to take it as the *voice*, that ſpake to S. *Paul* (*Act.* 22.16.) *Et nunc quid moraris? Surge, ablue peccata tua:* And now, *why ſtay you?* why protract you the time? *Vp, waſh away your ſinnes*, with all the ſpeed you may. For, if when the *people was baptized*, CHRIST was ſo: much more ſtrongly it holds; when CHRIST himſelfe is ſo, that then, the *people ſhould and ought to be baptized.*

The ſecond part of *Chriſts baptiſme.*

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Chriſts prayer for ſomewhat yet wanting.

1 Iohn 5.6.

Now CHRIST *is baptized.* And no ſooner is he ſo: but, he fals to his *prayers.* *Indigentia mater orationis* (we ſay:) Want begets *prayer:* Therfore, yet there wants ſomwhat. A part, and that a chief part of *baptiſme* is ſtill behinde.

For the *baptiſm of the Holy Ghoſt.*

1 Iohn 5.7,8.
Deut. 19.15.

There goes more to *baptiſme*, if it be as it ſhould be, than *baptiſmus fluminis:* yea (I may boldly ſay) there goes more to it, if it bee as it ſhould, than *baptiſmus ſanguinis: Chriſt came in water and bloud, not in water onely, but in water and bloud:* that is not enough, except the *Spirit* alſo *beare witneſſe.* So *baptiſmus Flaminis* is to come too. There is to be a *Trinity* beneath, [1] *water*, [2] *bloud*, and 3 *the Spirit*, to anſwer to that above: but (the *Spirit's baptiſme* comming too) *in the mouth of* all *three*, all is made ſure, all eſtabliſhed throughly. This is it, he *prayes* for as *man.*

The baptiſme of bloud we are quit of.

Eſay 63.23.

For, the *baptiſme* of *bloud*, that was due to every one of us (and each of us to have been *baptized* in his own bloud; to have had three ſuch immerſions;) that, hath *Chriſt* quit us off. When he was asked by the Prophet, *How his robes came ſo red?* He ſayes, *He had been in the wine-preſſe*; but, there he had been, and that *He had trod alone: Et vir de gentibus non fuit mecum, And not one of the people with him*, none but he, there; in that: ſpares us, in that.

But

But the other two parts he ſets down preciſely to *Nicodemus* (and in him, to us all;) [1] *Water*, [2] and the *Holy Ghoſt*: Now, the *Holy Ghoſt* we yet lack. So doth S. *Paul*, *baptized in the Sea, and in the Cloud*: by the *Sea*, meaning the *elementary part*, by the *Cloud* the *celeſtiall part* of *baptiſme*. Now, that of the *Cloud*, we have not yet. So doth S. *Peter*: the *doing away the ſoile of the fleſh* (that, *Iordan* can do) but that, wherewith *the conſcience* (or *ſoule*) *ſhould be preſented before* GOD; that is ſtill wanting. And the *baptiſme* of the *body* is but the *body* of *baptiſme*; the *ſoule* of *baptiſme* is the *baptiſme* of the *ſoule*. Of the *ſoule*, with the *bloud of Chriſt*, by the hand of the *Holy Ghoſt*: as, of the *body*, with *water*, by the *hand* of the *Baptiſt*: without which, it is but a *naked, a poore, and a dead element*.

But not, either *of water*, or *of the Holy Ghoſt*, Iohn 3. 5. 1 Cor. 10. 2. 2 Pet. 3. 21. Gal. 4. 9.

S. *Paul* tels us (*Col.* 2.) that beſides the *Circumciſion*, that was the *manufacture*, there was *another, made without hands*: There is ſo, in *baptiſme*, beſides the hand ſeen, that caſts on the water; the vertue of the *Holy Ghoſt* is there, working without hands, what here was wrought. Col. 2. 11.

And for this, *Chriſt prayes*: that then it might, might then, and might ever, be joyned to that of the *water*. Not in his *baptiſme* onely, but in the *peoples*; and (as he afterwards enlarges his *prayer*) in all others, that *ſhould ever after believe in his Name*. That, what in his (here) was, in all theirs might be; what in this firſt, in all following; what in *Chriſts*, in *all Chriſtians*: *Heaven* might *open*, the *Holy Ghoſt come downe*, the *Father be pleaſed to ſay over the ſame words, toties, quoties*, ſo oft, as any *Chriſtian mans* child is brought to his *Baptiſme*. *Chriſt* hath *prayed*, now.

CHRISTS *prayer* for the *Holy Ghoſt*. Iohn 17. 20.

2

See the force of his *prayer*. Before it, *Heaven* was mured up, no *Dove* to be *ſeen*, no *voice* to be *heard*, *Altum ſilentium*. But ſtraight upon it (as if they had but waited the laſt word of his *prayer*) all of them follow immediately.

The *opening* of *heaven*.

Heaven opens firſt. For, if when the *lower heaven was ſhut up three yeares*, *Elias was able with his prayer to open it* (it is our *Saviour*, in the next *Chapter* following) *and bring down raine*: The *prayer* of *Chriſt* (who is more of might, than many ſuch as *Elias*) ſhall it not be much more of force, to enter the *Heavens of heavens*, the higheſt of them all, and to bring down thence, the *waters above the heavens*, even the *heavenly graces of the holy Spirit*. Chap. 4. 25. Iames 5. 18.

For *the bringing down the waters above the heavens*. Iohn 7. 39.

For ſo, when our *Saviour* cried (*Iohn* 7.) *If any be athirſt, let him come to me, and I will give him of the waters of life*: This (ſaith S. *Iohn*) *He ſpake of the Spirit*. For, the *Spirit* and his *graces* are the very ſuperceleſtiall water: one drop whereof, infuſed into the waters of *Iordan*, will give them an admirable power, to pierce even into the innermoſt parts of the ſoule: and to *baptize it*; (that is) not onely take out the ſtaines of it, and make it clean; but further, give it a tincture, luſtre, or gloſſe: for, ſo is *baptiſme* properly, of βάπτω, taken from the *Dyers fat*, and is a *dying* or giving a freſh colour, and not a bare *waſhing* onely. Apoc. 7. 14.

Alwayes, the *opening of heaven* opens unto us, that no *baptiſme* without *heaven, open*: and ſo, that *baptiſme* is *de cœlo, non ab hominibus*, from *heaven*, not of *men*. So was it here: So is it to be holden for ever. 2. And from *heaven*: not *clanculùm* (as *Prometheus* is ſaid to get his *fire*) but ἀνεῳγθῶαι, orderly, by a faire doore ſet open; in the view of much people: for, all that were preſent, ſaw the impreſſion in the skie. Which *doore* was not mured up againe: For, we finde it ſtill *open*, *Apoc.* 4. and we finde, that *keyes were made, and given* of it, after this. 3. And all this; that, there might not onely be a paſſage for theſe down: but for us up. For, *heaven gate, ab hoc exemplo*, doth ever *open* at *baptiſme*; in ſigne, he that new commeth from the Font, hath then right of entrance in thither. Then (I ſay) when by *baptiſme* he is *cleanſed*: For before, *Nihil inquinatum, Nothing defiled can enter there*.

2 To ſhew, *baptiſme* is *from heaven*. Chap. 20. 5. By a doore open. Apoc. 4. 1. Mat. 16. 19. To ſhew our *right* to *enter heaven*. Apoc. 21. 27.

3

Out of *heaven* now *open*, ſomwhat is *ſeen*, and ſomwhat *heard*. [1] *Seene*: a *Dove deſcend*; the *Apparition*. [2] *Heard*; *Tu es filius meus*; the *voice*. Under one, the teſtimony *Viſus & Vocis*, of *hearing* and *ſight* both: that, *Sicut audivimus, ſic & vidimus*, that,

Out of *heaven open*, what. Pſal. 48. 8.

that, *as we ſee, we heare*, and back againe, *as we heare, ſee:* which is, as much as can be, to make full faith.

The *Apparition.*

1. The *Apparition.* Wherein the points are ſixe: 1. *The Holy Ghoſt.*] Firſt, that perſon: For, the Perſon, *by whom* CHRIST *was conceived*; by the ſame, it was moſt convenient, *Chriſtians* ſhould alſo be. But to go higher: The Perſon, that was authour of *Geneſis* the *generation*, meeteſt to be Author likewiſe of *regeneration.* The ſame perſon, and in the ſame element: The element, whereof all were made, and wherewith all were *deſtroyed* after; that, with the ſame, all ſhould be ſaved againe: the *water* it ſelf, now becomming *the Ark*; the *drowning water*, the *ſaving Ark*, as S. *Peter* noteth. That, as then by *His moving on the waters*, he put into them a life and heat to bring forth: ſo now, by his comming down upon them, he ſhould impregnate them to a better birth. That, as his title is, the *Lord and giver of life*, he might be the *Giver of true life* (that is) *eternall life*: whereto this life of ours is but a paſſage or entrie; and not otherwiſe, to be accounted of.

1 The *Holy Ghoſt.*

2 Pet. 3. 5, 6.

1 Pet. 3. 20, 21

Iohn 3. 5. Tit. 3. 5. *Symbol. Nicen.*

2. The *Holy Ghoſt came down:*] that is to ſay, in his ſigne or ſymbole, the *Dove.* Otherwiſe, the *ſpirit of God* neither goes up, nor *comes downe:* it is every where; beneath, as well as above: but (by a familiar phraſe in Scripture) what the *Dove* did, that repreſented him; that, is he ſaid, to do.

2 *Came downe.*

Pſal. 139. 7.

3. Came downe *upon Him:*] which is a degree yet further, than in *Geneſis.* There, he did but *move* or flutter *over the waters* (enough, for that effect, then:) here, he commeth nearer, *lights and abides upon him:* (which argues a greater worke in hand.) And which argues too, a greater familiarity to grow, betweene the *Spirit* and our nature: For, a bird (we know) is familiar, when it doth ſo; *light upon* one, and *ſtay* too. But, all this he doth, not to make him to be ought; but to ſhew him only to be. *Vpon us* when he *comes*, it is to conferre ſomthing: Not ſo, *upon* him: from the firſt minute of his *conception*, he had the *Spirit without meaſure.* To conferre nothing; only to declare, that this was *He*, that to *Iohns water-baptiſme*, ſhould have power to add the *Holy Ghoſt*, and ſo make it his own for ever after.

3 *Vpon him.*

Gen. 1. 2. Iohn 1. 33.

Iohn 3. 34.

4. Upon Him *in a bodily ſhape.*] For, his *comming* being to beare *witneſſe* to *Iohn*, and to all, that *this was he:* Convenient it was, he ſhould *appeare*, and ſo *have a bodily ſhape*, to come into the face of the Court, and there to be *ſeen*, and taken notice of, as witneſſes uſe to be. And one end it was, why his *baptiſme* was ſet, at the time when all the *peoples* was; that ſo, all the *people* might ſee, and ſo take notice of the *Holy Ghoſt*, and indeed of the whole *Trinity.*

4 *In a bodily ſhape.*

Iohn 1. 33.

5 What *ſhape* then? of what creature? All things quick in motion, as *Angels*, as the *Wind* (whereto he is elſwhere compared) are ſet forth with *wings: the wings of the wind.* Of one with *wings* then, as moſt apt, to expreſſe the ſwiftneſſe of his operation, in all his works; but ſpecially, in this. None of the other kinde of creatures, though never ſo light of foot, can ſufficiently ſet forth the quickneſſe of his working. He *goes* not; he *flies*, he: *Neſcit tarda molimina*; that he doth, he is not long in doing: therefore, *in ſpecie volatilis*, in the *ſhape* of a *thing flying.*

5 In the ſhape *of a Fowle.*

Exod. 25. 20. Eſay 6. 2. Iohn 3. 8. Pſal. 18. 10.

6. And among thoſe of that kinde, in the ſhape *of a Dove*, as fitteſt for the purpoſe in hand. Not ſo much, for that it is noted to *love the waters* well (ſpecially *cleare waters*, as theſe now be, after *Chriſt* hath purified them;) That is not all: But indeed, ſpeciall choice is made of it, to ſet forth to us the nature and properties of the *Holy Ghoſt:* which have many ways reſemblance with thoſe of this creature.

6 In the ſhape *of a Dove.*

Cant. 5. 12.

And I will not go to *Pliny* for them, nor to any heathen Writer of them all. For the *Word* of *God*, the *Word* of *God* hath ſufficient. To that, we will hold us.

There the firſt *Dove* we finde, is *Noah's Dove with the Olive branch in her bill*, a ſigne of *peace*; *peace*, which is the *very firſt fruits of the Spirit.* It is *Tertullians* note, this: That, as after the *deluge* (the worlds *baptiſme*, as it were) the firſt meſſenger of *peace*, was the *Dove*: So is it here againe juſt; after *Chriſts baptiſme*, the *deluge* or drowning of that which indeed *drowned the world* (that is) of ſinne, the very ſame apparition of the *Dove*, and with another manner of *peace* than that; but, with *peace*, in both.

I *Noahs Dove*, for the *olive branch.*

Gen. 8. 11. Rom. 8. 23. Gal. 5. 22.

2 Next have you *Davids Dove*, for the *colour*: *Pennæ Columbæ de-argentatæ*, with *feathers ſilver-white*: to note *candor columbinus*, *white* as a *Dove*, not *ſpeckled* as a bird of *divers colours*. And (to the ſame effect) *Salomons* Spouſe, *for the eye*: three ſeverall times, there ſaid to have, *oculus columbarum*, eyes ſingle and direct as a *Dove*; not leering as a *Fox*, and looking divers waies: *Oculos Columbinos*, not *Vulpinos*.

2 *Davids dove for the colour.* Pſal. 68. 13. Ier. 12. 9. *Salomons*, for the eye.

3 Then *Eſay's Dove*, for the *voice*: *Gemebat ut Columba*, in patience *mourning*, not in impatience *murmuring* or repining: For, *carmen amatorium*, her voice. And no other voice to be heard, from the firſt Church. Now, they are aſhamed of that voice: it is not *gemebant ut columbæ*, but *rugiebant ut urſi*; to *groyne* they begin like *Beares*, but not *mourne* any more live *Doves*. No ſuch voice to be heard now: that, put to ſilence.

Cant. 1. 14. 4. 1. 5. 12. 3 *Eſaies Dove for the voice.* Eſay 38. 14. Eſay 59. 11.

4 At laſt our *Sauiour Chriſts* owne, that is, *innocent as Doves*: harmeleſſe, both for *bill* and *claw*: not bloudy or miſchievous. Who ever heard of a *Dove*, that drew bloud, or did any miſchiefe to any?

4 *Chriſts Dove for bill and claw.* Mat. 10. 16.

Now, *qualis ſpecies*, *talis Spiritus*, ſuch as the *ſhape* was, ſuch is the *Spirit*: and theſe all foure properties of it, in the *Holy Ghoſt*. 1 He a *Spirit*, that *loves* ὁμοθυμαδὸν *men of one accord* (as was ſeene this day.) 2 *Et qui fugit fictum*, cannot abide theſe new trickes, meere fictions indeed, feined by feined *Chriſtians*; partie propoſitions, halfe in the mouth, and halfe in the minde. 3 And when He ſpeaketh, *ſpeaketh for us with ſighes not to bee expreſſed*, ſuch is His *Love*, and ſo earneſt. 4 And *hurts* none: when hee is a *Dove* (as here:) No not, when hee was *fire*; but *innoxius ignis*, even then.

The properties of the *Spirit*, like. Acts. 2. 1. Sap. 1. 5. Rom. 8. 26. Acts 2. 4.

2 Even as theſe in the *Spirit*, *that came downe*: ſo the very ſame, in CHRIST, *upon whom He came downe*. The *Spirit* a *Dove*, and CHRIST a *Lambe*, like natur'd both; what the one, in the kinde of *Beaſts*; the other, in the kind of *Fowles*: that we may ſee, the *Holy Ghoſt* lighted right. *Super quem? upon whom ſhall my Spirit reſt?* ſaith GOD in *Eſay*: and he anſwers, *ſuper humilem*, *On the humble and meeke. Humble and meeke?* Why, *Diſcite à me*, *Learne* both thoſe of Me (ſaith CHRIST) For *I am both*, and a *Maſter* profeſſed in them both. 2 The *Spirit* of the *olive-branch* (that is) *peace*, on *Him*: For *ipſe eſt pax noſtra*, He is our *peace*. 3 The *Spirit* that loves *omni fictione carentes* (that is) all that hate *æquivocations*, on *Him*: For, *never was their guile found in His mouth*. 4 And laſtly, the *harmeleſſe Spirit*, on *Him*: for, Hee was ſo, too; would *not breake a bruiſed reed* (Hee) *nor quench flaxe*, *though it did but ſmoke*. Doe no hurt at all.

The *like properties* were *in Ghoſt*. Iohn. 1. 29. Eſay 57. 17. 66. 2. Mat 11. 29. Ephes. 2. 14. 1 Pet. 2. 22. Mat. 12. 20.

3 Thirdly, what He is in himſelfe: and what He is, on whom He *deſcended*: that, the very ſame, ſuch for all the world, doth He make His Church, *homogenia cum homogeneis*, like nature, like properties, *per omnia*. And, it is not ſo much (al this) to ſhew His nature, as to ſhew His operation: Nor, what he found in CHRIST, as what he workes in *Chriſtians*: *Quâ animâ animet*, *quos ſpiritus ſpiret*, what ſoule Hee puts into them, what manner *Spirit* he makes them of: That he even endues them, with theſe qualities of the *bird*, whoſe *ſhape* he made choice of to preſent himſelfe in. *Qua ſpecie*, in him: ſhewes *quo ſpiritu*, in us. To wit, It makes them *peaceable*, to love *ſingleneſſe* in *meaning*, *ſpeaking*, and *dealing*, to *ſuffer harme*, but to *doe* none.

The *like properties* to be *in Chriſtians*. Pſal. 52. 13.

Peace, *ſincerity*, *patience*, and *innocency*, theſe be the *ſilver-feathers* of this *Dove*: They be vertues, and (which is more) *virtutes baptiſmales*, the very *vertues of our Baptiſme*: No *Chriſtian*, to be without them: to be found in all, where the *humidum radicale* of *Baptiſme*, is not cleane dried up.

The *Holy Ghoſt* is a *Dove*, and he makes CHRISTS *Spouſe* (the *Church*) a *Dove*: a terme, ſo oft iterate in the *Canticles*, and ſo much ſtood on, by S. *Auguſtine* and the *Fathers*, as they make no queſtion, *no Dove*, *no church*. Yea, let me adde this: S. *Peter*, when the *keyes* were *promiſed*, never but then, but then (I know not how) hee is called by a new name, and never but there, *Bar-jona*, that is, *Filius columbæ*. But ſo he muſt be, if ever he will have them. And his Succeſſors, if they claime, by any other fowle; painted keyes they may have, true *keyes* they have none, For ſure I am, *Extra Columbam* out of that *Church*, that is, ſuch and ſo qualified, *non eſt columba*

Chriſts Church a Dove. Cant. 2. 10. 14. 5. 3. 6. 8. Mat. 16. 17.

there is no *Holy Ghoſt*; and ſo no *remiſsion of ſinnes*. For they goe together, *Receive*
Ioh. 20.22,23. *the Holy Ghoſt, whoſe ſinnes ye remit, they are remitted.*

They that make the *Church* no *Dove*.

And, what ſhall we ſay then, to them, that will be *Chriſtians* (that they will) and yet have, *nihil Columbæ*, nothing in them of the *Dove*; quit theſe qualities quite, neither *bill*, nor *eye*, nor *voice*, nor *colour*: what ſhall we ſay? This; that *Ieſuits* they may be: but *Chriſtians* (ſure) they be none. No *Doves eyes*; Foxe-eyed they: Not *ſilver-white feathers*, but particoloured: No *gemitus Columbæ*, but *rugitus Vrſi*: not the *bill* or *foot*, of a *Dove*, but the *beake* and *claws* of a *Vulture*: No *Spirit* of the
Iudic. 9.15. *Olive-branch*, but the *ſpirit* of the *bramble*, from whoſe *root went out fire to ſet all the Forreſt on a flame.*

A *chaſing away* of this *Dove*.

Ye may ſee, what they are, that even ſeeke and doe all, that in them lies, to chaſe away this *Dove*, the *Holy Ghoſt*. The *dove* (they tell us) that was, for the *baby-Church*; for them, to be *humble*, and *meeke*, *ſuffer* and *mourne*, like a *dove*: Now, as if with *Montanus*, they had yet, *Paracletum alium*, another *Holy Ghoſt* to looke for, in another *ſhape*, of another faſhion quite, with other qualities; they hold, theſe be no qualities for *Chriſtians*, now: Where indeed (they grant) for the *baby-Chriſtians*: for the
Acts 2.41.46. *three thouſand* firſt *Chriſtians*, this day; (poore men) they did all *in ſimplicitate Cordis*. And ſo, to *Plinies* time: *harmeleſſe* people they were (the *Chriſtians*) as he writes, did no body *hurt*. And ſo, to *Tertullian's*, who tells us plainely, what hurt they could have done, and yet would doe none. And ſo, all along the *Primitive Churches* time, even downe to *Gregorie*, who in any wiſe, would have no hand, in any mans bloud. But the Date of theſe *meeke* and *patient Chriſtians* is worne out; long ſince expired: and now, we muſt have *Chriſtians* of a new edition, of another, a new faſhion'd *Holy Ghoſts* making; *Gregorie* the ſeventh (Saint *Gregory* the ſeventh forſooth) who indeed, was the firſt, that inſtead of the *dove*, hatched this new misſhapen *Holy Ghoſt*, and ſent him into the world.

For, doe they not begin to tell us in good earneſt (and ſpeake it in ſuch aſſemblies and places, as we muſt take it for their Tenet) that they are ſimple men, that thinke, *Chriſtians* were to continue ſo ſtill: they were to be ſo, but for a time; till their *beakes* and *talons* were growne, till their ſtrength was come to them, and they able to make
Pſal. 55.6. their party good: and then, this *dove* here, might take her *wings*, fly whither ſhee would, and take her eaſe: then, a new *Holy Ghoſt* to *come downe* upon them, that would not take it, as the other did: but take armes, depoſe, deprive, blow up: inſtead of an *Olive-branch*; have a *match light*, in her *beake*, or a *bloudy knife*.

A calling into queſtion of *this ſhape* of a *Dove*.

Me thinkes, if this World goe on, it will grow a queſtion problematike, In what *ſhape* it was moſt convenient, for the *Holy Ghoſt* to have *come downe*? Whether as he did, in the meeke *ſhape* of a *dove*? Or whether, it had not beene much better, he had come in ſome other ſhape, in the *ſhape* of the *Roman Eagle*, or ſome other fierce fowle, *de vulturino genere*.

Sure, one of the two they muſt doe: either call us downe a new faſhion'd *Holy Ghoſt*, and inſtitute us a new *baptiſme* (and if both theſe new; I ſee not, why not a new CHRIST too:) or elſe, make a ſtrange *metamorphoſis* of the old; clap Him on a crooked beake, and ſticke him full of *Eagles* feathers, and force Him, to doe contrary to that He was wont, and to that, his nature is.

1 Cor. 12.4. But lying men may change; may, and doe: but the *Holy Ghoſt* is *unus idemque Spiritus* (ſaith the Apoſtle) *changes* not, caſts not his bill, mouts not his feathers: His qualities at the firſt, doe laſt ſtill, and ſtill ſhall laſt to the end, and no other notes of a true *Chriſtian*, but they.

A *renouncing* of this *baptiſme*.

It is rather like to prove true, that *Samuel* long ſince ſaid, *Rebellion is as the ſinne*
1 Sam. 15.23. *of witchcraft*: For Witches (they ſay) begin, are initiated, with renouncing of their *baptiſme*. And ſure, theſe prick pretily towards it: For, (ſay what they will) they be in the way to it, when they plainly diſclaime, and renounce his qualities, that was the Author of it. For theſe *baptiſmall vertues*, they, that take them away, doe what in them lyeth, to take away *Holy Ghoſt*, and *baptiſme* and all.

I know they will flie to the *fire* (of this day) and ſay, he came in another *ſhape*.

True;

True, but for another purpoſe. It was to make *Apoſtles*, that; not, *Chriſtians* as this here. *Chriſtians* are made in a cooler element. And, we have no *Apoſtles* to make now: GOD ſend us to make good *Chriſtians*; yeeld no worſe ſoules to GOD, than this *Dove* here did, ſo many hundred yeares together, till new *Ieſuits* came up, and old *Chriſtians* went downe.

But, give them their *fire*: it will doe them ſmall pleaſure, it will not *light* them a *match*, nor give *fire* to their *traine*. When it came (that) and did no hurt; It *ſate upon them all*, but not ſo much as ſingled any one of them. Let them ſhew, this *fire*, ever blew up any. True, it gave them courage (they needed it, they were to undertake the whole world) but within bounds of modeſty, ſtill (we ought to *obey* GOD *rather than man*:) Not in ſaucie and trayterous termes, of *old hatts* or *rotten figs*: *non eſt vox columbæ hæc*; *rugitus urſi*, rather.

Acts 2. 4.
Acts 5. 29.
Eſay 59. 11.

In a word, this was none of *Elia's fire*: and you remember, they that harped upon that ſtring, who ſaid to them, *You know not what Spirit you are of*; *Not, what ſhape appeared* at your *baptiſme*: Not *Noahs raven*, that delights in dead carcaſes; but his *Dove*. That *ſhape came downe upon Chriſt*: the ſame, *comes downe upon all* that are *baptized*, with *His baptiſme*; and are *inſpired*, with the ſame *Spirit*, that He was. This for the *apparition*.

Luke 9. 54. 55.
Gen. 8. 7.

4. *The Voice.*

Now to the *voice*. *Accedat verbum, ad elementum*. The *Dove* was but a dumbe ſhew, and ſhewes, what is done *in us*: The *Voice*, that ſpeakes plainly, and declares, what is done *for us*, in our *baptiſme*. The *Dove*, what the *Spirit* makes us. The *Voice*, from whom the *Father* takes us.

We ſaw CHRISTS *humilitie* before, in yeelding to be *baptized*. This heaven oracle here, pronounced of Him, is in a ſort, a reward of his former humilitie. There He was among a rabble of *ſinners*, even in the midſt of them. One that had ſeene Him ſo, would have taken Him, for none other. This *Dove*, and this voice from *heaven*, teſtifying ſo great things of Him (no *ſinner*, no *ſervant*, but the very *Sonne of* GOD, His *Love*, His *Ioy*, the *In quo*, for whom we all fare the better) this ſo honourable an elogie, makes full amends, for that. He loſt nothing by his *humilitie*. No more did the *Baptiſt*, by his *Non ſum dignus* neither. That hand, which hee held not worthy to touch his *ſhooe*, was dignified, to touch His head, and to *powre water* on it. Thus they both of them fulfilled *righteouſneſſe*: and both of them had a *glorious reward* for it.

1. *First the Holy Ghoſts comming, then the voice.*

But firſt marke. Till the *Spirit is come*, the *Voice comes* not: all depends, on this dayes worke (the *Holy Ghoſts comming*.) He is the *medius terminus*: betweene *Chriſt in Iordan*, and the *Father in heaven*. He it is, that makes the *Fathers ſpeake*. *Tu* (that is) *Tu, ſuper quem ſpiritus, Tu es Filius*. *Thou* (that is) *Thou, on whom the Spirit in this ſhape comes downe, Thou art my Sonne*: that; to goe before. So was it in *Geneſis*: *The Spirit moved upon the face of the waters*, and then *Et dixit Deus*: but, no *dixit Deus*, before the *Spirit* be there firſt.

Gen. 1. 3, 4.

2. *The Voice, not for Chriſt, but for us.*

Then, that *non propter Me voxiſta* (as *Chriſt* elſe-where ſaith) *This voice came not for Him*, but *for us*. *Spoken to Him* indeed; but, to *Him*, not in *His owne*, but ſuſtaining *our perſons*. It were fond, to imagine otherwiſe: that this *Voice*, or any of the reſt, He needed for Himſelfe. Either to have *heaven opened* to him: it was no time ſhut. Or the HOLY GHOST *come downe* to him: as GOD, the *Holy Ghoſt* proceeded from Him; as Man, He proceeded from the *Holy Ghoſt*, they never parted company. Leaſt of all the *Voice*, *Tu es filius*: who knew not that? It was ſaid, and ſung, long before, in the *Pſalme*, *Thou art my Sonne*. So, all were for us; *Voice*, and all. Indeed, His whole *baptiſme*, is not ſo much His, as ours.

Ioh. 12. 30.
Pſal. 2. 7.

The meaning is, *Thou* (*Chriſt*) in their perſons, art this: *Thou art*; and for thy ſake, all that are in thee, all, that by *baptiſme* have put thee on, all and every of them, are to me, as thou thy ſelfe art: *Filii, dilecti, complacentes*.

The meaning of Thou art my Sonne.
Gal. 3. 27.

Will ye ſee what is in them? In *Filii* firſt.

1. *Enemies* we were, *Rom. V*. Now are we no enemies: but in league with Him,

Rom. 5. 10.

Heb.8.9. Ephe.2.12.19. in *the new league* (or *covenant*) *never to be altered*, as the *former* was. 2 So may we be, and yet *ſtrangers* ſtill: Nay 2 no ſtrangers, but *naturallized* now, and *of the Commonwealth* of *Iſrael*. 3 And, that may we be too, and yet *forreiners* though, and no *citizens*; without the *Franchiſe*: Yes, 3 now *enfranchiſed* alſo, and *citizens with the Saints*. 4 Well, though of the *Citie*; not of the *family* though: Yes, 4 *Domeſtici* DEI, of His very *Houſhold*, now. 5 Of His *Houſhold*: ſo we may, and yet be but *ſervants* there: Nay, 5 no ſervants now, but *Sonnes*, by vertue of this *Tu es Filius*. So many degrees doe we paſſe, yer we come to this *Filius*. Goe forward now. 6 All *ſonnes* are not *beloved*, *Cham* was not; *Sonnes* and *beloved Sonnes*, a new degree, a ſixt. 7 And yet againe, all wee *love*, we *take not pleaſure* in. Even *beloved Sonnes*, offend ſometime, and ſo *pleaſe* not. The Father (in the XV. *Chapter* after) *loved his wild riotous ſonne*, but too well; yet, ſmall *pleaſure* tooke he, in him, or his courſes. But *Complacitum eſt* (the ſeventh) that makes up all: a *ſon*, a *beloved Sonne*, his *Fathers delight* and *joy*; there is no degree higher. And ſuch are we, by *baptiſme*, made to GOD in *Chriſt*, through the *renewing of the Holy Ghoſt*.

John.8.35. Gal.5.7. Gen.9.25. Chap. 15.20.

The *Change* of the *ſtile* from *ſervus*. Exod.26.2.

Filij. This is a new Tenour now; the old ſtile is altered. The *Voice*, that came laſt from *heaven* before, ran thus; *Ego ſum* DOMINUS, and that inferres, *Tu es Servus* (that is the beſt, that can be made of it.) But here now, it is *Tu es Filius*, and that neceſsarily inferres, *Ego ſum Pater*: For *hæc vox Patrem ſonat*, this is a *Fathers voice* to his Childe. A great Change: Even, from the ſtate of *ſervants* (as by *creation* and *generation* we were; and ſo ſtill, under the *law*) into the ſtate of *Sonnes*, as now we are, being *new Creatures in Chriſt*, *regenerate* and tranſlated into the ſtate of *Grace*, wherein we ſtand.

Gal.5.5. 2 Cor.5.17. Rom.5.2.

The *riſe* from a *ſinner* to an *heire*.

And not onely a great *Change*, but a great *Riſe* alſo. At the firſt, we were but *waſhed from our ſinnes*, (there was all:) but here, from a *baptized ſinner*, to an *adopted Sonne*, is a great aſcent. He came not downe, ſo low; but we goe up, as high for it. For, if *Sonnes*, *then Heires* (ſaith the *Apoſtle*) ſo goes the tenour in *heaven*: *Heires* and *joynt heires of heaven*, with *Chriſt*, (that is) for the poſſeſſion and fruit of it, full every way as Himſelfe: and this He brings us to, before He leaves us.

Gal.5.7. Rom.8.17.

Rom.8.15. Gal.5.5.

We ſpeake much of *adoption*: would you know, when it was, where, and by what words? Why, now; Here it is: Theſe, the very *adopting* words; by them, the act of *adoption*, actually executed. This, the very Feaſt of *Adoption*. A feaſt therefore, to be held in high account with us; as high as we hold this, (to be the *adopted children of God*.)

In whom I am well pleaſed.

But we muſt remember, not onely that we are, but *in quo*, all this: to whom we owe it all (that is) to *Chriſt* (the naturall Son.) In *Him* it is, and out of Him, it proceeds to come to us.

In whom more than *with whom*.

The *Fathers* do ponder this (*In quo*) to good purpoſe: that is not, *Qui placet*, *Who pleaſes me well*, or (which is all one) *With whom*, *I am well pleaſed*: (yet ſo He might have ſaid) but *In whom*. And, that is more, than both. *Who pleaſes* me, or *With whom I am pleaſed*, goeth no further than himſelfe, His owne Perſon: But, *In whom*, (that is) for whoſe ſake, with others. To whom, I beare ſuch favour, as not onely *Himſelfe pleaſeth me*: but *in Him*, and *for Him*, others *pleaſe me* alſo.

Who, or with *whom*, His *nature*. *In whom*, His end.

Againe: If it had beene, *Qui*, it had ſhewed, but what, *by nature* He is: But this *In quo*, ſheweth to what *end*, He was ſent; to be, the *In quo*, to bring all this about; Even, that *in Him* (the *Sonne beloved*, and *well pleaſing*:) we, that neither were *ſonnes*, but *ſervants*; (and thoſe but bad ones neither:) Nor *beloved*, but full unlovely: and *in whom no pleaſure* at all, *diſpleaſure* rather: that, in Him we might be *received to grace*, and made by *adoption*, what He Himſelfe is.

In whom beſt ſeene by *without whom*. Ioel 1.18, 1 Sam. 16.14. Mat.25.30.

The *In quo*, what we are *in* Him; we beſt conceive, by the *ſine quo*, what we are *without Him*. For *ſine quo*, but that Hee, *with the People*; none of all theſe, had come to them. *Heaven ſhut ſtill*: no *Dove ſeene*: No *Tu es Filius* ever *heard*: we had *rotted away* in our *ſinnes* without *Baptiſme*: the *evill ſpirit* had ſeaſed on us, in ſtead of the *Holy Ghoſt*: No *Sonnes*, but *caſt out*, *with the evill ſervant*, *into utter darkneſſe*.

But *In quo*, GOD ſo highly *well pleaſed with Him*, as, at the very comtemplation

of

of *Him*, but turning to Him, and beholding Him, He layes downe all His diſpleaſure, and is pleaſed to accept us, and our poore and weake obedience; and further, to be ſo pleaſed with it, as even to reward it alſo, *In quo complacitum eſt*. Pſal. 84. 9.

Complacitum eſt; and here *Baptiſme* leaves us, and would GOD, there we might hold us; and it might never be, but *complacitum eſt*. But, when we fall into ſinne, ſpecially ſome kinde of ſinne, we put it in hazard: for He is not: He cannot then, be *well pleaſed* withus. How then? His *favour* we may not finally loſe; and, to *baptiſme* we may not come againe. To keepe this Text in life: *Complacitum eſt, It hath pleaſed the Holy Ghoſt*, as He applied *Chriſts bloud* to us in *baptiſme*, one way: ſo out of it, to apply it to us, another way; as it were, in ſupplement of *baptiſme*. In one *verſe*, they be both ſent downe, by the Apoſtle, 1 *In uno Spiritu baptizati*, 2 *In uno Spiritu potati*. And whom He receiveth ſo to His table, to *eat* and to *drinke with Him*, (and every one that is well prepared, He ſo receiveth) with them, *He is well pleaſed* againe, certainely. On this day of the *Spirit*, every benefit of the *Spirit*, is ſet forth and offered us; and we ſhall *pleaſe Him well*, in making benefit of all. Specially of this, the onely meanes, to renew His *complacencie*, and to reſtore us thither, where our *baptiſme* left us. A turning from Baptiſme to the Euchariſt. 1 Cor. 12, 13.

I end; onely this: This voice, it came once more. Two ſeverall times, it came. 1 Once here at His *baptiſme*: 2 and againe, after, at His *transfiguration in the mount*: Where He was not onely *ſaid* to be, but then and there, *ſhewed* to be, *in glory, as the Son of God* indeed; *His face like the Sunne, His rayment like the lightning*. And both of theſe, pertaine to us likewiſe: the firſt is ſpoken of us: when by *baptiſme* we are *received into Him*, for the poſſibility and *hope*, we have of it, thereby: But time will come, when this ſecond ſhall be ſpoken, and verified of us, likewiſe. The ſame *voice* the *ſecond time* for us alſo. Matth. 17. 5. Matth. 17. 2.

What time, He *ſhall change our vile bodyes, and make them like to His glorious body*, as then it was, and as now it is: the *heaven ſhall open*, and He *receive* both them, and us, to eternall bliſſe: where we *in Him*, and *He* in us, ſhall have a perfect *complacency* for ever, *&c* Phil. 3. 21.

A SERMON PREACHED BEFORE THE KINGS Majestie at GREENWICH, on the XX. of May. A. D. MDCXVI. being WHITSUNDAY.

(***)

IOHN CHAP. XX. VER. XXII.

Hæc cum dixisset, insufflavit; & dixit eis: Accipite SPIRITVM SANCTVM.

And when He had said that, He breathed on them; and said unto them: Receive the HOLY GHOST.

EVER, as upon this day, somewhat we are to speake of the HOLY GHOST, and of His *comming*. And this also, here, is a *comming* of the HOLY GHOST. And, not a *comming* only, but a *comming* in a *Type*, or *forme*, by the sense to be perceived. And so, suits well with the comming of this *Day*. For, so, this *Day* He came.

Three such commings there were in all. *Once* did our *Saviour* receive the HOLY GHOST, and *twice* did He give it. Give it on earth in the *Text*; and after, from heaven, on the *day*. So, three in all. At CHRISTS *baptisme*, *it came upon him, in the shape of a Dove* (*Luk.* III.) At this Feast, it *came upon His Apostles, in the likenesse of tongues of fire* (*Acts* II.) And here now, in this, comes *breath*-wise; having *breath* for the *Symbolum* to represent it. The *tongues* have beene heard *speake*: the *Dove* hath had his *flight*: And now this, third of *breath* falleth to be treated of.

Luke. 3. 22. Acts. 2. 3.

It is the middle (this) of the three. That of *Baptisme* went before it: That serves to make *Christians*. This of *breath* comes after it: This serves to make them (as I may say) *Christian makers*: such, whose ministerie CHRIST would use, to make *Christians*

ſtians: make them, and *keepe* them: make them ſo, by *baptiſme*; and *keepe* them ſo, by the *power* of *the keyes*, here given them (in the next words) for the *remiſsion of ſinnes*. Verſe. 22.

And as it followes well after that of *baptiſme*; So it goes well before the other *of tongues*. For, firſt there muſt be *breath*, before there be *tongues*, wherewith the *ſpeech* is to be framed. The *tongues* but faſhion the *breath* into certaine ſounds, which without our *breath* they cannot, and when that failes, their office is at an end. So, firſt *breath*; then, *tongues*. And another reaſon yet. It is ſaid in the VII. *Chapter*, the *Spirit* was not to be given them till CHRIST *was glorified*: and *glorified* He was in part, at His *Reſurrection*. Then therefore given in part, as here we ſee. But much more *glorious*, after, by His *Aſcenſion*: Given therefore then, in full meaſure. Here, but a *breath*; there, a *mighty winde*. Here, but *afflatus*, *breathed* in; there, *effuſus*, powred out. The *Spirit* proceeding gradually. For, by degrees they were brought on, went through them all, all three. *Baptized*, and ſo made *Chriſtians*: *breathed* into, and ſo made what we are; had the *tongues ſet on them*, and ſo made *Apoſtles* properly ſo called. Chap. 7. 39.

But three things may be ſaid of this here 2 1: That, of all the three *commings* (firſt) it is the moſt *proper*. For, moſt kindly it is for the *Spirit*, to be *inſpired*; to come, *per modum ſpirationis*, in manner of *breath*: inaſmuch as it hath the name *à ſpirando*; and is (indeed) it ſelfe, *flamen* the very *breath* (as it were) proceeding *à Patre filioq*;. So, one *breath* by another.

2 Then, the moſt *effectuall* it is. For, in both the other (the *Dove*, and the *tongues*) the *Spirit* did but *come*, but *light upon them*. In this, it comes (not *upon* them, but) even *into* them, intrinſecally. It is *inſufflavit*, it went *into* their inward parts; and ſo made them indeed *Homines* men *inſpired* by GOD, and that *within*.

3 And laſt, it is of the greateſt uſe. Both the other were but for once, *Baptiſme*, but once for every one: the *tongues* but once, for all. This is *toties quoties*; ſo oft as we ſinne (and that is oft enough) we need it: looke how oft that, ſo oft have we uſe of this *breath* here *breathed* (as the next verſe ſheweth) for *peccata remiſeritis*, the *remiſsion of ſins*.

Now, what is here to do, what buſines is in hand, we cannot but know, if ever we have been at the giving of *Holy Orders*. For, by theſe words are they given, *Receive the Holy Ghoſt: whoſe ſins yee remit, &c.* Were, to them; and are, to us, even to this day, by theſe and by no other words. Which words, had not the *Church of Rome* retained in their *ordinations*, it might well have been doubted (for all their *Accipe poteſtatem ſacrificandi pro vivis & mortuis*) whether they had any *Prieſts* at all, or no. But, as GOD would, they retained them, and ſo ſaved themſelves. For, theſe are the very *operative words*, for the *conferring* this power, for the performing of this act. *The Summe*

Which act is here performed, ſomewhat after the manner of a *Sacrament*. For here is an outward *Ceremony* (of *breathing*) *inſtar elementi*; and here is a *Word* comming to it, *receive ye the Holy Ghoſt*. That ſome have therefore yeelded to give that name or title to *Holy Orders*. As (indeed) the word [*Sacrament*] hath beene ſometime drawne out wider, and ſo *Orders* taken in: and other ſome, plucked in narrower, and ſo they left out; as it hath pleaſed both the old and the later Writers. And, if the Grace here given had been *gratum faciens* (as, in a *Sacrament*, it ſhould:) and not (as it is) *gratis data*, but in *office* or function: And againe, if the outward *Ceremony* of *breathing* had not been changed (as it hath plainly) it had been ſomewhat. But, being changed after into *laying on of hands*, it may well be queſtioned. For we all agree, there is no *Sacrament* but of CHRISTS owne *inſtitution*: And that, neither *matter* nor *forme*, He hath *inſtituted*, may be changed.

Yet two parts there be evidently: 1 *Inſufflavit*; and 2 *Dixit*: 1 *He breathed*, and 2 *He ſaid*, Of theſe two then, firſt joyntly, and then ſeverally. From them joyntly, two *points*. Of the *God-head* of our SAVIOUR firſt: and then, of the *proceeding* of the *Holy Ghoſt* from Him. *The Diviſion.* I.

II. Then ſeverally. Firſt *inſufflavit:* And in it three points: 1. Of the *breath*, and, the *ſymbolizing* of it with the *Holy Ghoſt*. 2. *Secondly*, of the *parties*: [a] *He* that *breathed*, *Chriſt*: [b] They, that *breathed into*, the *Apoſtles*. 3. And laſt, of the *act* it ſelfe: [a] *ſufflavit*, *breathing*, [b] *inſufflavit*, *breathing into* them. After of *dixit*, the Word [1]aid: [1] *Accipite*, of the *receiving*. [2] Then, of the thing *received*, which is [a] *Spiritum*, [b]the *Spirit*. [b] And not every, or any *ſpirit*, but *Sanctum* the *Holy Ghoſt*. [c] And (becauſe [c]hat may be *received* many waies) which way of them, it is here *received*.

I. Of the two parts *joyntlyt*

WE proceed firſt joyntly out of both, and begin with matter of *faith*. Two *Articles* of it: [1] The *God-head* of CHRIST; [2] the *Proceeding* of the *Holy Ghoſt* from the *ſecond Perſon*.

[1] The *God head* of *Chriſt*: *Dixit*.

The firſt, riſing out of the two maine parts: For, as *inſufflavit* argues His *Manhood*: So, *dixit* doth His *God-head*; His ſaying, *Receive the Holy Ghoſt*: For, *hæc vox hominem non ſonat*: No man, of Himſelfe, can ſo ſay, *Verus Homo, qui ſpirare*; True Man, by His *breathing*. *Verus Deus, qui Spiritum donare*: True GOD, by his bidding them *take*, and ſo giving them the *Holy Ghoſt*. To give that *gift*, to *breath* ſuch a *breath*, is beyond the power of men, or *Angels*: Is more, than any can doe, ſave GOD onely.

For, that *We ſay them* alſo, in our *Ordering*; the caſe is farre different. *We ſay them* not, as in our owne, but as in *His Perſon*. We bid them, from him *receive* it; not, from *our ſelves*. This point will againe fall in afterwards.

[1] The *proceeding* of the *Holy Ghoſt*.

Next, we argue for the *Holy Ghoſt proceeding from Him*; and that evidently. For, as He gave of His *breath*: ſo did He of the *Spirit*. The *breath*, *from His Humanity*: *the Spirit from His Deity*. The *breath* into their bodies: the *Spirit*, into their ſoules. The outward act teaches viſibly without, what is inviſibly done within,

Thrice was the *Holy Ghoſt* ſent, and in *three* formes, [1] of a *Dove*: [2] of *breath*: [3] of *Cloven Tongues*. From the *Father*, as a *Dove*; from the *Sonne*, as *breath*; From both, as *Cloven Tongues*. The very *cleft* ſhewing, they came, from *two*. At *Chriſts Baptiſme*, the *Father* ſent Him from heaven, in ſhape of a *Dove*. So, from the *Father* he proceedeth. After (at his *riſing* here) CHRIST, by a *breath*, *ſends Him* into the *Apoſtles*. So, from the *Sonne* he proceedeth. After, being received up into the glory of his *Father*, he, together with the *Father*, the *Father* and he both, *ſent Him* this day downe, in *tongues of fire*. So, from *both*, he proceedeth. *Proceeding* from the *Father*, *totidem verbis* (*Chap.* 15.26.) And *proceeding* (*here*) from the *Sonne*, *ad oculum*, really. Not, in words only: we may beleeve our eyes: we ſee him ſo to *proceed*. Enough, to cleare the point, *à Patre filioque*.

Luk. 3. 22.

Acts. 2. 3.

With Reference to *quorum remiſeritis*.

This *proceeding*, as it holds each other-where, ſo ſpecially, in this of *quorum remiſeritis*, the *remiſſion of ſinnes*, For which, it is here given. For, in that, of all other, the *Holy Ghoſt proceeds from* CHRIST, moſt properly. For, inaſmuch as the *remiſſion of ſinnes* came from and by CHRIST, very meet it was, He ſhould have the diſpenſing of His owne benefit, and the *Remitter* of *ſinnes*, proceed from Him alſo. One, by the *bloud* out of His veines; The other, by the *Spirit* out of His arteries; and He, as *bleed* the one, ſo *breathe* the other. He, that ſhould *ſeale* the acquittance, from Him that laid downe the money. That (howſoever in other reſpects, in this ſure) from Him and none but *Him*, *the Holy Ghoſt* to proceed.

Proceed: and *proceed* by way of *Breath*, rather than any other way: that, to bee the *ceremonie*, or *ſymbolum*, of it.

I pro-

II. Of the parts ſeverally.

I proceed now to the ſecond Combination, of *breath*, and the HOLY GHOST. It is required in a ſigne, that choice be made of ſuch a one (as neer as may be) as may beſt ſuite and ſerve to expreſſe that, is conferred by it. Now, no earthly thing comes ſo neere, hath ſuch alliance, is ſo like, ſo proper for it, as the *breath*. I make two ſtands of it: [1] *Breath* and the *Spirit*: [2] CHRISTS *breath* and the *Holy Spirit*.

1 Of *inſufflavit*: The *breath*.

First, *breath* is *aire*; and aire, the moſt ſubtile and (as I may ſay) the moſt *bodyleſſe body* that is; approaching neereſt to the nature of a *ſpirit*, which is quite devoyd of all corporiety. So, in that, it ſuits well.

1 The Symbolizing of *breath* with the *ſpirit*.

But wee wave all, ſave onely the two peculiars of the HOLY GHOST ſet downe in the *Nicene Creed*. [1] One, *the Lord and giver of life*; [2] the other, *who ſpake by the Prophets*.

For firſt, the *Spirit giveth life*: and *breath* is the immediate next meanes ſubordinate to the *Spirit*, for the giving it: for the *giving* it, and for the *keeping* it, both *Giving*; for the firſt, GOD *breathed into Adam, ſpiraculum vitæ*, and ſtraight *factus eſt in animam viventem*, he *became a living ſoule*. *Keeping*; for, if the *breath* goe away, away goes the life too: both come, both go together. Gen. 2. 7.

2 Of *Chriſts breath* with the *Holy Ghoſt*.

And as the *Spirit* it is, that *quickneth*: ſo, it is the *Spirit*, that *ſpeaketh*, evidently. Dead men bee dumbe; all. And, the ſame *breath*, that is *organum vitæ*, is *organum vocis*, too. That, we live by, we ſpeake by alſo. For, what is the *voice*, but *verbum ſpiritu veſtitum*, the *inward word* (or *concepit*) *cloathed with breath or aire*, and ſo preſented to the ſenſe of hearing? So *vehiculum Spiritus* it is, in both.

And, as the *breath*, and the *Spirit*: So CHRISTS *breath*, and the *Holy Spirit*. *Accipite Spiritum* gives to man the life of *nature*: *Accipite Spiritum Sanctum* to the Chriſtian man the *life of grace*.

And the *ſpeech* of *grace* too. For, *this breath* of CHRIST was it, by which the *cloven tongues* (after) had their utterance. *He ſpake by the Prophets*: and the *Apoſtles*, they were but as *Trumpets*, or *Pneumaticall Wind-inſtruments*; they were to be winded. Without *breath* they could not; no *breath* on earth able ſo to wind, that their *ſound might goe into all lands, bee heard to the uttermoſt parts of the earth*. None but CHRISTS, ſo farre; So, that was to be given them. This *breath* hath in it (you ſee) to make a good *Symbole* for the *Spirit*: And CHRISTS *breath*, for the *Holy Spirit*. Rom. 10. 18.

It may be, at large, all this: but, how, for the purpoſe, it is here given for (*remiſſion of ſinnes*?) What hath *breath* to doe with *ſinne*? Not nothing For, if you be adviſed, *per afflatum ſpiritus nequam* it came; by an *evill breath*: and *per ſufflatum Spiritus Sancti*, it muſt be had away. The *breathing*, the peſtilent *breath* of the Serpent, that blew upon our firſt parents, infected, poyſoned them at the firſt: CHRISTS *breath* entering, cures it: and (as ever his manner is) by the ſame way it was taken, cures it, *breath* by *breath*.

For the better conceiving of the manner, how; Yee may call to minde that the *Scriptures* ſpeake of *ſinne* ſometime, as of a *froſt*: otherwhile, as of a *miſt*, or *fog* that men are loſt in, to be diſſolved and ſo blowen away. For, as there be *two proceedings* in the *wind*, and according to them, two powers (obſerved by *Elihu*, *Iob* 37.) forth of the *South*, a wind to melt and diſſolve: out of the *North*, a wind to diſpell aud drive away. And, as in the wind of our *breath*, there is *flatus*, a *blaſt*, which is a colour, and which blowes away: and *halitus*, a *breath*, that is warme, and by the temperate, moiſt heat, diſſolves: Anſwerable to theſe, there is in this *breath* of CHRIST, a double power conferred; and both, for the *remiſsion of ſinnes*: and that, in two ſenſes, ſet downe by Saint *Iohn*: [1] The one of *Ne peccetis*, *aſtringent*, to keepe men from *ſin*, and ſo *remeſsio peccandi*: [2] The other *Siquis autem peccaverit*: but if *any doe ſinne*, to looſe men from it, and ſo *remiſsio peccati*. Shewing them the way, and ayding them with the meanes to cleere their conſcience of it (being done;) *remitting* that is paſt, making the more *remiſſe*, that is to come: As it were to reſolve the *froſt* firſt, and Eſay. 44. 22. Iob 37. 9. 1 Ioh. 2. 1.

turne

turne it into a *vapour*: and, after it is ſo, then to *blow* it *away*.

1 And, other reaſons there be aſſigned (why thus, in *breath*) apt and good: 1 One, to ſhew the abſolute neceſſity, the great need we have, of this Power; how evill we may be without it: As evill as we can be without our *breath*, ſo evill can we be without a meanes for *the remiſsion of our ſinnes*; ὃ μᾶλλον πνέομεν ἢ ἀέρα. It is Saint *Baſil*. The Chriſtian man he lives not by the aire that he breathes, more than he doth by it. Our
Pſal. 63. 3. owne *breath* not more needfull, than this *breath of Chriſts*: *His loving kindneſſe* in it, *better than the life it ſelfe*, and we no longer to draw our *breath*, than to give Him thankes for it. This for the neceſſity.

2 A ſecond, to ſhew the quality; which is milde, of the ſame temper, the breath is. No *ſpiritus procellæ* (which ſome would think perhaps, more meet) to carry all before it. They know not the *Holy Ghoſt*, that ſo thinke: they remember not the *Dove*. *Violence*, in his worke, He could never skill of; His courſe had ever been otherwiſe. And, not his onely, but theirs, whom he proceeds from.

1 Kings. 19. 11, 12. Let them but goe to *Elias*'s viſion, and informe themſelves of this point. There came firſt a *boiſterous whirle-wind* (ſuch an one, as they wiſh for) but *no* GOD there. After it, a *ratling earth-quake*: And after it, *crackling flaſhes of fire*: GOD was in none of them all. Then came a *ſoft ſtill voice*: There comes GOD. GOD was in it; and, by it, you may know where to finde Him.

Pſal 72. 6. And as GOD, ſo CHRIST: How comes he? He *ſhall come downe like the dew in a fleece of wooll*; and that is ſcarce to be heard. *He, He ſhall not roare nor cry,*
Eſay. 42. 2. nor *his voice be heard out into the ſtreet*. How unlike *them*, and their *Novices*, that will needs beare his *Name*.

And how the *Holy Ghoſt* comes here, we ſee. None of all the *three perſons*, but in gentle milde manner.

It is againſt them (this) that take delight in theſe bluſtering *Spirits*, and thinke them the onely men; cannot skill of another. No river they, but *the great Euphra-*
Eſay. 8. 6. *tes*, that runnes with a huge noyſe. *The waters of Silo, run too ſoft for them*. Well, the waters of *Silo* (though) the *Prophets* commend to us: and to them *Chriſt ſends us*, and it is they, when all is done, *whoſe ſtreames ſhall make glad the City of* GOD.
Pſal. 64. 4. This is ſure, no ſpirituall grace is ever ſo truly wrought by theſe ſpirits, that take ſo on, till they be out of *breath*. The aire they beat, the heart they pierce not. The *quiet calme*
Eccl. 7. 8. *breath* ſhall doe it to better purpoſe, than theſe *that crackle like thornes under a pot*. This breath will thither, to the heart directly: and ſinne, never ſo kindly diſſolved, as
Iob 4. 16. by *audivi vocem in ſilentio* (that way.) Tell me not of the *mighty winde* and the *fire*; that, was for *Apoſtles*. We are none; three degrees lower. And that wind they uſed very ſeldome (though:) once or twice perhaps: but, this they uſed continually. I report me to their *Acts*, and to their *Epiſtles*. For, the *wind* comes but at times; but, the *breath* is continually at all times. And this is ſure, when the *mighty wind* and the *fire came*, it may be, Saint *Peter* uſed it once or twice, and Saint *Paul* as oft: but, this of the *breath*, they uſed more, nay moſt of all, and by it did more good, than by the other.

For as for this, let it not trouble you, that it is but *breath*; and *breath*, but *aire*, and ſo (one would thinke) too feeble; (As indeed what feebler thing is there in man, than it?) the more feeble, the more fit to manifeſt His ſtrength by. For, as weake in appearance as it is, by it were great things brought to paſſe, By this *puffe* of *breath*, was the *world blowne round* about. About came the *Philoſophers*, the *Orators*, the *Emperors*. Away went the *miſt* of *errour*, downe went the *Idols*, and their *Temples*, before it.

2 Of the *Party*. 1 *From whom*: CHRIST. Which gives us a good paſſage from the *Breath* to the *Breather*, *Him* that is the *Nominative caſe* to *inſufflavit*. For, we are not to looke to the *breath* altogether, but ſomewhat too, from whoſe *mouth* it comes, whoſe *breath* it is. And *Chriſts* it is. He it is, that gives the vigour and vertue to it. The *touch* of His *finger*, the *breath of His mouth*, vertue goes from it, ſinne cannot ſtand before it, it ſends it going, blowes it away like a little duſt.

Take

Take this with you too. It is not Christs *breath*, any *breath* of his, but his *breath* now, after his *rising*, and so *His immortall breath*. A *mortall* he had, which he *breathed* out, *quando emisit Spiritum*, when *He gave up the Ghost* upon the Crosse. All the while he was mortall, he held his *breath*. Till it was more than so, he *breathed* it not; till it had in it, the vigour and power of *immortality*: which neither sin can endure, but scatters straight; nor the *man of sinne*, for he also shall be *consumed with the breath of His mouth*. Otherwise, unlesse it be this of *Christs*, there is nothing in our *breath* to worke this effect: not in any mans, to thaw a *frost*, or to scatter a *mist*. The soyle of sinne is so baked on men, they so hard frozen in the dreggs of it, our winde cannot dissolve it. Heare the *Prophet*, after he had been long *blowing* at the sins of the people: *The bellowes* (saith he) *are burnt, the iron* of them *consumed*, the *Founder melts in vaine; for all his blowing, the drosse will not away* (*Ier.6.29.*) But I (saith *God*) let me take it in hand, let me but *blow* with my *winde*, and *I scatter thy transgressions as a mist*, and *make thy sinnes like a morning cloud to vanish away*. Turne we then to him, whose divine power, whose immortall *breath* can doe it: doe it by *himselfe*, and if by *himselfe*, by *others* also, into whom he will *inspire* it; whom in that regard, the Prophet calleth Gods *mouth, to separate the precious from the vile*.

Christ after His *resurrection*. Mat.27.50. 2 Thess 2.8. Ier.15.19.

Which being of his *breath immortall*, doth further shew, both that there is nothing in this power, but pertaines rather to a better life, than to this mortall of ours (even to that, which is the life of the world to come:) and that it shall never die (this power) but hold, as long as there is any sinne to be forgiven. Had it beene his mortall *breath*, we might have feared the failing, now shall it never faile, so long as there is any, to open his mouth to receive it. It is His *immortall breath*.

This for the *Partie* from whom. Now for the *in eos*, those into whom it came. Much bound we are to our *Blessed Saviour*, for thus sending; and to the *Holy Ghost* for being thus sent, for seeing us furnished, with a power, we so much stand in need of. For, sinning as we doe, and even running our selves out of *breath* in it, and the *wages* of that being *eternall death*: what case were we in, but for this *breath*? I see not how we should doe without it. To say therefore with them in the *Gospell*, *Benedictus Deus qui dedit talem potestatem*, *Blessed bee* God *for sending such a power*, for sending it at all.

2 The Parties *to whom*. Rom.6.23. Mat.9.8.

But then secondly, *qui dedit talem potestatem hominibus*, that he *gave it to men*, For, as the *Sonne of man*, he gave it; and as *man*, to men he gave it; To the Sons of men upon earth, that we need not send up and downe, and cast, *Who shall goe up to heaven for us and fetch it thence*. That if an *Angell* should come to us, as to *Cornelius* there did, he hath not this power to impart, he can but bid us *send to Ioppa* for *Peter*: *He* hath it, *men* have it, *Angels* have it not.

1 To *men*. Rom.10.6. Acts 10.32.

In eos, is more yet: to *men*, and to such *men*, such *simple men* (for so they were God wot) a full infit and indisposed matter to receive it. *Idiots* (it is Saint *Lukes* word) men utterly *unlearned*: And of no spirit or courage at all (the *breath but of a Damosell*, quailed the best of them.) *Probatur Deus per Apostolos* (say the *Schoolemen*) if there were nothing else, his very *Apostles* were enough to prove him to be God, For *O Lord our Saviour, how excellent is thy name in all the world! Thou, that out of the mouthes of those that were little better than babes, hast ordained thy praise, and stilled thine enemies*, and put them all to silence.

2 *In eos*, to *simple men*. Acts.4.13. Psal.8.12.

But, there is a worse matter than that. Not onely *Simple*; but (which is further off yet) *sinfull men* they were. Take their owne confessions. Saint *Peters*: *Goe forth from me ô Lord, for I am a sinfull man*. Saint *Pauls*: *Sinners, whereof I am the chiefest*. S. *Iames*. *In many things we offend all*; put *himselfe* in the number of them that offended many times. Saint *Iohns*: *If we* (*I for one*) *say we have no sinne* (what then, we are proud, there is no *humility*? No; but) *we are liars, and there is no truth in us*. Even, to such, to *sinners*, this power given to *forgive sinnes*: to them, that for *sinne*, were in feare themselves to be condemned.

3 To *sinfull men*. Luke 5.8. 1 Tim.1.5. Iames 3.2. 1 Iohn 1.8.

Nay (which is not lightly to be passed by) all this done, even at the very time, when

when they were ſcarce crept out of their *ſinne*, but three daies before committed, in ſo wretchedly forſaking Him: and ſome more than ſo, and after would ſcarce *beleeve*, *He was riſen*, when they ſaw Him: and even then, did he thus *breath* on them, and made them, that he did. Now *bleſsed be* GOD, that at all *gave ſuch power to men*, to *ſuch men*, ſuch *ſimple*, ſuch *ſinfull* men, *inſufflavit in eos*. To ſecure us, be the men what they will, that have *received it*, No *ſinne* of man. *ſhall make the power of* GOD *of none effect*. This, for *in eos*.

3 Of the Act. a *Sufflavit.*

To the *Act* now, It is firſt *ſufflavit*, *breathed*; and that was, to keepe correſpondence with His *Father* at the firſt. By *breathing into Adam*, the *Father* gave the *ſoule*; the author of the life naturall: *Ad idem exemplum*, the *Sonne* (here) *by breathing* gives the *Holy Ghoſt*, the Author of the *life ſpirituall*, the ſame paſſage; and the ſame ceremony held by both.

b *Inſufflavit.*

But *inſufflavit* is more; *breathed in it*, *into* them. This (*in*) ſhewes, it pertaines *within*, to the *inward* parts, to the very *conſcience*, this act. His breath *goeth* (ſaith *Salomon*) *ad interiora ventris*, and his word with it (ſaith the *Apoſtle*) *through, to the diviſion of the ſoule and Spirit*: Thither goeth this *breath*: and thither, is further than man can goe. For, howſoever the acts and exerciſes of outward *Iuriſdiction* may be *diſpoſable*, and are diſpoſed by *humane authority*: yet, this not ſo, of *forum internum*. Somewhat there is ſtill that comes from CHRIST, and none but CHRIST; ſomewhat, that as it comes *higher*, ſo it goes *deeper*, than any earthly power whatſoever. This inward *inſpiring*, brings us to CHRIST's *Deitie* againe. The *Kings* of the Nations, *ſend* they can, and give *power* they can, but *aſpire* they cannot. Array whom they will (as *Aſſuerus*) with rich attire; arme them at all points, *induere*, in that ſenſe; but not endue the *ſoule* with *gifts* and *graces* within, not arme their mindes with valour and vertue; at leaſtwiſe, not with *virtus ex alto*: Onely GOD, whom He cals, he gives the *inward* talents to; and CHRIST, whom he ſends, he ſends his *Spirit into*. This argueth GOD plainely, and ſo CHRIST to be GOD,

Pro. 18. 8. Heb. 4. 12.

Ephes. 4. 3.

Alwaies this *inſufflavit* ſhewes, as wherewith he would doe it (the *Spirit*;) ſo, what it is he would worke, worke upon, and renew. For, if we be *renewed in the Spirit of our mindes*, the whole man will be ſo, ſtraight upon it. There is no indication to that: for, the change of the whole man is a certaine ſigne, the *Spirit* is come into us. As of *Saul*, it is writen, when the *Spirit* came into him, he was changed into quite another man; no more the ſame *Saul*, he was before: A new, another *Saul* then. Which holds, not onely in particular men, but even in the whole world. For, when this *breath* came into it, *in interiora*, it was caſt in a new mold preſently, and did even wonder at it ſelfe, how it was become *Chriſtian*. For, the outward rigourous meanes of *fire*, *impriſonment*, of the *whip*, of the terrour of the *Magiſtrates ſword*: *Pilates*, *Have not I power to crucifie thee*, *and power to looſe thee?* Theſe daunt men, make, them aſtoniſhed, make *metum peccati*, feare to commit the outward act of ſin. But, *odium oportet peccandi*, *non metum facias*, if ſinne ſhall ever truly be left it muſt come of *hatred*, not of *feare*. So, it goes away indeed. And there it is, ſinne muſt be met with; if ever it ſhall rightly be put away, the *Spirit* to be *ſearched*, and *inward hearty compunction* wrought there. And that is, by this *breath* of *Chriſt*, piercing thither or not at all. So much for the [*in*.]

Iohn 19. 2.

Et dixit.

And now to, *& dixit*. The *words* bee *three*, the *points* according, three, too. 1 *Accipite*, it is to be *received*: 2 *Spiritum*, a *Spirit* it is, that is to be *received*: 3 *Sanctum*, and that *Spirit* is the *Holy Ghoſt*. 4 Whereto we adde, the *Holy Ghoſt* after what manner; for there be more than one.

1 *Accipite.*

Accipite, agrees well with *breath*. For, that is *received*, we open our mouthes and draw it in; our *Syſtole*, to meet with His *Diaſtole*.

For

For this *Accipite:* it is certaine, that at the *breathing* of this *breath* the *Spirit* was given. He *gave* them what He bade them take; he mocked them not. They *received the Holy Ghost* then, and (if ye will) *really*. Yet was nor the *ſubſtance* of *His breath tranſubſtantiate* into that of the Holy Ghost: None hath ever imagined that: yet ſaid He truly, *Accipite Spiritum*, and no leſſe truly in another place, *Accipite Corpus*. Truly *ſaid* by *Him*, and *received* by them, in both. And no more need, the *bread* ſhould be changed into His *body*, in that; than, His *breath* into the Holy Ghost in this: No, though it be a *Sacrament* (for, with them both are ſo) yet, as all confeſſe, both *truly ſaid, truly given*, and *truly received*, and in the ſame ſenſe; without any difference at all. This for them.

For us, *Accipite* ſheweth firſt, it comes from without; it growes not within us; a *breath inſpired*, not a *vapour* aſcending; not *educta è*, but *inducta in*. It is not *meditati ſumus ſicut aranea*, we ſpin it not out of our ſelves, as the Spider doth her web. It is not *concipite*, but *accipite: Receive* it we do; *Conceive* it we do not. It were too fond to conceive (ſeeing our *breath* is made of ayre, and that is without us) that the *Spirit* ſhould be made of any thing that is within us. 1 *Accipite*, not *concipite*. Pſal. 90. 9.

We ſay againe: it is *accipite*, not *aſſumite*. *Aſſumit, qui nemine dante accipit*, He *aſſumes*, that takes that, is not *given*. But, *nemo aſſumit honorem hunc, This honour no man takes unto him*, or *upon him, till it be given him*. As, *quod accipitur non habetur*, in the laſt; So, *quod accipitur, datur*, in this. And both theſe are againſt the *Voluntaries* of our Age, with their *taken-on callings*. That have no *mitto vos*; unſent, ſet out of themſelves. No *accipite*, no *receiving*; take it up of their own accords, make themſelves what they are: *Sprinkle* their owne *heads* with *water*; *lay their owne hands* on their owne *heads*; and ſo take that to them, which none ever gave them. They be *hypoſtles*; (So doth S. *Paul* well term them as it were the *mock-Apoſtles.*) And the term comes home to them, for υἱοὶ ὑποστολῆς they be *Filii ſubtractionis* right: work all to *ſubtraction*, to *withdraw poore ſoules, to make them forſake the fellowſhip* (as even then, the manner was.) This brand hath the *Apoſtle* ſet on them, that we might know them and avoid them. 2 *Accipite*, not *aſſumite*. Heb. 5. 4. Heb. 10. 39.

We may be ſure, Christ could have given the *Spirit* without any *ceremony*; held His *breath*, and yet ſent the *Spirit* into them without any more adoe: He would not: An outward *ceremony* He would add; for, an *outward calling* He would have. For, if nothing outward had been in His, we ſhould have had nothing but *Enthuſiaſts* (as them we have notwithſtanding:) But then we ſhould have had no rule with them: *All* by *divine revelation:* Into that they reſolve. For, *ſending, breathing, laying on of hands* have they none. But if they be of Christ, ſome muſt ſay *mitto vos*; *ſent* by ſome; not run of their own heads. Some ſay *accipite*, *receive it*, from ſome; not finde it about themſelves; have an *outward calling*, and an *outward Accipite*, a teſtimony of it. This for *accipite*.

Spiritum. A *Spirit* it is, that is to be *received*, and much is ſaid in this word (*Spirit*) it ſtands as oppoſed to many. 1 The *ſpirit* and *fleſh* (Christ, *Ioh. 6.*) 2 The *Spirit* and the *Letter*. (S. *Paul*, 2 *Cor.* 3.) 3 The *Spirit* and the *Soule* (S. *Iude.*) 4 The *Spirit* and the *minde* (*Eph.* 4.) 5 The *Spirit* and a *habit*. 6 The *Spirit* and a *Sprite*, *Spiritus* and *ſpectrum*. 7 The *Spirit* and *Hero's Pneumatica*, that is ſome artificiall motion or peece of work with gins within it. To all theſe, a *Spiritum*. The *Spirit*. Ioh. 6. 63. 2 Cor. 3. 6. Iude 19. Eph. 4. 23.

1. Not the *fleſh* (ſaith our Saviour:) and if not the *fleſh*, not any humour, for they are of the *fleſh*: Neither they, nor their *revelations* profit ought to this worke. 1 Not the *fleſh*

2. Not the *Letter* (ſaith S. *Paul:*) not the husk or chaffe: we have too much of them every day. *Quid paleæ ad triticum?* they rather take away life than give it: A handfull of good graine were better than ten load of ſuch ſtuffe. 2 Not the *letter*. Ier. 22. 28.

3. Nor *animales Spiritum non habentes* (ſaith *Iude*) men that have *ſoules* only; and they 3 Not the *ſoule*.

they ſerve them, but as *ſalt* to keep them, that they rot not. They to have no part or fellowſhip in this buſineſſe; meere *naturall* men; no *ſpirit* in them at all. Somewhat there is to be in us, more than a naturall ſoule: ψυχὴ is one thing: ψυχικὸς is another. Some *inſpiring* needs; ſomwhat of *Accipite*.

4 Not the *minde*.

4 Nay, ſaith S. *Paul*, *Be ye renewed in the ſpirit of your mindes*. For, the *minde* is not all: Nor men to think ſo, if they once have got true poſitions, true *Maximes* in their minde, then all is well. If the *Spirit* be not alſo *renewed*, it is nothing.

5 Not an *habit*.

5 The *Spirit*, not an *habite* gotten with practice, and loſt againe with diſ-uſe (as are the Arts and morall vertues) againſt the Philoſophers. For, though this be vertue, yet it is not *virtus ex alto* (this.) No *habituall*, but a *ſpirituall vertue* this.

6 Not a *Sprite*.

6 *Spiritus, non ſpectrum:* for that is a flying ſhadow void of action; doth nothing. But the *Spirit*, the firſt thing we read of it, it did *hover* and *hatch*, and make *fruitfull the waters*, and fit to bring forth ſomething of ſubſtance.

Gen. 1. 2.

7 Not *Hero's Pneumatica*.

7 And laſt (which is by writers thought to be chiefly intended) CHRISTS *Spirit*, not *Hero's Pneumatica*; not with ſome ſpring or device, though within, yet from without; *artificiall*, not naturall: but the very *principium motus* to be *within*. Of our ſelves, to move: not wrought to it, by any gin, or vice, or skrew made by art: Elſe, wee ſhall move but while wee are wound up, for a certaine till the plummets be at the ground, and then our motion will ceaſe ſtraight. All which (but theſe laſt ſpecially) are againſt the *automata*, the *ſpectra*, the *puppets of religion*, *Hypocrites*. With ſome ſpring within, their eyes are made to rowle, and their *lips* to *wag*, and their breſt to give a *ſob*: all is but *Hero's Pneumatica*, a *vizor*, not a very *face*; an *outward ſhew of godlineſſe*, but no *inward power of it at all*. It is not *Accipite Spiritum*.

2 Tim. 3. 5.

b *Spiritum Sanctum*.

Thirdly, I ſay it would be known further, what *ſpirit*: For, *Accipite* it may be; ſomewhat they may have taken; it may be, a *ſpirit*. But, whatſoever it is, it is not yet home, unleſſe *ſanctum* come too. *Sanctum* it would be, if it be right. To be a man of *ſpirit* (as we call them, that be *active* and ſtirring in the world) will not ſerve here, if that be all. I have formerly told you, there is a *ſpiritum* without *ſanctum*; *ſpirit* and *holy* are two things. Two other *ſpirits* there be beſides: and they well accepted of, and in great requeſt. [1] One which S. *Peter* cals the *private ſpirit*: [2] The other, that S. *Paul* cals the *ſpirit of the world*: Which two will conſort well together, for their own turnes, and for ſome worldly end: but neither of them with this. For, they are oppoſed to the *Holy Ghoſt* both.

3 Pet. 1. 20.
2 Cor. 2. 12.

1 Not *Spiritum ſuum*.

The *private ſpirit* firſt. And are there not in the world ſomewhere, ſome ſuch as will *receive none*, admit of at no hand no other *Holy Ghoſt* but their owne *ghoſt*, and the *idoll* of their owne conceipt, the viſion of their owne heads, the motions of their owne *ſpirits*; and if you hit not on that, that is there in their hearts, reject it, be it what it will: that makes their breaſts the *Sanctuary*; that (in effect) ſay with the old *Donatiſts*, *Quod volumus ſanctum eſt*, That they will have *holy*, *is holy*, and nothing *elſe?* Men (as the *Apoſtle* ſpeaks of them) *cauſeleſſe puft up with their fleſhly minde?* His word is to be marked: φυσίωσις, there; φύσιοις, here: *inflati*, they; *afflati*, theſe: They *puffed up*, theſe *inſpired*. If it make to ſwell, then is it but *wind*; the *Spirit* doth it not; *inſpirat, non inflat*. The word is *inſufflavit*: there is in *ſufflavit*, a [*ſub*] that beareth downward, and carries not up. So *Spiritum ſanctum*, is not *ſpiritum ſuum*.

Col. 2. 18.

2 Not *Spiritum mundi*.

Nor *ſpiritus mundi* is not *Spiritus* CHRISTI. Els doth Saint *Paul* wrong to oppoſe them. It is too ſure, ſuch a *ſpirit* there is as the *ſpirit of the world*: and that the greateſt part of the world live and *breathe*, and move by it; and that it doth well ſometimes, but without any reference to GOD, or CHRIST, or HOLY GHOST. For, even the acts they do of *Religion*, are out of worldly reaſons and reſpects: *Herods* reaſon, *Videns quia placeret populo*, ſaw, the world *would that way*: *Demetrius's* reaſon,

Acts 12. 3. 19. 27.

ſon, *Periclitatur portio noſtra*, It may prove dangerous to their worldly eſtate: The *Sichemites*: Oh ſet forward that point of *Divinity*; for then, *all they have is ours*. See we not, whence this *wind blowes*, from what *ſpirit* this *breath* comes? from *Spiritus mundi*, plainly. And I know not how, but as if Christs mouth were ſtopped, and His *breath* like to faile Him, the world begins to fare, as if they had got a *new mouth*, to draw *breath* from; to governe the Church, as if *Spiritus Prætorii* would doe things, better than *Spiritus Sanctuarii*, and *mans law* become the beſt meanes to teach the *feare of* God, and to guide Religion by. In vaine then is all this act of *Chriſts*; He might have kept his *breath* to himſelfe. But, it will not ſo be. When all is done, the *Spirit* muſt come from the *Word*, and the *Holy Ghoſt* from Christs *mouth*, that muſt do this, *govern the Church*. Thither we muſt for *Sanctum*; even to the *Sanctuary*, and to no other place. Gen. 34. 23.

And, a certaine note it is (this) to diſcerne the *Holy Spirit* of God, from the *ſpirit* of what you will. From Christ it comes, if it bee true: Hee *breaths it*. It cannot but be true, if it come from him, for he is the *Truth*. And as the *Truth*, ſo the *Wiſdome of* God: that, if it *ſavour* of falſhood, or folly, it came not from him; he *breathed* it not. But, his *Breath ſhall not faile*; *ſhall ever be able* to ſerve his *Church*, without all the ἰδία ἐπίλυσις, of the *private Spirit*, and without all the additaments of *ſpiritus mundi*. And if we gape after them, we make this *Accipite* more than needs: And if we do ſo, I know not what ſhall become of us. Iohn 14. 6. 1 Cor. 1. 5.

But, the *Holy Ghoſt* may bee *received* more wayes than one. Hee hath many *Spiramina*: Πολυτρόπως, *in many manners*, he comes: And *multiformis gratia*, he comes with. He and they carry the name of their cauſe: and to receive them is to *receive the Spirit*. There is a *gratum faciens*; the ſaving grace of the *Spirit*, for one to ſave himſelfe by, *received* by each, without reſpect to others: and there is a *gratis data* (what ever become of us) ſerving to ſave others by, without reſpect to our ſelves. And there is χάρις διακονίας, the *Grace* of a *holy calling*: For it is a *grace*, to be a *conduit* of *grace* any way. All theſe; and all from one and the ſame *Spirit*. Which *way* it is *received*. 1 Pet. 4. 10. 2 Cor. 8. 4.

That, was here conferred, was not the *ſaving grace* of inward *Sanctimonie*: they were not *breat hed on*, to that end. The *Church* to this day, gives this ſtill in her *Ordinations*, but the *ſaving grace* the Church cannot give: none but God can give that. Nor, the *gratis data* it is not. That came by the *tongues*, both the gift of ſpeaking diverſe languages, and the gift of σωφρονεῖν, *ſpeaking wiſely*, and to the purpoſe: And (we know) none is either the holier, or the learneder, by his *Ordination*.

Yet, a *grace* it is. For, the very *office* it ſelfe is a *grace*: *Mihi data eſt hæc gratia* (ſaith the *Apoſtle* in more places than one; and ſpeakes of his *Office* and nothing elſe.) The *Apoſtle-ſhip* was a grace, yet no *ſaving grace*. Els, ſhould *Iudas* have been ſaved. Clearely then, it is the *grace* of their *Calling* (this) whereby they were *ſacred*, and made *perſons publike*, and their acts authenticall; and they enabled to do ſomewhat about the *remiſſion of ſinnes*, that is not (of like availe) done by others, though perhaps more learned and vertuous than they, in that they have not the like *mitto vos*, nor the ſame *Accipite* that theſe have. To ſpeak with the leaſt: As the act of one that is a *publike Notary*, is of more validity, than of another that is none, though (it may be) he writes a much fairer hand. And this (loe) was the *grace* here, by *breathing* conferred to them: of *Spiritum*, a *Spirituall*; of *Sanctum*, *an holy Calling*: and derived from them to us, and from us to others, to the worlds end. Eph. 2 7, &c.

But take heed, we ſucke no errour out of this word *Holy*; No more than we doe out of the word *Annointed*. When time was, it was ſhewed, the *annointing* was no inward *holineſſe*, or ability to governe by, but the right of *ruling* onely. So, here, it is no internall quality infuſed, but the grace onely of their *ſpirituall* and *ſacred*

function. Good it were, and much to be wiſhed, they were *holy* and *learned* all; but if they be not, their *Office* holds good though. He that is a *ſinner* himſelf, may *remit ſins* for all that, and *ſave* others he may, though himſelfe be not *ſaved*. For, it was not *propter ſe*, he received this power, to abſolve himſelf; but (as the next word is) *quorumcunque*, any others whoſoever.

Some adoe we have to pluck this out: but out it muſt. For, an errour it is, an old worne errour of the *Donatiſts*: and but new dreſſed over by ſome *fanaticall ſpirits*, in our dayes, that teach in corners. One, that is not himſelf inwardly *holy*, cannot be the meanes of holineſſe to another. And where they dare too, that: One, that is not in *ſtate of grace*, can have no right to any *poſſeſſion* or *place*. For, they of right belong to none, but to the true *children of* GOD: that is, to none but to *themſelves*.

Fond ignorant men! For, hath not the *Church* long ſince defined it poſitively, that the *Baptiſme*, *Peter* gave, was no better than that which *Iudas*: and exemplified it, that a *ſeale* of *iron* will give as perfect a ſtampe, as one of *gold*? That as the *Carpenters* that built the *Arke*, wherein *Noah* was *ſaved*, were themſelves drowned in the Flood: that as the *water of baptiſme*, that ſends the *child* to *Heaven*, is it ſelfe caſt downe the kennell: Semblably is it with theſe: And they that by the *Word*, the *Sacraments*, the *Keyes*, are unto other the *conduits* of *grace*, to make them fructifie in all good workes; may well ſo be, though themſelves remaine unfruitfull, as doe the *pipes* of *wood* or *lead*, that by tranſmitting the water, make the garden to beare both herbes and flowers, though themſelves never beare any. And let that content us, that what is here *received*, *for us* it is *received*, that what is given them, is given them *for us*; and is given *us*, by them. Sever the *Office*, from the *men*: leave the *men* to GOD, to whom they ſtand or fall: let the *Ordinance* of GOD ſtand faſt. This *breath*, though not into them for themſelves, yet goeth into and through every act of their Office or miniſtery, and by them conveigheth His *ſaving grace* into us all.

But leſt we grow diſcontent, that ſome doe receive it, and that we all doe not ſo (For, this being the Feaſt of the *Holy Ghoſt*, and of *receiving* it, it may grieve any of us, to goe his way and not *receive* it:) I will ſhew, it is not ſo. For, though as this *breath*, we cannot all; and, as the *fiery Tongues*, much leſſe: (Theſe are but for ſome ſet perſons:) yet will I ſhew you a way, how to ſay *Accipite Spiritum* to all, and how all may *receive* it.

Matth. 26. 26. And that is by *accipite corpus meum*. For, *Accipite corpus*, upon the matter, is *Accipite Spiritum*, inaſmuch as they two never part, not poſſible to ſever them one minute. Thus, when or to whom we ſay *Accipite Corpus*, we may ſafely ſay with the ſame *breath*, *Accipite Spiritum*; and as truly every way. For, that *Body* is never without this *Spirit*; he that *receives* the one, *receives* the other; he that, the *body*, together with it, the *Spirit* alſo.

And *receiving* it thus, it is to better purpoſe than here in the Text it is. Better (I ſay) *for us*. For, in the Text it is *received*, for the good of others; whereas (here) we ſhall receive it, for our owne good. Now, whether is the better, *remiſſion of ſinnes*, to be able to remit to others, or to have our owne *remitted*? To have our own; no doubt. And that is here to be had. To the ſtabliſhing of our hearts with grace, to the cleanſing and quieting our conſciences. Which ſpirituall grace we receive in this ſpirituall food, and are made to
1 Cor. 10. 4. Iohn 15. 5. drinke (I will not ſay of the *ſpirituall Rocke*, but) of the *ſpirituall Vine* that followeth us, which *Vine is* CHRIST. To that then let us apply our ſelves. Both are *received*, both are *holy*, both co-operate to the *remiſſion of ſinnes*. The *body*:
Matth. 26. 28. (Matthew 26.) The *Spirit* here evidently. And there is no better way of celebrating the Feaſt of the receiving the HOLY GHOST, than ſo to doe, with receiving the ſame *body* that came of it at His *birth*, and that came from it now at His *riſing* againe.

And

And ſo *receiving* it, He that *breathed*, and He that *was breathed*, both of them
vouchſafe to *breathe* into thoſe *holy Myſteries* a divine power and vertue;
And make them to us the *bread of life*, and the *Cup of Salvation*.
God the *Father* alſo ſending His bleſſing upon them, that
they may be His bleſſed meanes of this thrice
bleſſed effect. To whom all,
three *Perſons*, &c.

A SERMON PREACHED BEFORE THE KINGS MAJESTIE,

At *Haly-Rud Houſe*, in *Edenburgh*, on the VIII. of *Iune*, *A. D.* MDCXVII. being WHITSUNDAY.

LUKE, Chap. IV. Verſ. XVIII, XIX.

SPIRITUS DOMINI ſuper Me, &c.

The SPIRIT *of the* LORD *is upon Me, becauſe He hath anointed Me, that I ſhould preach the Goſpell to the poore: He hath ſent Me, that I ſhould heale the broken-hearted, that I ſhould preach deliverance to the captives, and recovering of ſight to the blinde, and that I ſhould ſet at liberty them that are bruiſed.*

And, that I ſhould preach the acceptable yeare of the LORD.

WE are fallen here upon CHRISTS firſt *Sermon*, preached at *Nazareth*: and upon his very Text. This I have read you, was his Text, *taken out of the Prophet Eſay* 61. *Chapter*, *Verſe* 1. There was no feare, CHRIST would have ranged farre from his matter, if he had taken none; yet, he took a Text, to teach us thereby, to do the like. To keepe us within; not to flie out, or preach much, either without, or beſides the book.

And he tooke his Text for the Day, as is plaine, by his application (*verſe* 21.) *This day, is this Scripture fulfilled in your eares. This Day this Scripture.* Our *Maſters Scripture* was for the *Day*: So would ours be.

For

For the *day*: and for the preſent occaſion. For, among the Writers, it is generally received, that when our Saviour made this Sermon: that yeare, it was with the *Iewes*, the yeare of *Iubilee*. And that therefore, He told them, It was *fulfilled in their eares*, they might heare the trumpets ſound to it. If it were ſo; this Text of the *acceptable yeare*, was as oppoſite, as could be choſen. That (it ſeemes) He turned the booke purpoſely to find it: Out of it, to ſpeake to them of the true *Iubilee*.

And if it were ſo (the yeare of *Iubilee*) it was the laſt, that ever they held. For, before *fifty yeares* came about againe, they were ſwept away: *Temple, Sacrifice, Iubilee, People*, and all. The *Iubilees* of the *Law* then failing, being come to their period, comes *Chriſt* with His; with a new *Iubilee* of the *Goſpell*, the true one (as, whereof thoſe of theirs were but *ſhadowes* only:) which *Iubilee* of the *Goſpell*, was the *acceptable yeare*, which *Eſay* heare meant.

Will ye then give mee leave now, to ſay of this Text of our Saviours, *The Scripture ſuits well with this day*: is fulfilled in it *three wayes?* In the 1 *comming* of the *Spirit*: 2 the *end* for which; To *ſend* to *proclaime*: 3 the *matter* which; to *proclaime a Iubilee*: 4 And a fourth, I will adde, of a preſent *occaſion*, as fit every way. *The Summe.*

First, it is of the *comming* of the *Spirit*. And, this *day*, the *Spirit* came. And the comming of the *Spirit*, in the *Text* here upon *Chriſt*, was the cauſe of the comming of the *Spirit*, this day, upon the *Apoſtles*. From this comming upon Him, came the comming upon them: *Super Petrum, ſuper Iacobum, ſuper* all the reſt; upon them, and upon us all, from this *ſuper me*. All our *anointings* are but drops from His *anointing*: All our *miſſions*, and *commiſſions*, but *quils* (as we ſay) out of this *Commiſſion* (here) *miſit Me*. *Sicut miſit Me, Ego mitto vos*: *He ſent Me*; As *He ſent Me, I ſend you*. By that, and by no other *Commiſſion*, did they or doe we, or ſhall ever any come. 1 Ioh. 20. 1.

That firſt, and this *ſecond*: the *Miſit*, and the *Ad*. Why came the *Spirit on Chriſt? To ſend Him*: *ſend Him*, to what? *Ad evangelizandum*. And why came the *Spirit* on the twelve, this day, but for the very ſame end? And it came therefore, for the purpoſe, in the ſhape of *tongues*. It is the office of the *tongue*, to be a trumpet to *proclaime*. It ſerves for no other end. 2

To *proclaime*, *what?* the *acceptable yeare* of the *Lord*, that is, the *Iubilee*. Now *fifty* is the number of the *Iubilee*; which number agreeth well with this Feaſt, the Feaſt of *Pentecoſt*. What the one, in *yeares*; the other, in *dayes*. So that, this is the *Iubilee* (as it were) of the *yeare* (or the yearely memory of the yeare of *iubilee*) that, the *Pentecoſt* of yeares; this, the *iubilee* of dayes. Theſe three for the Day. 3

And may we not adde a *fourth*, from the preſent occaſion? I take it, we may; and that not unfit neither, as peculiar to this very Yeare, rather than to any other. There falleth out (lightly) but one *jubilee* in a mans age. 1 And this preſent yeare is (yet) the *jubilee*-yeare of Your *Majeſties life and Reigne*. 2 And this day is the *jubilee*-day of that yeare. 3 And yet further, if we take not *jubilee*, for the time, but for the *joy*, (for the word *jubilee* is taken, as for the time of the *joy*, ſo for the *joy* of the time;) and ſo referre it to the late great *joy* and *jubilee*, at your *Majeſties* receiving hither to Your *Nazareth* (the countrey where you were brought up) which then was *fulfilled in your eares*: Our eares (I am ſure) were filled full with it. So that firſt and laſt the text ſuites with the day, and both ſuit well, with the preſent occaſion. 4

To returne to our *Saviour*: Who ſtanding now with His *loynes girt*, ready to go about the errand, He came for; (as the manner is) He was firſt to *read His Commiſſion*. This it is (the words, I have read) drawne and ready penned for Him, long before, by the *Prophet Eſay* here, who had the honour to be the *Regiſter* of this, and diverſe other inſtruments, touching *Chriſts Nature, Perſon*, and *Offices*. And, upon the reading of this, He entered in His *office*.

II. You may plainly know, it was his *Inauguration* (this,) or firſt entring on His *Office*, by the proclamation following, of *opening the Goale, and letting the Priſoners goe free:* So is (ever) the faſhion of *Princes*, to make the joy generall, of their comming to their kingdomes; to releaſe thoſe, that ſtand committed; to grant free and generall pardons to all, that will ſue for them; to be at the charge of *miſſilia*, certain new peeces of *coine*, to be caſt abroad among the people.

Accordingly, were there this day of the *Spirits* comming, by one *Sermon* of
Act. 7. 52. S. *Peters three thouſand* ſet at liberty, that had been *captives* before, under *Satan*. A largeſſe of new *tongues* (as it were *miſſilia*) caſt downe from heaven. A generall *pardon proclaimed*, even for them that had beene the *betrayers, and murtherers of the Son of God*, if they would come in. That it was indeed a right day of *Iubilee*. And this, is the *Summe* of all.

The Diviſion. The parts as they lye, are theſe: 1 Firſt, of the *Spirits* being on *Chriſt*: 2 *Annointing Him*: 3 *Sending Him*. Theſe three.

I. II 2 Then, whereto He was ſo *annointed* and *ſent*; to *preach the Goſpell*, or *glad tidings* (*glad tidings* or *Goſpell*, both are one:) and that even to the *poore*.

III 3 Thirdly, whereof the *tydings* is: of an excellent *Phyſitian*: a *Phyſitian* of the *heart*, one that can cure a *broken heart*.

IV. 4 Of theſe *hearts*. 1 How they came *broken* firſt, and there are three wayes here ſet downe. 1 By *being Captives*: 2 by being in a *darke dungeon*, where their ſight was even taken from them: 3 by being *there* in irons, ſo as they were even *bruiſed* with them. Three, able (I thinke) to *breake* any mans *heart* alive.

2 Then, how they came cured. And that is by good newes. *Two proclamations*, (for κηρυξαι to *proclaime*, is twice repeated.) 1 One containing a particular remedy of thoſe three ſeverall maladies: 1 Of a partie, one with a *Ranſome*, or *redemption* for the *captives*: 2 with an *engine*, or *toole* to *knock off* their *irons*: 3 with the *keyes* of the *priſon*, to let them out. And this to begin with. 2 Then (to conclude with) a *ſecond Proclamation*, that makes up all; of a yeare of *Iubilee*; and ſo, of reſtitution of them to their former forfeited eſtates, by GODS accepting them to favour, this *acceptable time*.

This, is the Summe of *Chriſts Commiſſion* here read. And indeed, a briefe of His *Offices* all three. 1 In *preaching the glad newes of the Goſpell*, of His *Prophecy*: 2 In *granting pardon*, and enlarging priſoners, of His *Kingdome*. 3 In *proclaiming a Iubilee*, of His *Prieſt-hood* (for, that, the peculiar of the *Prieſts* Office.) So, all are in, that pertaine to *Chriſt*. And all, that, to *Ieſus* too: Who ſheweth Himſelfe *Ieſus*, in nothing ſo much, as in being the *Phyſitian* of a *broken contrite heart*.

I

Of the Spirits being on Chriſt.

WE cannot better begin, than with the *Bleſſed Trinity*. In the three firſt words, the three Perſons reaſonable cleare. 1 The *Spirit*, 2 *He*, whoſe the *ſpirit* (*Domini*:) 3 on whom the *Spirit, ſuper Me*.

The *Spirit*, that is, the *Holy Ghoſt*. He, whoſe the *ſpirit*, *God the Father*. He, on whom the *ſpirit*, our Saviour *Chriſt*. He, the *ſuper quem* (here.)

Theſe three diſtinct: 1 the *ſpirit*, from the 2 *Lord*, *whoſe* the *ſpirit* is: 1 the *ſpirit*, that was *upon*, 3 from Him, it was *upon*. Yet, all three in one joynt concurrence, to one and the ſame worke, , the *jubilee* of the *Goſpell*.

Vpon Me, is *Chriſts Perſon*. But, His *perſon* onely according to one of His *Natures*; His *humane*. The *ſpirit* was not *upon Him*, but as He was man. Theſe three, 1 To be ſent, 2 to be *annointed*, 3 to have a *ſuper eum*, ſavour of inferiority (all) to the *Sender, Anointer, ſuperiour*. And ſo (indeed) for us, He became lower than, in Himſelf

Himſelfe, was. *In the ſimilitude of ſinfull fleſh*, had a *ſpirit*, to *anoint* Him *In formâ ſervi* had a LORD, to *ſend* Him about the meſſage here. Rom.8.3. Phil.1.7.

But, that CHRIST ſuffer not in His honour, we ſupply: that the *Spirit*, who is here ſaid to be *Spiritus Domini*, is elſe-where ſaid to be *Spiritus Chriſti* ([a] *Rom.* 8.) [b] *The ſpirit of the Father* (*Matth.*10.) And the *ſpirit*, of the [c] *Sonne*, both (*Gal.* 4.) The *ſpirit that ſent Him* here, *ſent by Him* elſe-where, [d] *Whom I will ſend* (*Ioh.* 15.) This ſets Him upright againe. As the one ſhewes Him to be *Man*; ſo the other, to be *God*. And, as *God*, He hath no *ſuperiour*: No *Lord*, to *owne* Him: *No ſpirit*, to *anoint* Him.

a Rom.8.9. b Mat.10.20. c Gal.4.6. d Ioh 16.

And (if I miſtake not) a kind of inckling of thus much, is even in the very words. The word [LORD] in *Eſay*, is *Plurall*; and ſo, more *perſons* than one, whoſe the *ſpirit* is, and from whom He proceeds. And if you would know how many; In *Eſay* the words be *two*: ſo not a *ſingle proceeding*, from one: but, a double, from two, as the word is double. S. *Baſil* ſaith it ſhort, ὡς θεὸς, χορηγεῖ· ὡς ἄνθρωπος, λήψεται: As GOD, He *ſends* it; as *Man*, He *receives* it. *Vpon Him, as Man*; *from Him, as God*.

Of Him then, as *Man*, three things here are ſaid, the *ſpirit* [1] *was upon Him*: [2] *annointed Him*, [3] *ſent Him*. But it is ſaid: the *ſpirit is upon Me, becauſe He hath anointed me*: So as, the *anointing* is ſet, as the ἔνεκεν, or cauſe, why He was *upon Him*. And then, that, (*His annointing*) as the *cauſe*, is firſt in nature. But it cannot be conceived, but the *ſpirit* muſt be alſo *upon him*, to *annoint Him*, the *ſpirit* is the *Vnction*: the *ſpirit* then was upon Him, two ſeverall times, for two ſeverall ends. [1] *To anoint Him*: And, after He was *anointed*, to ſend *Him*, the ſecond. Of this *annointing* we are to touch, [1] when it was: [2] with what it was: [3] and how it comes to be termed *annointing*. 2 His *anointing*.

When was He thus annointed? Not now, or here, firſt: but long before; even from the very time of His *conceiving*. When the *Word became fleſh*, the *fleſh*, with the *Word* and (by meanes of it) with the whole *Deitie*, was *annointed* all over; and by vertue thereof, filled with *the fulneſſe of all grace*. For, this we are to hold: that *Chriſt* was ever *Chriſt* (that is) ever anointed, from the very firſt inſtant of all; He was never *unanointed*, not one moment. 1 *When* was it. Ioh.1.14.

Anointed with *what*? I have already told you, with the *Deitie*, by vertue of the *Perſonall union* of the *ſecond Perſon* of the *Deitie*. Why then is the *Holy Ghoſt* called the *Vnction*? Why is *Chriſt* expreſly ſaid to be *anointed* with the *Holy Ghoſt*? Why not, with the *Father* as well? 2 *With what*.

Why not: To retaine to each Perſon, His owne peculiar, His proper act, in this common worke of them all: or (as the Hebrewes ſpeake) to keepe *every word upon his right wheele*.

Father, is a terme of *nature*. So, to the *Father* we aſcribe, what the *Son* hath by *nature*. For, that He is the Son, is of nature, not of *grace*.

But, that the *Man-hood* is taken into GOD, that was not of *nature*, but of *grace*. And, what is of *grace*, is ever properly aſcribed to the *Spirit*. There are *diverſities of graces, all from the ſame ſpirit*. And the proceeding of *grace* from it, not as by nature, but *Vbi vult, blowes where it liſts* freely. All then, of *grace*, proceeding from the *ſpirit*: Accordingly, the Conception of *Chriſts fleſh*, and the ſending it with the *fulneſſe of grace* (or *anointing* it) is aſcribed to the *Spirit*. 1 Cor. 12.4. Ioh.3.8.

But, this enduing with *grace*, how comes it to be called *annointing*? For nothing, but for the reſemblance it hath, with an ointment. An *ointment* is a compoſition (we know:) the ingredients of it, *oile* and *ſweet odours*. By vertue of the *oile*, it *ſokes even into the bones* (ſaith the *Pſalme*:) but, it workes upon the joynts and ſinewes, ſenſibly; make them ſupple and lithe, and ſo the more freſh and active to beſtirre themſelves. By vertue of the *ſweet odours* mixt with it, it workes upon the *ſpirits* and *ſenſes*; cheeres him and makes *him glad*, that is *anointed* with it. And not him alone, but all that are about and neare him, *qui in odore unguentorum*, that take delight in 3 How called *annointing*. Pſal.109.18. Pſal.45.8. Cant.1.3.

in his company, to *goe* and to *run with him*, and all for the fragrant sweet sent they feele to come from him.

Of which two, the *oyle* represents the vertue of the power of the *Spirit*, piercing thorow (but gently) like *Oyle*. The *Odours*, the *sweet comfort of the graces*, that proceed from the HOLY GHOST. Nothing, more like. And this for Hit: *Annointing*.

3 His *sending*.

Now the same *spirit*, that was thus upon Him, at His Conception, to *annoint Him*; was even now *upon Him* againe, to *manifest*, and to send *Him*. When? At *His Baptisme* (a little before.) Not secretly, as then at His *conception*, but in a *visible shape upon Him*, before a great concourse of people: (to shew: there ought to be an outward Calling:) what time, the *Dove* laid that, which in it, is answerable to our hands, *upon Him*.

Luk. 3. 22.

Not, to *endue* Him with ought: (that was done before, long:) but, to *manifest* to all, this was *He*; this the *Partie*, before *annointed*, and now *sent*, that they might take heed to Him. It was the *Holy Ghosts* first *Epiphanie* (this:) He was never seene before: But, *Christs* second *Epiphanie*. The other, at His *birth*, or comming into the world: This now, at His *calling*, or *sending* into the world. That *first*, *To enable him, to his Office*: This, to *designe him* to it. By that, *furnished* for it: by this *sent*, *severed*, and set about the worke, He came for.

But, before we come to the worke, let us first reflect a little upon these: they serve our turne; are for our direction. These (both) were done to *Christ*, to the end He might teach the *Church*, that the same were to be on them, who in *Christs* stead are employed in the same businesse, *ad Evangelizandum*. The *Holy Ghost*, to be *upon them*; *upon them*, to *anoint them*, and to *send* them, both: but, first to *anoint*; then, to *send* them. To *be*, and in *this order* to be. Unlesse they be first *annointed*, not to be *sent*; and, though never so annointed, not to start out of themselvs, but to stay till they be *sent*.

The *spirit* to bee upon them; the same, that upon *Christ*, though not in the same, but in a broad and a large difference or degree of *being*. *Vpon Him* without *measure*; Not so, on us: but, on some, lesse (the measure of the *Hin*;) on some, more (the measure of the *Epha:*) but every one, his *Gomer* at least. Some *Feathers* of the *Dove* (as it were) though not the *Dove* it selfe; not the whole *spirit* entire, as upon Him.

On His head, the whole *box* of *ointment* was broken, which from Him ran down upon the *Apostles*, somewhat more fresh and full; and (ever) the further the thinner, as the nature of things liquid is: but, some small streames trickle downe even to us, and to our times still.

This *on-being*, shewes it selfe first, in that which stands first (the *Annointing*.

I shall not need tell you, the *spirit* comes not upon us now, at our conception in the wombe, to *anoint* us there. No: wee behoove to light our lamps oft, and to spend much oyle at our studies, yer we can attaine it. This way, come wee to our *anointing*, now, by *bookes*: This *Booke* chiefly; but, in a good part also, by the *bookes* of the *Ancient Fathers*, and *Lights* of the *Church*, in whom the sent of this *ointment* was fresh, and the temper true; on whose *writings* it lyeth thick, and we thence strike it off, and gather it safely.

You will marke: the *anointing* is set, for the cause; the *spirit is upon Me, because He hath anointed Me*. Then, *sublatâ causâ*, and *à sensu contrario*, *the spirit is not upon me*, because He hath not *annointed Me*. Againe, *because he hath anointed Me, he hath sent me*. And then it followes, because He hath *not anointed Me*, He hath not *sent me*. No speaking of the *spirits on-being*; no talke of *sent* by Him, without it. Where bee they then, that say; the lesse *anointing*, the more of the *spirit*? Indeed, the more *blinde*, the more *bold*; and so, the fitter to goe on some other errand (perhaps) but not this.

No

No no: the *Spirit* makes none of theſe drie *miſſions*; *ſends* none of theſe ſame *inuncti*, ſuch as have never a feather of the *Doves* wing, not any ſparke of the *fire* of this day, not ſo much as a drop of this *ointment*. You ſhall *ſmell them* ſtraight, that have it; the *Myrrhe*, *Aloes*, and *Caſsia will make you glad*. And you ſhall even as ſoone finde the others. Either they want *odor*: *Annointed*, I cannot ſay, but *beſmeered* with ſome *unctious ſtuffe* (go to, be it oile:) that gives a *glibneſſe* to the *tongue* to talke much and long, but no more *ſent* in it, than in a drie ſtick; no *odours* in it at all. Either *odours* they want (I ſay:) or, their odours are not laid in *oile*. For, if in *oile*; you ſhall not ſwell them ſo for a few ſet ſermons; if they be *annointed*, not *perfumed or waſhed* (for, ſuch Divines we have.) If it be ſome *ſweet water*, out of a *caſting bottle*, the *ſent* will away ſoone; *water-colours*, or *water-odours* will not laſt. But, if laid in *oile* throughly, they will: feare them not. To them that are *ſtuffed* (I know) all is one: they that have their *ſenſes* about them, will ſoone put a difference. Pſal. 45. 8.

But what? If He be *annointed*, then turne Him off hardly with no more adoe, without ſtay for any *ſending* at all? Nay, we ſee here, only *annointing* ſerved not *Chriſt* Himſelfe: He was *ſent*, and outwardly ſent beſides. *Meſſias* he was, in regard of his *annointing*: *Shilo*, He was too, in regard of his *ſending*. If you love your eyes, waſh them in the water of *Shilo*, that is by interpretation, *Sent*. Or (to ſpeake in the ſtile of the Text) as he was *Chriſt* for his *annointing*; So was he an Apoſtle, for His *ſending*, So is he called (*Heb.* 3.) the *Apoſtle of our profeſſion*, with plaine reference to ἀπόστολον here, the word in the Text. Ioh. 9. 7. Heb. 3. 1.

Vnction then is to goe before, but not to goe alone; *miſſion* is to follow: and no man, though never ſo *peruncti eo ipſo*, to ſtirre *niſi qui vocatus erit ſicut Aaron*, *Vnleſſe he be called as was Aaron*; unleſſe hee bee *ſent as Chriſt* here was: for feare of *Currebant & non mittebam eos*, in the Prophet; Or of, *How ſhall they unleſſe they be ſent*, in the *Apoſtle*. For his life, hee knew not (if neither *Aaron*, nor CHRIST) how any might ſtep up, without *calling*, *ſending*, *ordaining*, *laying on of hands*: all are one. Heb. 5. 4. Ier. 23. 21. Rom. 10. 15.

And marke well this, that the *Holy Ghoſt* came upon *Chriſt* alike for both: that there is the *Holy Ghoſt* no leſſe in this *ſending*, than in the *annointing*. The very calling it ſelfe, is a *grace* expreſly ſo called, *Rom.* 12. *Epheſ.* 3. and in divers places elſe. Every *grace* is of the *Holy Ghoſt*; and goeth ever, and is termed by the name of the *Holy Ghoſt* uſually. And in this ſenſe, the *Holy Ghoſt is given and received in holy Orders*, and we doe well avow that, we ſay, *Receive the Holy Ghoſt*. Rom. 12. 5. Epheſ. 3. 7.

But, we have not all, when we have both theſe; for, ſhall we ſo dwell upon *anointing* and *ſending*, as we paſſe by the *ſuper me*, the firſt of all the three, and (ſure) not the laſt to be looked after. A plaine note it is, but not without uſe, this ſituation of the *Spirit*; that he is *ſuper*. For, if he be *ſuper*; we be *ſub*. That we be carefull then to preſerve him in his *ſuper*, to keepe him in his due place (that is) above. In ſigne whereof, the *Dove* hovered aloft over *Chriſt*, and came *downe upon him*: And in ſigne thereof, wee ſubmit our heads, in *annointing* to have the *oile* powred upon; we ſubmit our heads in *ordaining*, to have *hands* laid upon them. So, ſubmit we doe in ſigne that ſubmit we muſt: That, not only *miſſion*, but *ſubmiſſion* is a *ſigne* of one truly called, to this buſineſſe. Somewhat of the *Dove* there muſt be (needs:) *meekneſſe*, *humbleneſſe of minde*.

But lightly you ſhall find it, that thoſe that be *neq; uncti neque loti*, neither *anointed* nor ſcarce well *waſhed*; the leſſe *ointment*, the worſe *ſending*, the farther from this *ſubmiſſive humble minde*. That *above*? Nay, any *above*? Nay, they inferiour to none. That *above*, and they *under*? Nay *under* no *Spirit*: no *ſuper*, they. Of all Prepoſitions, they endure not that, not *ſuper*: all equall, all even at leaſt. Their *ſpirit* not ſubject to the ſpirit of the *Prophets*, nor of the *Apoſtles* neither (if they were now alive:) but beare themſelves ſo high, doe *tam altum ſpirare*, as if this *Spirit* were there *underling*, and their ghoſt above the *Holy Ghoſt*. There may be a ſprite in them, there is no *Spirit upon them*, that indure no *ſuper*, none *above them*. So, now wee have all, wee ſhould: *Vnction*, out of *Vnxit*; *miſsion*, out of *miſit*; *ſubmiſsion*, out of *Super me*.

Forward

II. The *end* whereto.

Forward now. *Vpon me.* How know we that? Becauſe He hath *annointed me: Annointed*, to what end? To *ſend: Send*, whereto? That followes now. Both *whereto*, and *whom to.* [1] *Whereto? To bring good tydings:* [2] *Whom to? To the poore.*

1 To *bring good tydings*

1 Whereto? If the *ſpirit* ſend *Chriſt*, Hee will ſend Him with the beſt *ſending:* and the beſt *ſending*, is to be ſent with a meſſage of good newes: the *beſt*, and the *beſt welcome.* We all ſtrive to beare them; we all love to have them brought. The *Goſpell* is nothing elſe, but a *meſſage of good tydings.* And *Chriſt*, as in regard of His *ſending*, *an Apoſtle*, *the Arch-Apoſtle*; So, in regard of that He is *ſent* with, an *Evangeliſt*, the *Arch-Evangeliſt*. *Chriſt* is to *annoint*; this, is a kind of *annointing:* and no *Ointment* ſo precious, no *Oile* ſo ſupple, no *Odor* ſo pleaſing, as the knowledge of it; called therefore by the *Apoſtle*, *Odor vitæ*, *the Savour of life vnto life*, in them that receive it.

2 Cor. 2. 16.

2 To *the poore.*

2 Send with this, and to *whom? To the poore.* You may know, it is the *ſpirit* of God by this. That *ſpirit* it is: and they that *annointed* with it, take care of the *poore.* The *ſpirit of the world*, and they that annointed with it, take little heed to *evangelize* any ſuch, any *poore ſoules.* But in the *tydings* of the *Goſpell*, they are not left out: taken in by name (we ſee.) In *ſending* thoſe *tydings*, there is none excluded. *No reſpect of perſons with God:* None of *Nations*; to every *Nation*, *Gentile* and *Iew*: None of *Conditions*; to every *condition*, *poore* and *rich.* To them, that of all other are the leaſt likely. They are not troubled with much worldly good newes: Seldome come there any Poſts to them with ſuch. But the good newes of the *Goſpell*, reacheth even to the meaneſt. And reaching to them, it muſt needs be generall (this newes:) If to them, that of all other leaſt likely, then certainly, to all. *Etiam pauperibus* is (as if Hee had ſaid) even to poore and all, by way of extent, *ampliando.* But, no wayes to *ingroſſe* it, or *appropriate* it to them only. The tydings of the *Goſpell* are as well for a [a] *Lydia* the purple-ſeller; as for [b] *Simon* the tanner: For the [c] *Areopagite*, the *Iudge* at *Athens*, as for the [d] *Iaylour* at *Philippos:* for the [e] *Elect Lady*, as for *widow* [f] *Dorcas:* [g] For the *Lord Treaſurer of Æthiopia*, as for the [h] *Begger at the beautifull gate* of the *Temple:* [i] for the *houſhold of Cæſar*, as for the [k] *houſhold of Stephanas*; yea and (if he will) for [l] *King Agrippa* too.

Acts 16. 15.
[a] Acts 16. 15.
[b] Acts 10. 6.
[c] Acts 17. 34.
[d] Acts 16. 30.
[e] 2 Ioh. 1.
[f] Acts 9. 36.
[g] Acts 8. 27.
[h] Acts 3. 2.
[i] Phil. 4. 22.
[k] 1 Cor. 1. 16.
[l] Acts 26. 28.

But if you will have *pauperibus* a *reſtringent*, you may; but then, you muſt take it for *poore in ſpirit*, with whom our *Saviour* begins His *Beatitudes* in the *Mount:* the *povertie* to be found in all. As indeed, I know none ſo rich, but needs theſe tydings: all to feele the want of them in their *ſpirits:* No *Dices quia dives ſum*; as few ſparks of a *Phariſee* as may be, in them, that will be intereſſed in it.

Mat. 5. 3.

Revel. 3. 17.

III The *tydings of a Phyſitian for broken hearts.*

Well, we ſee to whom: what may theſe *newes be? Newes* of a new *Phyſitian*, Καρδιατρος, *Medicus cordis*, one that can give Phyſick to heale a *broken heart.* And newes of ſuch an one, is good newes indeed. They that can cure parts leſſe principall, *broken armes* or *legs*, or *limbes out of joynt*, are much made of, and ſent for far and neare: What ſay you to one, that is good at a *broken heart?* make that whole, ſet that in joynt againe, if it happen to be out? So they underſtood it plainly, by their ſpeech to him after, *Medice cura teipſum.*

Verſe 23.

The *heart* (ſure) is the part of all other, we would moſt gladly have well. *Give me any griefe to the griefe of the heart* (ſaith one that knew what he ſaid:) *Omni cuſtodiâ cuſtodi cor* (ſaith *Salomon*) *keepe thy heart above all:* if that be downe, all is downe: looke to that in any wiſe. Now, it is moſt proper for the Spirit to deale with that part: it is the fountaine of the *ſpirits* of *life*, and whither (indeed) none can come, but the *ſpirit*, to do any cure to purpoſe: that, if *Chriſt*, if the *ſpirit* take it not in hand, all cures elſe are but *palliative*; they may drive it away for a while, it will come againe worſe than ever. Now then, to *Medice cura* (as *Chriſt* after ſaith) to this new cure.

Eccluſ. 15. 17.

Prov. 4. 22.

In

In every cure our rule, is firſt to looke to *de cauſis morborum*, how the *heart can be broken*: then after, *de methodo medendi*, the way here to helpe it.

IV. Of the *heart*. 1 How they came broken.

How comes the *heart broken?* The common *hammer* that breakes them, is ſome bodily or worldly croſſe, ſuch as we commonly call *heart-breakings*. There be here in the Text, three ſtrokes of this *hammer*, able (I thinke) to *breake any heart* in the world.

1 *Captivitie.* They be *captives* firſt: and *captives* and *caitives*, in our ſpeech ſound much upon one. It is (ſure) a condition able to make any man *hang up his Harpe*, and *ſit weeping by the waters of Babylon*. There, is one ſtroke. 1 By being *captives*. Pſal. 137. 2.

2 There followes another worſe yet. For, in *Babylon* though they were *captives*, yet went they abroad, had their libertie. Theſe here are in *Priſon*: And in ſome blinde hole there, as it might be in the *dungeon*, where they *ſee nothing*. That (I take it) is meant by *blinde* here in the text: *Blind*, for want of *light*; not for want of *ſight*, though thoſe both come to one, are convertible. They that be *blinde*, ſay they are *darke*: and they that be in the *darke*, for the time are deprived of *ſight*, have no manner uſe of it at all, no more than a blinde man. Now, they that row in the Galleyes, yet this comfort they have, they ſee the light: and if a man ſee nothing elſe, the *light* of it ſelfe is *comfortable*. And a great ſtroke of the *hammer* it is, not to have ſo much as that poore comfort left them. 2 In a dark *dungeon*. Eccleſ. 11. 7.

3 But yet are not we at the worſt; One ſtroke more. For, one may be in the *dungeon* and yet have his *limmes* at large, his hands and feet at libertie. But ſo have not thoſe in the text, but are in *irons*; and thoſe ſo heavie and ſo pinching, as they are even τιθραυσμένοι, *bruiſed and hurt* with them. See now their caſe. 1 *Captives*; and not only that, but 2 in *priſon*. In *priſon*, not above, but in the *dungeon*, the deepeſt, darkeſt, the *blindeſt* hole there; no light, no ſight at all: 3 And, in the hole, with as many *irons* upon them, that they are even bruiſed and ſore with them. And tell me now, if theſe three together be not enough to breake *Manaſſes*, or any mans heart, and to make him have *cor contritum* indeed. 3 And *bruiſed* with irons there.

They be: but what is this to us? This is no mans caſe here. No more was it any of theirs, that were at *Chriſts* Sermon: yet *Chriſt* ſpake to the purpoſe, we may be ſure. We may not then take it literally, as meant by the body: *Chriſt*, meant no ſuch *captivitie, dungeon or irons*. That He meant not ſuch, is plaine. He ſaith, *He was ſent to free captives, to open priſons*: But, Hee never ſet any *captive* free, in His life, nor opened any *goale*, (in that ſenſe) to let any priſoner forth. Another ſenſe then, we are to ſeeke. Remember ye not, we began with the *Spirit?* the buſineſſe, the *Spirit* comes about, is *ſpirituall*, not ſecular. So, all theſe *ſpiritually* to be underſtood. As (indeed) they are all three appliable to the caſe of the *Spirit*; and a plaine deſcription of all our ſtates, out of *Chriſt*, and before He take us in hand.

1 There is *captivitie* there, wherein men are held in ſlavery under ſinne and Sathan, worſe than that we now ſpeake of. Saint *Paul* knew it: ſpeakes of it, *Rom.* 7. and when he hath ſo, crieth out, *Wretched man that I am, who ſhall rid me of it!* Verily, there is no *Turke* ſo hurries men, puts them to ſo baſe ſervices, as *ſinne* doth her *captives*: Give me one that hath beene in her *captivitie*, and is got out of it, *& ſcit quod dico*, he can tell, it is true I ſay. Rom. 7. 24.

2 There is a *priſon* too: not *Manaſſes priſon*. But aske *David*, who never came in any *goale*; what he meant, when he ſaid, *I am ſo faſt in priſon, as I know not how to get out*. And that you may know what priſon that was, he cries, *O bring my ſoule out of priſon!* A *priſon* there is then, of the ſoule no leſſe than of the body. In which *priſon* were ſome of thoſe that *Chriſt* preached here to: S. *Matthew* ſaith, they *ſate in darkneſſe and in the ſhadow of death*, even as men in the *dungeon* doe. Pſal. 88. 8. Pſal. 142. 7. Mat. 4. 16. Prov. 5. 22. Acts 8. 23.

There are *chaines* too, that is alſo the *ſinners* caſe, He is even *tied with chaines of his owne ſinnes* (ſaith *Salomon*) with the bonds of *iniquitie* (Saint *Peter*) which bands

Pſal.106.16. are they, *David* thanks GOD for *breaking in ſunder*. There need no other bonds, we will ſay, if once we come to feele them. The *gals*, that *ſinne* makes in the *conſcience*, are
Pſal 105.18. the *entering of the iron into our ſoule*.

But you will ſay, we feele not theſe neither, no more than the former. No do? Take this for a rule: If CHRIST heale them, that be *broken-hearted*; *broken-hearted* we behove to be, yer He can heale us. He is *medicus cordis* indeed; but it is *cordis contriti*. It is a condition ever annexed (this) to make us the more capable; and likewiſe a diſpoſition it is, to make us the more curable. That ſame *pauperibus* (before) and this *contritis* now, they limit *Chriſt's cure*; his *cure*, and his *Commiſſion* both: and unleſſe they be, or untill they be, this Scripture is not, nor cannot be *fulfilled* in us. In *our eares*, it may be; but in our *hearts*, never.

That, as ſuch as come to be healed by his *Majeſtie*, are firſt ſearched, and after either put by, or admitted as cauſe is: ſo there would be a *Scrutinie* of ſuch, as make
Pſal.119.70. toward CHRIST. What, are you *poore? poore in ſpirit?* (for the *purſe* it skils not:) No, but *dicis quia dives*, in good caſe: CHRIST is not for you then; He is *ſent to the poore*. What, is your heart *broken?* No, but heart-whole, a heart as *brawne:* then are you not for this cure. In all *Chriſts diſpenſatory*, there is not a *medicine*, for ſuch a *heart*; a *heart* like *brawne* (that is) hard and un-yeelding.

CHRIST Himſelfe ſeemes to give this *Item*, when He applies it after: *Many*
Verſ.25. *Widowes*, *Many Lepers* (ſaith He:) and ſo many *ſinners: Elias* ſent to none; but the poore Widow of *Sarepta*; *Eliſæus* healed none, but only *Naaman*, after his *ſpirit* came downe, was broken. No more doth *Chriſt*, but ſuch as are of a *contrite heart*.

Verily, the caſe as before we ſet it downe, is the ſinners caſe; feele he it, feele he it not. But if any be ſo benummed, as he is not ſenſible of this; ſo blinde, as *dungeon* or no dungeon, all is one to him; if any have this *Scirrhum cordis*, that makes him paſt feeling, it is no good ſigne: but it may be, our houre is not yet come, our cure is yet
Prov.7.22. behind, But, if it ſhould ſo continue, and never be otherwiſe, then were it a very evill ſigne. For what is ſuch a ones caſe, but (as *Salomon* ſaith) *as the Oxe that is led to the ſlaughter without any ſenſe, or the foole that goes laughing when he is carried to be well whipped?* What caſe more pitifull?

You will ſay: we have no *hammer*, no worldly Croſſe to *breake our hearts*. It may be. That, is *Manaſſes hammer*, the common *hammer* (indeed:) but, that is not *King Davids hammer*, which I rather commend to you; the right *hammer* to doe the feate, to worke contrition in kinde. The right, is the *ſight* of our owne ſins. And, I will ſay this for it: that I never in my life ſaw any man brought ſo *low* with any worldly calamitie, as I have, with this *ſight*. And theſe, I ſpeake of, were not of the common ſort, but men of *ſpirit* and *valour*, that durſt have looked death in the face. Yet when GOD opened their eyes, to ſee this ſight; their *hearts* were *broken*, yea, even ground to *powder* with it; *contrite* indeed.

And this is ſure; if a man be not *humbled* with the ſight of his *ſins*, It is not all the *croſſes* or loſſes in the world will humble him aright.

This is the right. And without any worldly croſſe, this we might have, if we loved not ſo to abſent our ſelves from our ſelves, to be even *fugitivi cordis*, to run away from our owne hearts; be ever abroad, never within: if we would but ſometimes
Eſay 46.8. *redire ad cor*; returne home thither, and deſcend into our ſelves; ſadly and ſeriouſly to bethinke us of them, and the danger we are in, by them; this might be had: And this would be had, if it might be. If not, in default of this (no remedy) the *common hammer* muſt come; and *God* ſend us *Manaſſes hammer*, to breake it; ſome *bodily ſickneſſe*, ſome worldly *affliction*, to ſend us home into our ſelves. But ſure the *Angell* muſt
Ioh.5.4. come downe and the *water be ſtirred*; elſe we may preach long enough to *uncontrite hearts*, but no good will be done, till then.

I have beene too long in the Cauſe: but, the knowledge of the Cauſe, in every diſeaſe, we reckon halfe the cure. To the *healing*, now.

The

The word for *heale*, in *Esay* (where this Text is) signifies to *binde up*. The cure begins with *ligature*, the most proper cure, for *fractures*, or ought that is *broken*. Nay, in *wounds* and all, as appeareth by the *Samaritan*. The *fluxe* is so stayed, which if it continue running on us still, in vaine talke we of any *healing*. It is not begun till that stay and run no longer. The *sin* that *Christ* cures, He bindes up, He stayes (to begin with.) If He *cover sin* it is with a *plaister*. He *covers* and *cures* together, both under one. Luk.10.34.

This word [*broken hearted*] the *Hebrewes* take not, as we doe; we, *broken* for *sin*; they, *broken of*, or *from sin*. And we have the same phrase with us; To *breake* one *of* the *evill fashions*, or *inclinations*, he hath beene given to. So, to *breake the heart*. And so must it be broken, or ever it be *whole*. Both senses: either of them doth well; but both together best of all.

2 How they are cured.

This done, now to the *healing part*. The Heathen observed long since: ψυχῆς νοσήσας ἰατρὸν λόγοι, the *soules cure* is by words: and the Angell saith to *Cornelius*, of S. *Peter*, *He shall speake to thee words, by which thou and thy houshold shall be saved*. Act 10.6.

By good tydings.

And by no words sooner, than by the sound of good *tydings*. *Good newes, is good physicke* sure (such the disease may be:) and a *good message, a good medicine*. There is power in it both wayes. *Good newes*, hath healed; *evill newes* hath killed many. The good newes of *Ioseph's* welfare, we see, how it even revived old *Iacob*: And, the evill of the *Arke of God taken*, it cost *Eli* his life. Nothing workes upon the heart more forcibly, either way. Gen.45.27. 1 Sam.4.18.

Proclaimed.

What are these newes, and first how come they? By κηρύξαι they come: no secret whispered newes from man to man, in a corner: No flying newes. They be *proclaimed*, these; so authenticall. *Proclaimed*: And so they had need, for if our sins once appeare in their right forme, there is evill newes certainly: let the Divell alone with that, to proclaime them, to preach damnation to us. *Contraria curantur Contrariis*, we had need have some good *proclaimed*, to cure those of his.

Two *Proclamations* here are, one in the neck of another. Of which the former, in the *three branches* of it, applieth in particular, a remedie to the three former *maladies*; Is the topique medicine (as it were:) the later is the *panacea*, makes them all perfectly whole and sound.

1 *The first Proclamation.*

The first *Proclamation*. To the *Captive* first, that there is one at hand with a *ransome*, to redeeme him. This will make him a whole man.

2 To them in the *dungeon*; of one to draw them forth thence, and make them ἀναβλέψαι, see the light againe.

3 To them in *chaines*; of one to strike off their bolts and loose them, to open the prison-doore, and let them goe: ἀποστεῖλαι, to make *Apostles* of them, and send them abroad into the wide word. It is the fruit of *Christs* ἀποσταλκε, this ἀποστεῖλαι; *Christs Apostleship* was, and is, to make such *Apostles*.

Now, this is nothing but the very summe of the *Gospell*: 1 Of one comming with a *ransome* in one hand, to lay downe for us the *price of our redemption* from Sathans captivitie: 2 And with the *keyes of hell* and *death* in the other. Keyes of two sorts: 3 One, to undoe their fetters and loose them; the other, to open the dungeon and prison-doore (both the dungeon of *despaire*, and the prison of the *Law*) and let them out of both. There can be no better newes, nor kindlier *physicke* in the world, 1 than word of *redemption* to *captives*: 2 than to see the *light* againe, to them in the *Limbo*: 3 than of *enlargement*, to them in *bands*: but specially, than of a dismission, from *prison*, *dungeon*, *irons* and all. And this is *proclaimed* here, and published by *Christ* in his *Sermon* at *Nazareth*: and was after performed and accomplished by him, at his *Passion* in *Ierusalem*. Revel.1.18.

2 *The second Proclamation.*

This is good newes indeed: but here comes better. It is seconded with another *Proclamation*, that makes up all. For in very deed; they that by the first *proclamation*

tion were ſo releaſed, for all that; and after all that, what were they, but a ſort of poore ſnakes, turned out of the Gaole, but have nothing to take to? Comming thither, they were turned out of all that ever they had. That, their caſe, though it bee *leſſe miſerable*, yet is *miſerable* ſtill: the *languor morbi* ſtill hangs upon them.

We lacke ſome reſtaurative for that. Here comes (now) *phyſick*, to cure that and make them perfectly well. A ſecond κηρύξαι that they ſhall be reſtored, to all that ever they had. How ſo? For harke: here is the *acceptable yeare*; that is, a *jubilee proclaimed*. And then, even of courſe they are (by force of the *jubilee*) ſo to be. The nature of the *jubilee* was ſo, you know. Then not only all *bond* ſet *free*; all *priſons* (for debt) *ſet open*; but beſide, all were *reſtored* then, to their former *mort-gaged, forfeited*, or any wayes *aliened eſtates*, in as ample manner, as ever they had, or held them at any time before.

A reſtitution *in integrum*; a *re-inveſting* them in what they were borne to or were any wayes poſſeſſed of: that, if they had ſold themſelves out of all, and lay in execution for huge ſummes (as it might be *ten thouſand talents*,) then, all was quit; they came to all againe; in as good caſe, as ever they were in all their lives. There can be no more *joyfull newes*, no more *cordiall phyſicke*, than this. The yeare of *Iubilee?* why, that time, ſo *acceptable*, ſo *joyfull*, as it hath even given a denomination to *joy* it ſelfe. The height of *joy* is *jubilee*; the higheſt terme to expreſſe it, is *jubilate*; that goes beyond all the words of *joy* whatſoever.

And this comes well now: for, the *jubilee* of the *Law* drawing to an end, and this very yeare being now the laſt, *Chriſts jubilee*, (the *jubilee* of the *Goſpell*) came fitly to ſucceed. Wherein, the primitive eſtate, we had in *Paradiſe*, we are re-ſeiſed of anew. Not the ſame, *in ſpecie*, but as good, nay better, For, if for the *terreſtriall Paradiſe* by the *flood deſtroyed*, we have a *celeſtiall*, we have our owne again, (I trow) with advantage.

A yeare it is called (to keepe the terme ſtill on foote, that formerly it went by.) Onely this difference: the yeare (there) was a *definite time*; but here, a *definite* is put for an *indefinite*. This yeare is more than twelve moneths. In this *acceptable yeare*. the *Zodiaque* goes never about. On this day of *Salvation, the Sunne never goes downe*. For in this, the *jubilee* of the *Goſpell* paſſeth that of the *Law*: that, held but for a *yeare*, and no longer: But, this is continuall, laſts ſtill. Which is plaine: in that, divers
2 Cor. 6. 2. yeares after this of *Chriſts*, the Apoſtle ſpeakes of it, as ſtill in *eſſe*: Even then, makes this *proclamation* ſtill, *Behold this is the day, Behold, now is the acceptable time*. Whereby we are given to underſtand, that *Chriſts jubilee*, though it began, when *Chriſt* firſt
Revel. 4. 6. *preached this Sermon*, yet it ended not with the end of that yeare (as did *Aarons*) but was *Evangelium æternum*: As alſo *perpetui jubilæi*; *Everlaſting good newes* of a *perpetuall jubilee*, that doth laſt, and ſhall laſt, as long as the *Goſpell* ſhall be preAct. 3. 21. ched, by Himſelfe, or others *ſent by Him* to the end of the world, *the time of reſtoring all things*.

It is called *acceptable*, by the terme of the benefit, that hapned on it, which was, our *acceptation*. For then, we and all mankinde were made (not δεκτοὶ, that is, *acceptable*, but as the word is) δεχθεὶ, that is, actually *accepted*, or received by God. Out of whoſe preſence we were before caſt. And being by him ſo received, we did our ſelvs
Ephes. 1. 4. *receive* againe, the *earneſt of our inheritance*, from which by meanes of the *tranſgreſſion* we were before fallen.

There is much in this term [*accepting*.] For, when is one ſaid to be *accepted*? Not, when his ranſome is paid, or the *priſon* ſet open; not when he is pardoned his fault, or *reconciled*, or become friends: but when he is *received* with *armes ſpread*, as was
Luk. 15. 20. 22 the *loſt child* in the *Goſpell*; ad *ſtolam primam* (as the terme is, out of that place.) Three degrees there are in it; 1 *Accepted* to pardon, that is συγχώρησιν: 2 *Accepted* to *reconciliation*, that is καταλλαγὴν: and further, 3 *Accepted* to *repropitiation*, that is ἱλασμὸν, to as good
2 Sam. 13. 39. 14. 23. grace and favour as ever, even in the very fulneſſe of it. They ſhew it, by three diſtinct degrees in *Abſaloms* receiving: 1 *Pardoned* he was, while he was yet in *Geſhur*: 2 *Reconciled*, when he had leave to come home to his owne *houſe*: 3 *Repropitiate*, when he

he was *admitted to the Kings* preſence and kiſſed him. That made up all, then he had all againe. And that is our very caſe.

Nay indeed, that is not all. It is more than ſo: Δεκτὸς (here) is in the Text of *Eſay* רעין: and that imparts more. For, that word, is ever turned by εὐδοκία, and that is *Chriſts* own *acceptation* (*in whom I am well pleaſed*) and the very terme of it. And he that is ſo *accepted*, I know not what he would have more. Mat. 17. 5.

This is the benefit that fell at this time: and for this, that fell on the time, the time it ſelfe, it fell on, is, and cannot be but acceptable; even *eo nomine*, that at ſuch a time, ſuch a benefit hapned to us. And in this reſpect it ever hath, and ever ſhall be an *acceptable welcome time*, this; and holden as a high *Feaſt*: like as the benefit is high, that befell us on it. *Feſtum*, a feaſt, for the *pardon*: *Feſtum duplex*, for the *reconciliation*: *Feſtum magis duplex*, for the being perfectly *accepted to the favour of God*, and by it reaccepting againe our prime eſtate.

Nay (laſt) it is called not onely *Annus acceptus*, but *Annus Domini acceptus*, or *acceptus Domino*: not only, the *acceptable yeare*; but, *of the Lord*, or *to the Lord*; (for ſo the *Hebrew* reads it, with the ſigne of the *Dative*; as if to GOD Himſelfe it were ſo.) And, to Him, ſo it is; and to His *holy Angels in heaven*, ſo it is. For, if the *receiving* any one *contrite ſinner*, *by repentance*, be matter of *joy*, to the whole *Court of Heaven*; if the receiving of but one; what ſhall we thinke of the generall *receiving* of the whole *maſſe*, which this day was effected? Luk. 15. 10.

Now, if to *heaven*, if to God Himſelfe it be ſo; To *earth*, to us, ſhall it not bee much more, whom much more it concerneth (I am ſure?) God getteth nothing by it; we doe: He is not the better for it, we are: Ever, the *receiver*, then the *giver*. The *giver*, more *glory*; but the *receiver*, more *joy*. That if it be the *joy* of *heaven*, it cannot be but the *Iubilee* of the *earth*; Even of the *whole earth*: *Iubilate Deo omnis terra*. Pſal. 66. 1.

The *jubilee* (ever) it began with no other ſound, but even of a *Cornet*, made of the hornes of a *Ram*. Of which hornes they give no other reaſon, but that it was ſo, in reference to the hornes of that *Ram*, *that in the thicket was caught by the hornes*, *and ſacrificed in Iſaacs ſtead*, even as *Chriſt* was, in ours. To ſhew, that all our *jubilee* hath relation to that ſpeciall ſacrifice, ſo plainely prefiguring that of *Chriſts*. Which feaſt of *jubilee* began ever, after the *High Prieſt* had offered his ſacrifice, and had beene in the *Sancta Sanctorum*. As this *jubilee* of *Chriſt* alſo tooke place, from His entring into the *holy places made without hands*, after His propitiatory Sacrifice offered up for the quicke and the dead, and for all yet unborne, at *Eaſter*. And, it was the *tenth day*, that: and this (now) is the *tenth day* ſince. Levit. 25. 9. Ioſ. 6. 4. Gen. 22. 13. Heb. 9. 11.

The *memoriall*, or *myſterie* of which *ſacrifie of Chriſts*, in our ſtead, is ever *Caput letitia*, the top of our mirth, and the initiation of the joy of our *jubilee*. Like as *accipiam calicem ſalutaris*, our *taking the cup of Salvation*, is the memoriall of our being *accepted*, or *received* and taken againe to *Salvation*. Wherewith let us alſo crowne this *jubilee* of ours. That ſo all the benefits of it, may take hold of us: ſpecially the *red-integration* of the *favour of God*, and the aſſurance or *pledge* of our reſtitution to thoſe *joyes*, and that *jubilee*, that only can give content to all our deſires when the time ſhall come of the *reſtoring of all things*. Pſal. 116. 13.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *GREEN-WICH*, On the *XXIV.* of *May*, *A.D.* MDCXVIII. being *WHITSVNDAY.*

ACTS Chap. II.

Sed hoc eſt, quod dictum eſt, &c.

Verſ. 16. *But this is that, which was ſpoken by the Prophet Ioel.*

17. *And it ſhall be in the laſt dayes (ſaith God) I will powre out of my Spirit upon all fleſh, and your ſons and your daughters ſhall propheſie, and your young men ſhall ſee viſions, and your old men ſhall dreame dreames.*

18 *And on my ſervants, and on mine hand-maides, I will powre out of my Spirit, and they ſhall propheſie.*

19 *And I will ſhew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapour of ſmoke.*

20 *The Sun ſhall be turned into darkneſſe, and the Moone into blood, before that great and notable day of the Lord come.*

21 *And it ſhall be, that whoſoever ſhall call on the name of the Lord, ſhall be ſaved.*

THeſe words may well ſerve for a Sermon, this day: they were a part of a Sermon, preached as this day. The firſt *Whitſon-ſermon*, that ever was: the firſt *Whitſunday*, that ever was. S. *Peter* preached it. And this was his Text, out of the ſecond Chap. of the *Prophet Ioel*. As *Chriſt*, the laſt yeare, out of *Eſay*: ſo *Peter*, this, out of *Ioel*. Both tooke Texts: both, for the *day*, and for the preſent occaſion.

The occaſion of this here, was a lewd ſurmiſe given out by ſome, touching the gift of *tongues*, this day ſent from heaven.

It ſhall be my firſt note. That looke, how ſoone GOD from heaven had ſent His *fiery tongues* upon His *Apoſtles*; the *Divell* from hell preſently ſent for his *fiery tongues*, and put them in the mouthes of his *Apoſtles*, to diſgrace and ſcoffe at thoſe of *Gods ſending*.

Ye

Ye may heare them ſpeak (at the thirteenth verſe:) *Well fare this ſame good new wine; theſe good fellowes have been at it, and now they can ſpeak nothing but outlandiſh: ſome little broken Greek or Latine they had, and now out it comes.*

Thus, that which was indeed *grande miraculum*, they turned into *grande ludibrium*. Of the great Myſtery of this day, they made a meere mockerie. Thoſe, that were *baptized with the Holy Ghoſt*, they traduced, as if they had ſouſed themſelves in *new wine*. Here is the *Holy Ghoſts* welcome into the world. This uſe doth the Devill make of ſome mens wits and tongues, to powre contempt on that, which *God* powreth forth, all that ever they can; even *to work deſpite to the Spirit of Grace*. Matth. 3. 11. Heb. 10. 29.

Being to make an apologie for himſelfe, and the reſt, (and indeed, for the *Holy Ghoſt*) S. *Peter* firſt prayes audience (at the 14. verſe.) Then tels them ſoberly, they miſſe the matter quite (at the 15.) It was too early day, to faſten any ſuch ſuſpition, upon any ſuch men as they were (to be gone, before *nine in the morning*.) But, this he ſtands not on, as not worth the anſwering. *The Summ.*

Here (at this *Verſe*) he tels them, it was no *liquour*, this ſpecially, no ſuch as they ſurmiſed. If it were any, if they would needs have it one, it was the *Prophet Ioels*, and none other, Somthing *powred on*, nothing *powred in*. Nothing, but the *effuſion* of the *Holy Ghoſt*. *This is it that was ſpoken by the Prophet Ioel.*

So, *habemus firmiorem ſermonem propheticum:* and this, which ſeemed to happen thus on the ſudden, it was long ſince foretold; and alledges for it this text of the *Prophet*, that ſuch a thing *there ſhould come to paſſe*, an *effuſion of the Spirit*, and that a ſtrange one. And this they would find it to be; this *Prophecie* (of the *Spirit powred*) this day fulfilled in their eares. 2 Pet. 1. 19.

Of which Text, the ſpeciall points be two: 1 Of the *Spirits powring*: 2 Of the *end* whereto. *The Diviſion.*

The firſt I reduce to theſe foure. 1 The *Thing*: 2 the *Act*: 3 the *Party by whom*: 4 the *Parties upon whom*. 1 *De Spiritu meo*, is the thing. 2 *Effundam*, the act. 3 *Dicit Dominus*, the party by whom. 4 *Super omnem carnem*, the parties upon whom it is powred. I.

Then the end whereto. And in that foure more. The laſt *end* of all in the laſt word of all, *ſalvabitur*. That is the very end: and a bleſſed end, if by any means we may attaine to it. Then are there three other conducting to this. Two maine ones; and one acceſſorie, but yet as neceſſary as the other. 2 Cloſe to it, in the end, there is *calling on the Name of the Lord: He that calleth on the Name of the Lord, ſhall be ſaved.* 3 And fartheſt from it at the beginning, there is *prophetabunt*, to call upon us to that end: *And my ſervants ſhall prophecie.* 4 And, betweene both theſe, there is a *Memorandum* of the *Great Day of the Lord*. Which is not from the matter neither, nor more than needs. For then (at that day) we ſhall ſtand more in need of *ſaving*: if we periſh then, we periſh for ever. And the mention and memory of that *Day*, will make us not *deſpiſe prophecying*, nor forget *invocation*; but be both more attentive in *hearing* of *prophecie*, and more *devout in calling on the Name of the Lord*. So, it may well goe for a third conducting meanes to our ſalvation. II.

Now, to bring this to the Day. This (it is ſaid) ſhall be *in the laſt dayes*. Which with S. *Peter* here; and with S. *Paul* (*Heb.* 1. 1.) yea and with the *Rabbins* themſelves, are the dayes of the *Meſſiah*. So, of our *Meſſiah* CHRIST (to us) and of none other. Of whoſe dayes, this is the very laſt. For, having done His errand, He was to go up againe, and to ſend His *Spirit* downe, to doe His, another while: which is the worke of this *day*. As His firſt then, the *taking of our fleſh*, ſo His laſt, the *giving of his Spirit*: the giving it abundantly, which is the *effundam* here.

It remaineth, that we pray to Him, who thus, *of His Spirit powred forth* this day, that He would vouchſafe on the ſame day to powre of it on us here: that we may ſo hold this *Feaſt* (the memory of it) and ſo heare the words of this *Prophecie*, as may be to *his good acceptance*, and our *owne ſaving* in the great *Day, the Day of the Lord*.

I. Of the *Spirit* powring. *De Spiritu.*

OF the *thing powred* firſt. *De ſpiritu meo*, the *Spirit* of GOD. Firſt of Him, to give Him the honour of His own *Day*.

The Spirit, is of Himſelfe Author of *life*, and here is brought in, as Author of *Prophecie*. They both are in the *Nicene Creed*; [1] the *Lord, and Giver of life*, [2] and *who ſpake by the Prophets*. *Life* and *ſpeech* have but one inſtrument, the *ſpirit* or breath both. Of it, theſe foure.

1 *Prophecie* can come from no nature but *rationall*: The *Spirit* then, is *natura rationalis*. And determinate it is, diſtinct plainely here two wayes: [1] The *Spirit*, from Him whoſe the *Spirit* is; Him that ſayes, *de Spiritu meo*. [2] That which is *powred*, from Him, that *powreth* it; *Fuſus à Fuſore*. Being then *natura rationalis determinata*, He is a *Perſon* (for a *perſon* is ſo defined.)

2 Secondly, *effuſion* is a plaine *proceeding* of that, which is *powred*: as *ſpiration* is ſo too, in the very body of the word *ſpirit*. So, a *Perſon proceeding*.

3 Thirdly, being a *Perſon*, and yet being *powred out*, He behoves to be God. No *Perſon, Angell*, or *Spirit*, can be *powred out*, can be ſo *participate*. Not at all: but not *upon all fleſh*, not dilated ſo farre. GOD onely can be that. So, the *Perſon*, the *proceeding*, the *Deity* of the *Holy Ghoſt* (all) in theſe words. And not a word of all this mine: but thus deduced, by S. *Ambroſe*, and before, by *Dydimus Alexandrinus*, S. *Hieromes Maſter*.

4 But fourthly, you will mark: It is not my *Spirit*, but *of my Spirit*. The whole *Spirit, fleſh* could not hold: not *all fleſh*. And parts it hath none. 1. Underſtand then, of *my Spirit*, that is, of the *gifts* and *graces* of the *Spirit*. *Beames* of this *light*: *ſtreames* of this *powring*. Otherwhere, others: here, the *gift* of *prophecy and tongues*.

Luke 4.18. The Text of the laſt yeare.

2 Which *de Spiritu* is alſo ſaid, to keep the difference between CHRIST and *us*. *Vpon him* the *Spirit* was: The *Spirit of God upon Me*, laſt yeare. Upon *us*, not the *Spirit*: but, *de Spiritu, of my Spirit* onely, this yeare.

2 The *Act*, *Effundam*.

The next is the *act*, *effundam*: In it foure more: [1] The quality, in that it is compared to a thing liquid, *fuſill, powred out*. This ſeems not proper. *Powring* is, as it had been *water*; He came in *fire*. It would have been *kindled*, rather than *powred*. True, but S. *Peter* in proper terms makes his anſwer referre to their ſlander: and that was, *that it was nothing but new wine*, a *liquor*. Their objection being in a thing *liquid*, his anſwer behoved to be accordingly. And well it might, ſo: CHRIST had ſo expreſſed it: both lately in His promiſe, *Ye ſhall be baptized with the Holy Ghoſt within few dayes*: And formerly, under the termes of *waters of life* (*Iohn* 7.) where S. *Iohns* expoſition is, *This he ſpake of the Spirit*. Not (then) given, but to be given, ſtraight upon CHRISTS *glorifying*, which is now this very day. The *Holy Ghoſt* then, is not all fire.

Cap. 1. 5.

Iohn 7. 39.

And this *quality* fals well with the two graces, of [1] *prophecie*, and [2] *invocation*, here given. [1] *Prophecie*: *Moſes* (the great Prophet) likened it to the *dew falling upon the herbs*, or the *raine powred on the graſſe* (*Deut.* 32.) And that likening is ſo uſuall, as [מוֹרֶה *Moreh*] the word in Hebrew for *raine*, is ſo for a *Preacher* too; that it poſeth the Tranſlators, which way to turne it: and even in that very Chapter of *Ioel*, whence this Text is taken.

Deut. 32. 2.

[2] And, *invocation* is ſo too; a *powring out of prayer*, and of the very *heart* in prayer.

Verſe 23.

3 And the *third* of the *latter* day may be taken in too. Then there ſhall be a *powring* forth alſo of all the *phials* of the *wrath* of GOD.

2 The *quality* then firſt: the *quantity*, no leſſe. For, *powring* is a ſigne of *plenty*:

effundam,

Effundam, not *aſpergam* (the firſt prerogative of this day.) For, the *Spirit* had beene given before this time: but never with ſuch a largeſſe, *ſprinkled*, but not *powred*. Never till now, in that bounty, that now. This was reſerved for *Chriſt*. For, when there was *copioſa ſanguinis effuſio* on His part, there was likewiſe to be *copioſa Flaminis effuſio*, on the *Holy Ghoſts*. He, as liberall of His *grace*, as *Chriſt* of his *blood*. That there might be to us *copioſa redemptio*, between them both, it is *effundam copioſè* in both. Pſal.103.7.

3 *Effundam* tels us further, the *Spirit* came not of himſelfe: nor till He was thus *powred* out. It is no *effluet*, but *effundam*. *Sic oportet implere*, that ſo, order might be kept, in Him (in the very *Spirit*) and we by Him taught to keepe it. Not to ſtart out, till *we be ſent*; nor to goe on our owne heads, but to ſtay *till we be called*. Not to *leake* out, or to *run* over; but to ſtay till we be *powred* out in like ſort. Seeing CHRIST would not go unſent, *Miſit me*, laſt yeare: Nor the HOLY GHOST run *un-powred*, this yeare: it may well become us to keepe in, till we be *powred* and *ſent* any yeare. And yet, the *Spirit* is no leſſe ready to *run*, than GOD is to *powre* it. One of theſe is no barre to the other. *Ecce ego, mitte me.* *Ecce ego, Behold I am ready* (ſaith *Eſay*;) and yet, *mitte me*, *Send me*, for all that. *Effluence*, and *Effuſion*; *Influence*, and *infuſion* will ſtand together well enough. Luke 22.37. Eſay 6.8.

4 Laſtly, *effundam* is not, as the *running* of a *ſpout*. To *powre*, is the *voluntary act* of a *voluntary Agent*, who hath the veſſell in his hand, and may *powre* little, or much; and may chuſe whether He will powre out any at all, or no. As *ſhut the heaven* from raining: So, *refraine the Spirit* from *falling* on us.

2 And when He *powres*, He ſtrikes not out the head of the veſſell, and lets all go: but moderates His *powring*, and diſpenſes His *gifts*. *Powres* not all, upon every one, nay, not upon any one, all: but *upon ſome in this manner, upon ſome in that*: Not to each, the ſame. And to whom the ſame, not in the ſame meaſure though: but, to ſome, *five*, to ſome, *two*, to ſome but *one talent*. The Text is plaine for this. There are diverſe aſſignations in it: 1 To diverſe parties; *ſonnes*, *ſervants*, *old men*, and *young men*: 2 Of diverſe gifts; *propheſies*, *viſions*, and *dreames*. 3 And them, of diverſe degrees: one clearer than the other; the *viſion*, than the *dreame*. *Singulis prout vult*, at the *Powrers* diſcretion, *to each as pleaſeth Him beſt*. 1 Cor.12. Matth.25.15. 1 Cor.12.11.

3 The Party powring. *Dicit Dominus.*

The Party powring is *Dicit Dominus*, the *Lord that ſaid*. But, *Dixit Dominus Domino meo*: *The Lord ſaid to my Lord*: Which of theſe? The later (*Domino meo*) *My Lord*, *Davids Lord*, and *ours Dominum noſtrum*, in our *Creed* (that is) CHRIST. How appeares that? directly at the thirty third verſe after, *He being now exalted by the right hand of God, and having received the promiſe of the* HOLY GHOST *from the Father, he hath powred out this that ye now ſee and heare.* CHRIST then. And not the *Father*? Yes, *he* too: For, of Him, *Chriſt* is ſaid to receive it. Not onely *Dixit Dominus Domino meo*; but, *dedit Dominus Domino meo*. And ſo, as in the nineteenth of *Geneſis*, *pluit Dominus à Domino*: From the *Lord*, *the Lord powred it*. And but one *effundam*, with but one *effuſion* both; as with one *ſpiration*, He came from both. Both, with one *effuſion powre* Him: Both, with one *ſpiration* breath Him. It is expreſſely ſo ſet down, *Revelation Chap.22. The fountaine of the water of life iſſued from the ſeat of God and of the Lambe.* So have you here the whole *Trinity*: 1 *Quis*, 2 *Quid*, 3 *à Quo*; the *Father*, by the *Sonne*, or the *Sonne* from the *Father*, *powring* out the *Holy Ghoſt*. Pſal.110.1. Gen.19.24. Rev.22.1.

2 And may we not alſo finde the two *natures* of *Chriſt* here? *Effundam* is *fundam ex*. *I will powre out*: Out of what? what the ciſterne into which it firſt comes, and out of which it is after derived to us? That, is the *fleſh* or *humane nature* of *Chriſt*: On which it was powred at his *conception*, fully to endow it; For *in Him the fulneſſe of the Godhead dwelleth bodily* (mark that, *bodily*.) And it was *given to him without meaſure*, and *of all his fulneſſe we all receive*. From this *Ciſterne*, this day, iſſued the *Spirit*, by ſo many *quils*, or *pipes* (as it were) as there are ſeverall *diviſions*, *of the graces of the Holy Ghoſt*. And ſo now we have both *à Quo*, and *ex Quo*. The *Divinity*, Col.2.9. John 1.16.

into

into this *Humanity*, *powring* the *Spirit*, which from His *flesh*, was *powred downe*, this day, *super omnem carnem*, *upon all flesh*. Which fitly brings in the next, *Super omnem carnem*.

4 The parties *upon whom.* *Super omnem carnem.* 1 Cor 9.9. Iohn 1.14.

On whom this *powring is* (which is the last point:) *Super omnem carnem*. In which there are *three points*, as the words are three: 1 *Carnem* first (that is) *men*. For *doth* GOD *take care for Oxen* (saith the *Apostle*) or for any *flesh*, but ours? No, not for any *flesh*; but the *flesh* which the *Word* did take. And, for that He doth.

But, we are *Spirit* too, as well as *flesh*: and, in reason, *Spirit* on *Spirit*, were more kindly. There is nearer alliance between them.

Yet you shall finde the other part (*flesh*) is still chosen.

1 *Super carnem.* Esay 40.6.

1 First, to magnifie His mercy the more, that part is singled out, that seemeth further removed; nay, that is indeed quite opposite to the *Spirit of* GOD here powred out. For, what is *flesh*? It is *proclaimed* (40. of *Esay*) *It is grasse*. And not *gramen*, but *fœnum*, that is *grasse withering*, and *fit* for the *Sithe*. Is that the worst? I would it were: But *cave peccati*, *sinfull flesh* sets it further off, yet. *Upon sinfull flesh* He should have *powred* somwhat else, than His *Spirit*.

So, two oppositions: 1 *Flesh* and *Spirit* absolutely in themselves. 2 Then, *sinfull flesh*, and the *Holy Spirit*. All which commends His love the more, thus to combine things so much opposite. This *first*.

Hos. 2.15.

And withall (that, which right now I touched) to shew the introduction to this conjunction of these so farre in opposition either to other, even *Verbum caro factum*, that made this *symbolisme*. By which, *a gate of hope* was opened to us (by His incarnation) *in spem*, of our *inspiration*, which this day came *in rem*. For, His *flesh exalted to the right hand of God*, remembred us, that were *flesh of his flesh*, and derived down this fountaine of living water to it, *saliens in vitam æternam*; *springing*, and raising us with it, whence it came (for water will ever rise as high as the place from whence it came) that is, up to heaven, up to *eternall life*.

Verse 33. Iohn 4.14.

2 *Super.* Luke 3.23. Iohn 20.22.

2 *Super*, upon it. *Upon it*, is without, on the outside of it. Had not *fundam in*, been better than *fundam super*: *Into them*, than *upon them*? Not a whit?

Indeed, both wayes, I find the *Spirit* given. At CHRIST'S *baptism*, the *Dove came upon him*. At His resurrection, *insufflavit*, He *breathed into them*. And so hath He parted His *Sacraments*: *Baptisme* is *effundam super*, *upon us*, from without: the *Holy Eucharist*, that is *comedite*; that goeth in. Upon the matter, both come to one. If it be *powred on*, it *sokes in*, *pierces* to the very centre of the *soule* (as, in *Baptisme*, *sin* is washed thence, by it.) If it be *breathed* in, it is no sooner at the *heart*, but it works forth, out it comes againe: Out at the nosthrils in *breath*; out at the *wrest* in the beating of the *pulse*. So, both (in effect) are one.

1 But it is *Super* here, for these reasons: First, that we may know, the *graces* of the *Spirit*, they are ἔξωθεν, from *without*. *In us*, that is, *in our flesh*, they grow not: neither they nor *any good thing*, else. And not onely ἔξωθεν, from without; but S. *Iames* his ἄνωθεν too, *from above*, from the *Father of lights*. Both these are in *super*: and but for these we might fall into a phansie, they grew within us, and sprung from us, which (GOD knoweth) they do not.

Iames 1.17.

2 Another reason is, for that [*upon*] is the Preposition proper to *initiation*, into any *new office*. So is the manner, by some such outward ceremonie *upon*, to initiate. By *annointing*, or *powring oyle upon*. By *induing* [*induemini*] putting some *robe* or other ensigne *upon*. By *imposition* or *laying hands*, *upon*. All *upon*. *Baptisme* (which is the Sacrament of our *initiation*) is therefore so done. So, the *Dove came upon* CHRIST. The *tongues* (here) *upon* these, to enter them, either, into their new offices.

Verse 3.

A third (last but not least) to enure them to this Preposition *super*, which many can but evill brooke. No *super*, no *superiority* they; all *even*, all *equall*; *fellowes* and *fellowes*. The *right hands of fellowship*, if you will; but not so much, as *imposition of hands*, *super*. For, if *super*, then *sub* followes: *if upon*, then we *under*; if *above*, then

Gal. 2.9.

we

we *beneath*. But no *ſub* with ſome: *ſubmit* neither *head*, nor *ſpirit* to any. Yet, *ſuper Me*, ſaid CHRIST laſt yeare: and it may become any that became Him: it may well become *ſuper carnem*. *Super* then muſt ſtand, and be ſtood upon: *Confuſion* will come, if it be not.

Super carnem, ſuper omnem carnem. *Vpon fleſh*, and *upon all fleſh*. Not, ſome one: not *Iewes fleſh* alone: In regard of whom, this *omnem* is here ſpecially put in. For, they had in a manner ingroſſed the *Spirit* before, by a *non taliter omni*. And yet, *upon them* too; for, *upon their ſonnes* and *their daughters* (as it followeth:) but *upon them*, now, no more than *upon any* other. This is a ſecond prerogative of this Day. The firſt, *effundam*, that is. 1 Before, ſparingly ſprinkled; now, *plentifully powred*. 2 Now again, *ſuper omnem*: Before, *upon* but *ſome*; now indifferently, *upon all*.

2 Super *omnem carnem*. Pſal. 147. 20.

For ſo, when we ſay *all*, we mean, *none is excluded*, but now may have it. *He hath put no difference betweene them and us* (ſaith Saint *Peter*.) *Non eſt diſtinctio* (ſaith Saint *Paul*.) The *partition is throwne downe* now. Go but to the letter of the Text, *All fleſh*. 1 No *Sex* barren; upon *ſonnes* and upon *daughters*: ſo either *Sex*. 2 No *age*: upon *young* men and upon *old*: The one, *viſions*; the other, *dreames*. 3 No *condition*: on *ſervants*, as well as *ſonnes*; on *handmaids*, no leſſe than *daughters*. 4 No *Nation*: for (if ye mark) the *Spirit* is *powred* twice: *upon their ſonnes*, in this; and againe, *upon His ſervants*, in the next verſe. *His ſervants*, whether they be their *ſonnes* or not; whoſe *ſonnes* ſoever they be: though the *ſonnes* of them, that are (perhaps) ſtrangers to the firſt covenant. (And yet, even then, GOD had ever his ſervants, as well, out of that *Nation*, as in it.)

Acts 15. 9. Rom. 10. 12. Eph. 2. 14.

Verſe 18.

Now, in ſigne that thus [*upon all fleſh*,] they heard them ſpeak the tongues of *all fleſh*, even of *every Nation under heaven*. That, where before, a *few in Iurie*; now many, all the world over: No longer now, *Notus in Iudæa Deus*; *His way ſhould be known upon earth, his ſaving health among all Nations*.

Acts 2. 5. Pſal. 76. 1. 67. 2.

Yet not *promiſcuè* though, without all manner limitation. No: the Text limits it. I muſt againe put you in minde, of the two *powrings* mentioned in it. One, the *ſuper omnem carnem*, in this the 15. verſe; The other, the ſecond, *ſuper ſervos meos*, in the next (the 18.) And *ſuper ſervos meos* is the qualifying, of *ſuper omnem carnem*. *Vpon all fleſh* (that is) *all ſuch as will be my ſervants*; as will give in their names to that end; *as will call upon me*: *Quicunque invocaverit*, ſo concludes *Ioel*. As *will believe* and *be baptized*, ſo concludes S. *Peter*, here, his *Sermon*. This gives them the capacity, makes them *veſſels* meet to receive this *effuſion*. By which, all *Turks*, *Iewes*, *Infidels*, are out of the *omnem*: and counterfeit *Chriſtians*, too; that profeſſe to ſerve Him, but all the world ſees whom they ſerve. And by this, much *fleſh* is cut off from *omnem carnem*. But ſo with this qualifying, *upon all*. For, any other, I know not. And this for the *powring*.

II.

The *end* whereto. *Salvabitur*,

And now, *Vtquid effuſio hæc?* To what end, all this? For it is not to be imagined this *powring* was caſuall, as the turning over of a tub: nor, that the *Spirit* did run *waſte*: then it were, *utquid perditio hæc?* An *end* it had. And that followes now: *And your ſonnes, &c*. The *Spirit* is given to many ends; many *middle*, but one *laſt*; and that laſt is in the laſt word, *ſalvabitur*, the *end* then of this *powring*, is the *ſalvation* of *mankinde*. *Mankinde* was upon the point to periſh, and the *Spirit* was *powred*, as a precious *balme* or *water*, to recover and to ſave it. So, the *end* of all is (and mark it well) that the *ſpirit* way *ſave* the *fleſh*, by the *ſpiritualizing* it. Not the *fleſh* deſtroy the *Spirit*, by *carnalizing* it. Not the *fleſh* weigh *downe* the *ſpirit*, to earth, hither: but the *ſpirit* lift up the *fleſh*, thither to *heaven*, whence it came.

To this laſt, here are *three middle* conducing *ends* more. 1 *Prophecie* firſt: 2 *Invocation* laſt: both which are well here repreſented; three wayes: 1 In the *tongues* (the *ſymbole* of the HOLY GHOST, this day:) The one, *Prophecie*, being *Gods tongue* to us: the other, *Invocation*, being our *tongue* to GOD. 2 In the *Spirit* (both being acts of the *Spirit*, or *breath*:) *Prophecie breathes* it into us: *Prayer breathes* it out againe.

Meanes to that end.
1 *Prophecie*.
2 *Prayer*.

3 In

3 In the *powring:* Both *powrings* (after a ſort:) that, which *Prophecy* doth infuſe, powre in at the eare; *Invocation* doth *refundere*, or *powre* forth back againe in prayer, out of the *heart*.

And beſide theſe two, a *third* there is, which is wedged in betweene them both, as ſtirring us, firſt and laſt both to heare *Prophecie* more attentively, and to practiſe *invocation* more devoutly (which I wiſh may never depart out of our minds) the *memory* of the *later day*.

3 *Memory of the later day.*

Thus they ſtand, ſubordinate. That men *may be ſaved*, they are to *call upon the Name of the Lord* (that at leaſt.) That they may ſo *call* to purpoſe, they are to be called on to it, and directed in it, by *& Prophetabunt*. And that they might perform this, to all *fleſh*, they were to ſpeak with the *tongues of all fleſh*; which was the gift (here) of this day (without juſt cauſe ſcoffed at.) But, *tongues* are but as the *caſk*, wherein *Prophecie* (as the *liquor*) is contained: I will ſet by the empty caſke, and deale with *Prophetabunt*, the *liquor* in it only.

1 *Prophetabunt.* Prov. 29 28. Eſay 32. 14, 15.

Prophecie ſtands firſt in the Text, *Without which* (ſaith *Salomon*) *the people muſt needs periſh.* That ſaying (of the Prophet *Eſay*) is much uſed by the *Fathers*; *Tenebræ & palpatio, donec effunderetur ſuper nos ſpiritus de excelſo. All is dark: men do but grope, till the Spirit be powred on us from above*, to give us light, by this gift of *Prophecie*.

This terme is kept by *Ioel*, as well when he ſpeaks of GOD's *ſervants* (that is) of us, as when of *them and their ſonnes:* And ever after, in the New Teſtament, it is retained ſtill as an uſuall terme, by the *Apoſtle*, to the *Corinthians, Epheſians, Theſſalonians*, all his *Epiſtles* through.

But not in the ſenſe of *foretelling* things to come. For, ſo can it be verified onely upon *Agabus*, S. *Philips daughters*, and upon S. *Iohn:* which are too few, for ſo great an effuſion, as this. That (indeed) was the chief ſenſe of it, in the Old Teſtament: And well, while CHRIST was yet to come. CHRIST He was the ſtop of all *Propheticall predictions*. Then, it had his place, that. But now, and ever ſince *Chriſt* is come, it hath in a manner left that ſenſe (at leaſt, in a great part) and is not ſo taken in the New.

The ſenſe, it is there taken in (to expound this place of *Peter*, by another of *Paul*, citing this very ſame Text of the *Prophet*, *Rom.* 10.) is *& prophetabunt* (here) by *quomodo prædicabunt* there, *propheſying* (that is *preaching.*) Whereby, after a new manner, we do *propheſie* (as it were) the meaning of ancient *Prophecies:* not make any *new*, but *interpret* the *old*, well; take off the *veile of Moſes face*. Finde CHRIST, finde the *Myſteries* of the *Goſpell*, under the types of the *Law*; apply the old *prophecies*, ſo as it may appeare, the *ſpirit of prophecie is the teſtimony of* JESUS: And, he the beſt *Prophet* now, that can do this, beſt.

Rom. 10. 13, 14

Exod. 34. 33. 2 Cor. 3. 13. Revel. 19. 10.

This ſenſe, we prove by theſe in the Text. The *Spirit was powred on them, and they did propheſie*. What did they? How *propheſied* S. *Peter*? He *foretold* nothing: All he did, was, he applied this place of the *Prophet*, to this Feaſt. And a little beneath, the paſſage of the 16. *Pſalme* to *Chriſts reſurrection*. And, after that, the place of *another Pſalme* to His *aſcenſion*.

Verſe 31. Pſal. 16. 10. Verſe 34. Pſal. 110. 1. Verſe 11.

And the reſt (on whom it was *powred*, too) how *propheſied* they? All (we read) they did, was *loquebantur Magnalia Dei*, they *uttered forth the wonderfull things of God*, but *foretold* not any thing, that we finde. So as, to *propheſie* (now) is to *ſearch out*, and *diſcloſe* the hidden things of the *Oracles of* GOD, and not to tell before-hand, what ſhall after come to paſſe.

But, what ſay you to *Viſions and dreames* here? Little: they pertaine not to us. The Text ſaith it not. You remember the two *powrings:* 1 One *upon their ſonnes:* 2 The other *upon his ſervants*. This later, is it by which we come in. We are not of *their ſonnes*; we claime not by that, GOD make us His *ſervants*; for, by that word, we hold.

Now, in this latter *powring, on his ſervants* (which only concerns us) *viſions and dreames* are left out quite. If any pretend them now, we ſay with *Ieremie* (*Cap.* 23.

Verſe

Ver. 28.) *Let a dreame goe for a dreame, and let my word* (ſaith the *Lord*) *be ſpoken as my word: Quid palea ad triticum*, What mingle you *chaffe* and *wheate*? We are to lay no point of *religion* upon them, now: *Prophecie, preaching* is it, we to hold our ſelves unto now. As for *viſions* and *dreames*, *tranſeant*; let them goe.

But then, for *prophecy* in this ſenſe of opening or *interpreting Scriptures*; is the *ſpirit powred upon all fleſh*, ſo? Is this of *Ioel* a *proclamation* for libertie of *preaching*; that all, *young* and *old*, *men-ſervants* and *maide-ſervants*, may fall to it? Nay: the *ſhee-ſex*, Saint *Paul* tooke order, for that betimes; cut them off, with his *Nolo mulieres*. But what for the reſt? may they? For, to this ſenſe hath this Scripture beene wreſted by the *Enthuſiaſts* of former ages; and ſtill is, by the *Anabaptiſts* now. And by miſtaking of it, way given to a foule errour, as if all were let looſe, all might claime, and take upon them (forſooth) to *propheſie*. 1 Cor. 14.34.

Nothing elſe this, but a malicious device of the divell, to powre contempt upon this gift. For (indeed) bring it to this once, and what was this day falſly ſurmiſed, will then be juſtly affirmed, *muſto pleni* (or *cerebro vacui*, whether you will; but *muſto pleni*) *drunken Prophets* then, indeed: *howbeit not with wine* (as *Eſay* ſaith) but with another as headie a humour, and that doth intoxicate the brain as much as any muſte or *new wine*: Even of *ſelfe conceited ignorance*, whereof the world growes too full. But it was no part of *Ioels* meaning, nor Saint *Peters* neither, to give way to this phrenſie. Eſay. 1. 21.

No? is it not plaine? the *Spirit is powred upon all fleſh*. True, but not upon *all*, to *propheſie* though. The Text warrants no ſuch thing. In the one place it is: And *your ſonnes ſhall*: In the other, *And my ſervants ſhall*: But, neither is it, *all their ſonnes*: nor *all his ſervants ſhall*. Neither (indeed) can it be. There muſt be ſome *ſonnes*, and ſome *ſervants*, to *propheſie* to: to whom theſe *Prophets* may bee ſent: to whom this *propheſie* may come. All *fleſh* may not be cut out into *tongues*; ſome left for *eares*: ſome *auditors* needs. Elſe a *Cyclopian Church* will grow upon us, where all were *ſpeakers*, no *body* heard another. Ἀκέφαλοι ἔθνη ἔθνη.

How then, ſhall the *ſpirit be powred upon all fleſh*? well enough. The *Spirit of propheſie*, is not all *Gods ſpirit*; He hath more beſide. If the *ſpirit or grace of propheſie* upon ſome: the *ſpirit of grace and prayer* (in *Zacharie*) upon the reſt. So, betweene them both, the *ſpirit* will *be upon all fleſh*, and the propoſition hold true: *Prophetabunt* muſt not make us forget *invocaverit*. All the *ſpirit* goes not away in *propheſying*; ſome left for that too: and there is the *Quicunque* (*Quicunque invocaverit*) and no where elſe. Zach. 12. 10.

But if Saint *Peter* will not ſerve, Saint *Paul* ſhall: He is plaine, *Ye may all propheſie one by one*: What, the *skippers of Holland* and all? I trow not. But (*all*) there, is plaine. *All, that is, all that be Prophets*. And, I wiſh, with all my heart (as did *Moſes*) that all *Gods people were Prophets*: but till they be ſo, I wiſh they may not *propheſie*; no more would *Moſes* neither. Now, in the ſame Epiſtle, S. *Paul* holds it for a great abſurditie, to hold, all are *Prophets*. With a kinde of indignation he takes it, *What are all Prophets?* No more than all *Apoſtles*; as much t'one as t'other. Then, if all be not *Prophets*; all may not *Propheſie* (ſure.) For, with the *Apoſtle* in the ſame place, the *operation* (that is, the *act of propheſying*) the *adminiſtration* (that is, the *office or calling*) and the *grace* (that is, the *enabling gift*) theſe three, are ever to goe together. No act in the Church lawfully done, without them all. Then the Apoſtles [*you all may*] is, *all you may that have the gift*. 1 Cor. 14. 31. Num. 11. 29. 1 Cor. 12. 29.

And not, you that have it neither (the *gift*) unleſſe you have the calling too: For, as *God ſent gifts*, ſo He *gave men* alſo, *ſome Apoſtles*, *ſome Prophets*. *Men for gifts*; as well, as *gifts* for men. *Miſit, in Chriſt*, as well as *unxit* (laſt yeare.) And, in *His ſervants*, *vocavit*, as well as *Talenta dedit*. Not to be parted, theſe. 1 Cor. 12. 28. Mat. 25. 14.

I conclude then. *Et prophetabunt*: but ſuch as have been *at the doore of the Tabernacle*, as have beene the *ſons of the Prophets*, *men ſet apart* for that end. And yet even they alſo, ſo, as they take not themſelves at liberty, to *propheſie* whatſoever takes them in the tongue; the *dreames of their owne heads*, or the *viſions of their owne hearts*;

but remember their *ſuper*, and know, there be *ſpirits* alſo, to *whom their ſpirits be ſub-*
1 Cor. 14.32. *ject*. So much for the *ſeventeenth* and *eighteenth Verſes*.

2
The meane between both. *The latter day.*

But how now come we thus ſuddenly, *to the ſignes of the latter day, and to the day it ſelfe?* For they follow cloſe (you ſee.) It is ſomewhat ſtrange, that from *Et prophetabunt*, He is ſtraight at *Doomes-day*, without more adoe.

The reaſons which I finde, the *Fathers* render of it, are theſe: Firſt, the cloſe joyning of them, is to meet with another dreame that hath troubled the Church, much. And that is, that it may be, there will be another *powring* yet, after this, and more *Prophets* riſe ſtill. Every otherwhile, ſome ſuch upſtart *ſpirits* there are, would faine make us ſo believe. Here is a diſcharge for them.

No (ſaith *Ioel*) look for no more ſuch dayes as this, after this: Therefore to this *day*, he joynes immediately; from this *day*, He goes preſently to the *latter day*, (as if He ſaid, you have all you ſhall have.) When this *powring* hath run ſo farre as it will, then commeth the end; when this is done, the world is done; no new *ſpirit*, no new *effuſion*; this is the laſt. From CHRIST departure, till His return againe; from this day of *Pentecoſt* (a great day and a notable) till the *laſt great and notable day of all*; between theſe two dayes, no more ſuch Day. Therefore, in the beginning of the Text, He called them the *laſt dayes*, becauſe no dayes to come after them. No *powring* to be looked for from this firſt *day*, of thoſe laſt. No other but this, till *dies noviſſimus noviſſimorum*, the very laſt day of all; till He *powre* downe *fire* to conſume all *fleſh*, that, by the *fire* this day kindled by theſe *fiery tongues*, ſhall not be brought to know *Him*, and call *upon His Name*.

A ſecond is, being to ſpeak by and by of *ſalvabitur*, that we ſhould be *ſaved*, He would let us ſee, what it is we ſhould be *ſaved* from. That helpeth much, to make us eſteem of our *ſaving*. *Saved* then from what? From *bloud*, and *fire*, and the *ſmolder of ſmoke*; that is, from the heavy ſignes here: And from that (which is after theſe, and beyond all theſe farre) the *Great and terrible day of the Lord*. This ſight of *unde*, from whence, will make us apprize our *ſaving* at a higher rate, and thinke it worth our care, then, in that day to be *ſaved*.

And laſt, it is ſet here, *per modum ſtimuli*, to quicken us, *Vt ſcientes terrorem hunc*,
2 Cor. 5.11. ſaith S. *Paul*, that entering into a ſad and ſober conſideration of it, and the terrour of it, we might ſtirre up our ſelves by it, to prepare for it. And ſet it is between both, to diſpoſe us the better to both. To that which is paſt (*& prophetabunt*) to awake our attention to that: and to that which followes (*invocaverit*) to kindle our devotion in that; and ſo by both, to *make ſure our ſalvation*.

The *day of the Lord*, the *Prophet* cals it (*Dies Domini*;) as it were oppoſing it, to *dies ſervi*, to our dayes here. As if he ſaid, Theſe are your *dayes*, and you uſe them (indeed) as if they were *your owne*. You *powre* out your ſelves into all *riot*; and know no other *powring* out but that: you ſee not any great uſe of *propheſying*; think it might well enough be ſpared: you ſpeak your pleaſures of it, and ſay, *muſto pleni*, or to like effect, when you liſt; Theſe are *your dayes*. But, know this, when yours are done, GOD hath His *day* too, and His *day* will come at laſt; and it will come *terribly* when it comes.

Ier. 5.31. When that *day* comes, how then? *Quid fiet in noviſſimo*, the *Prophets* ordinary queſtion; *What will ye doe at the laſt*, How will you be *ſaved*, *in die illo*, in *that Day?*

We ſpeake ſometime of *great dayes* here: alas, ſmall in reſpect of this. There is matter of *feare* ſometime in theſe of ours: Nothing to the terrour of this. *Great* it is, and *notable*, as much for the *feare*, as for any thing elſe in it. This, a *terrible* one indeed, *& quis poteſt ſuſtinere? who can abide it?* ſaith *Ioel* in this very *chapter*. Looke to it then. On whom He *powreth* not His *Spirit* here, on them He will *powre* ſomewhat elſe there, even the *Phials of His wrath*: poſſibly before, ſome; but then all, certainly.

And that you may not onely heare of this day, but ſee ſomewhat to put you in minde

minde of it, *Ecce Signa:* terrible ſignes ſhall come upon *earth, ſword* and *fire:* from the *ſword powring out of bloud*; from *fire*, a choaking vapour of *ſmoke*, or (as the *Hebrew* is) a *pillar of ſmoke:* which then doth *palmizare*, goeth up ſtraight like a pillar or a palme-tree, when the *fire* increaſeth more and more: for when it abateth, it boweth the head and decayeth; which this ſhall never do.

Nay further, *wonders in heaven.* For theſe *tongues* of heaven thus deſpiſed, *heaven* ſhall ſhew it ſelfe diſpleaſed, too; *the lights* of *heaven* (as it were) for a time put out, for contempt of the *heavenly light*, this day kindled. The *Sun darke*, as if he hid his face: the *Moone red as blood*, as if ſhe bluſhed, at our great want of regard, in this, a point ſo neerly concerning us.

For (indeed) theſe *Eclipſes*, though they have their cauſes in nature, as the *raine-bow* alſo hath: Yet, what hinders, but as the *rainbow*, ſo they may be *ſignes* too, and have their meaning in Scripture, aſſigned; and even this meaning here. This I ſee, that all *fleſh* are ſmitten with a kinde of horrour and heavineſſe, when they happen to fall out: as if they portended ſomewhat, as if that they portended, were not good: for *dies atri*, they have been and are reckoned, all the world over. Mat. 24. 8.

But theſe *are but the beginnings of evils*, ſcarce the *dawning* of that day: But, when the *day* it ſelfe commeth, *the great day*, then it will *powre downe*, and who (ſaith *Ioel*) *may abide it?* A faire *Item* for them, that deſpiſe *Prophecies*; and ſo doing, make void the Counſell of GOD, againſt their own ſoules.

I have much marvailed, why on this Sunday (*Whit-ſunday*, as we call it) the *day* of the *White Sun*, the *Prophet* ſhould preſent the *Black Sun* thus, unto us. But the *Prophet* did nothing, but as inſpired by the HOLY GHOST: which makes me think, he thought the *fire* of that day, would make the *fire* of this burne the clearer: and, that *powring* down make this *powring* paſſe the readier: that he thought that day, a good meditation for this, and for ſuch I commend it to you, and ſo leave it: And come to *Invocaverit*, the only means left us now, to eſcape it.

I dare not end with *Prophetabunt*, or with this; I dare not omit, but joyne *invocaverit* to them. For what? From *Prophetabunt*, come we to *Salvabitur* ſtraight, without any *medium* between? No, we muſt take *Invocaverit* in our way; no paſſing to *ſalvation*, but by and through it. For what, is the *powring of the ſpirit*, to end in *preaching*; and *preaching* to end in it ſelf (as it doth with us; a *circle of preaching* and in effect nothing elſe) but *powre in propheſying enough*, and then all is ſafe? No: there is another yet, as needfull, nay more needfull to be called on (as the current of our Age runs) and that is, *Calling on the Name of the Lord.* 3 *Quicunque invocaverit.*

This, it grieveth me to ſee, how light it is ſet; nay, to ſee how buſie the devill hath beene, to *powre contempt* on it, to bring it in diſgrace with diſgracefull termes: to make nothing of *Divine Service*, as if it might be well ſpared, and *invocaverit* (here) be ſtricken out.

But mark this Text well, and this *invocation* we make ſo ſlight account of, ſticks cloſe, is ſo locked faſt to *Salvabitur:* cloſer and faſter, than we are aware of.

Two errors there be, and I wiſh them reformed: One, as if *propheſying* were all we had to doe; we might diſpenſe with *invocation*, let it goe, leave it to the *Queere.* That is an errour: *Propheſying* is not all; *Invocaverit* is to come in too: we to joyne them, and joyntly to obſerve them, to make a conſcience of both: It is the *Oratory of prayer powred out of* our *hearts*, ſhall *ſave us*; no leſſe than the *Oratory of preaching, powred in at our eares.* 1

The other is, of them that do not wholly reject it, yet ſo depreſſe it, as if in compariſon of *propheſying*, it were little worth. Yet (we ſee) by the frame of this Text, it is the higher end: the calling on us by *prophecie*, is but that we ſhould *call on the Name of the* LORD. All *propheſying*, *all preaching*, is but to this end. And indeed *Prophecie* is but *gratia gratis data:* and (ever) *gratis data* is for *gratum faciens*; a part and a ſpeciall part whereof is *invocation.* There is then, as a conſcience to be made of both; ſo a like conſcience to be made of both: not to ſet up the one, and magnifie it, 2

and to turn our back on the other, and vilifie it. For, howſoever we give good words of *invocation*; yet what our conceipt is, our deeds ſhew.

I love not to daſh one religious duty againſt another; or (as it were) to ſend challenges between them. But, as much as the Text ſaith, ſo much may I ſay: and that is, that it hath three *ſpeciall prerogatives*, by this verſe of the *Prophet*.

Firſt, it is *effundam* (ours) properly; and *effundam ſpiritum meum*, the *powring out of our ſpirit* (to anſwer that of GOD's *Spirit* in the Text.) *Prophetabunt* is not ours, none of our act, but the act of another. The ſtreame of our times tends all to this. To make religion nothing, but an *auricular profeſſion*, a matter of eaſe, a meere ſedentary thing: and our ſelves, meerely *paſsive* in it; ſit ſtill, and heare a *Sermon*, and *two Anthems*, and be *ſaved*: as if, by the act of the *Queere*, or of the *Preacher*, we ſhould ſo be (for, theſe be their acts) and we doe nothing our ſelves, but *ſit* and *ſuffer*: without ſo much as any thing done by us, any *effundam* on our parts at all; not ſo much as this, of *calling on the Name of the Lord*.

2 The ſecond: This hath the *quicunque*. We would faine have it, *quicunque prophetiam audiverit*, he that heares ſo many Sermons a weeke, cannot chooſe but be *ſaved*: But it will not be. No: here ſtand we *preaching*, and *hearing Sermons*; and neither they that heare *propheſying*, nay, nor they that *propheſie* themſelves, can make a *quicunque* of either. Witneſſe, *Domine, in nomine tuo prophetavimus*, and LORD *thou haſt preached in our ſtreets*, and yet it would do them no good: *Neſcio vos*, was their anſwer for all that.

Mat. 7. 22. Luke 13. 26.

And yet how faine would ſome be a *propheſying?* It would not ſave them, though they were: and is it not a prepoſterous deſire? we love to meddle with that pertaines not to us, and will do us no good: that, which is our *duty*, and would doe us good, that care we not for.

Tongues were given for *prophecie*. True: but, no *quicunque* there, for all that: but to whom none are given to *propheſie*, to them yet are there given to *invocate*. And there comes it in, the *quicunque* lies there: *De Spiritu meo ſuper omnem carnem*, here it comes in; at *invocation*, not at the other. Let it ſuffice; It is not *quicunque prophetaverit* here, *Quicunque invocaverit* it is. The *Prophet* ſaith it, the *Apoſtles* ſay it both, πᾶς ὃς ἐαν: *Peter*, here; *Paul*, *Rom.* 10. 13.

Laſt, this is ſure; *invocaverit* is ἐχόμενον σωτηρίας, it ſtands neareſt, it joynes cloſeſt to *ſalvabitur*: Both one breath, one ſentence: the words touch, there is nothing between them. *Salvabitur* is not joyned hard to *prophetabunt*; it is removed farther off. To *Invocaverit* it is; a degree nearer at leaſt. Nay, the very next of all.

The Text ſhewes this (in a ſort) but the thing it ſelf more: for when all comes to all, when we are even at laſt caſt, *ſalvabitur* or no *ſalvabitur*, then, as if there were ſome ſpeciall vertue in *invocaverit*, we are called upon, to uſe a few words or ſignes to this end, and ſo ſent out of the world with *invocaverit* in our mouthes. Dying, we call upon men for it; living, we ſuffer them to neglect it. It was not for nothing, it ſtands ſo cloſe, it even touches *ſalvation*: It is (we ſee) the very immediate act next before it.

And yet I would not leave you in any errour concerning it: To end this point; ſhall *invocaverit* ſerve then? needs there nothing but it? no *faith*, no *life*? S. *Paul* anſwers this home: He is direct (*Rom.* 10.) *How can they call upon him unleſſe they believe?* So, *invocation* preſuppoſeth *faith*. And as peremptory he is, 2 *Tim.* 2. *Let every one that calleth on* (Nay, that but *nameth*) *the name of the Lord, depart from iniquity*: ſo, it preſuppoſeth *life* too. For, if *we incline to wickedneſſe in our hearts, God will not heare us*. No *invocation* (that) not *truly ſo called*; a *provocation* rather. But put theſe two, *faith* and *recedit ab iniquitate* to it, and ſo, who ſo *calleth upon him*, I will put him in good Sureties, one *Prophet*, and two *Apoſtles*, both to aſſure him, he *ſhall be ſaved*.

Rom. 10. 14. 2 Tim. 2. 19. Pſal. 66. 18.

4 *Salvabitur.* And that is it, we all deſire, to be *ſaved*. *Saved*, indefinitely. Apply it to any dangers, not in the *Day of the Lord* onely, but even in this *our Day*: For, ſome *terrible dayes*

dayes we have even here. I will ſet you of one; The ſignes here tell down; bring it to my mind: A day we were *ſaved* from (the *Day* of the *Powder-treaſon*) which may ſeeme here in a ſort to be deſcribed, *bloud and fire, and the vapour of ſmoke: a terrible day* ſure, but nothing to the *Day of the Lord*.

From that we were *ſaved*: but we all ſtand in danger, we all need *ſaving*, from this. When this *day* comes, another manner of *fire*, another manner of *ſmoke*. That *fire* never burnt; that *ſmoke* never roſe: but, this fire ſhall *burne and never be quenched*; this *ſmoke* ſhall not vaniſh, *but aſcend for ever*. I ſay no more, but, in that, in this, in all, *Qui invocaverit, ſalvus erit*: *Invocation* rightly uſed is the way to be ſafe. Revel. 19. 3.

This then I commend to you. And of all *invocations*, that which *King David* doth commend moſt, and betake himſelfe to, as the moſt effectuall and ſureſt of all: and that is, *Accipiam calicem ſalutaris, & nomen Domini invocabo*: To *call on His Name, with the cup of ſalvation taken in our hands*. No *invocation*, to that. That, I may be bold to add (which is all that can be added) *Quicunque calicem ſalutaris accipiens, nomen Domini invocaverit, ſalvus erit*. Another *effundam* yet, this. Pſal. 116. 13.

Why, what vertue is there in the taking it, to helpe *invocation*? A double. For 1
whether we reſpect our ſinnes; they have a *voice, a cry, an aſcending cry*, in Scripture aſſigned them. They *invocate* too, they call for ſomwhat; even for ſome *feareſull judgement* to be powred down on us: and I doubt, our own *voices* are not ſtrong enough, to be heard above *theirs*.

But *bloud*, that alſo hath a *voice*: ſpecially innocent *bloud*, the *bloud of Abel*, that *cries lowd* in GOD's eares: but nothing ſo loud as the *bloud* whereof this *cup of Bleſſing* is the *communion*; the voice of it will be heard above all: the cry of it will drown any cry elſe. And, as it cries higher: ſo it differs in this, that it cries in a farre other key; for far *better things than that of Abel*: not for *revenge*, but for *remiſſion* of *ſinnes*; for that, whereof it is it ſelf the *price* and *purchaſe*, for our *ſalvation in that great and terrible day of the Lord*, when nothing elſe will *ſave* us, and when it will moſt import us; when if we had the whole world to give, we would give it for theſe foure ſyllables, *ſalvabitur, ſhall be ſaved*. Heb. 12. 24.

But it was not ſo much for *ſin*, *David* took this *cup*; as to yeeld *God thanks* for 2
all His benefits. In that caſe alſo, there is ſpeciall uſe of it: and both fit us. As the former, of *drowning* of our *ſins* cry; ſo this alſo. For, to this end, are we here now met to render publikely and in ſolemne manner, our *thankſgiving*, for His great favour this day vouchſafed us, in *powring out His Spirit*; and with it, *His ſaving health upon all fleſh, all that call upon Him*: then, to take place, when we ſhall have ſpeciall uſe of it, in the *Great Day*, the *Day of the Lord*. And very agreeable it is, *per hunc ſanguinem, pro hoc Spiritu*, for the *powring out of this his Spirit*; to render Him thanks with the *blood, that was powred out* to procure it [And this is our laſt *effundam*, and a reall *effundam* too:] For this *effuſion*, of both, the one and of the other, and for the hope of our *ſalvation*, the work both of the one, and of the other.

To the finall attainment whereof, by *His holy word of Prophecie*, by *calling on His Name*, by this *Sacrament* of *His bloud powred out*, and of His *Spirit powred* out with it, He bring us, *&c*.

A SERMON PREACHED BEFORE THE KINGS MAJESTIE, *AT GREENWICH*, On the XVI. of *May*, *A.D.* M. DC. XIX. being WHITSUNDAY.

ACST Chap. X. Ver. XXXIV, XXXV.

Aperiens autem Petrus os ſuum, dixit: In veritate comperi, quia non eſt perſonarum acceptor Deus:
Sed, in omni gente, qui timet Eum, & operatur juſtitiam, acceptus eſt Illi.

Then Peter opened his mouth, and ſaid: Of a truth I perceive, that God is no accepter of perſons.
But in every Nation he that feareth Him, and worketh righteouſneſſe, is accepted with Him.

Forget not, that we celebrate, to day, the comming of the *Holy Ghoſt*: and I goe not from it. You ſhall find in the next Chapter, at the *fifteenth*, that, *to this Text*, belongeth a Comming of the *Holy Ghoſt*.

For, at the uttering of theſe very words, as S. *Peter began to ſpeake them, the Holy Ghoſt fell upon all that heard them.* It (is indeed) the ſecond ſolemne comming of the *Holy Ghoſt*. That, in the *ſecond Chapter*, was the *firſt*; and this, the *ſecond* that ever was.

Of which twaine, this is the Comming that comes home to us: and that, two wayes: 1 One, in reſpect of the *Parties*, on whom: 2 The other, in reſpect of the *Time*, when. The *Parties*: For, thoſe, whom the *Holy Ghoſt* came on before, were *Gentiles* indeed, but yet *Proſelytes*, that is, *halfe Iewes*: *Out of every Nation under heaven*; but *that came to Ieruſalem to worſhip*: And the ſame was the caſe of the *Eunuch* in the eight Chapter, and not a right *Gen-* Acts 2. 4.

tile

tile among them. But here now, are a ſort of very *Gentiles* indeed, *in puris naturalibus*, ſuch as we and our Fathers were: No *Proſelytes*, ever. This *Centurion*, the *Act. 8. 17.* *Anteſignanus*, the *ſtandard-bearer* to us, and to all that were meere Heathen men indeed, and this comming, our comming properly. Never, in kinde; never, to very *Gentiles* indeed, till now.

It is well ſorted (you ſee:) On the *Iewes* and *Proſelytes*, at *Ieruſalem*, their City: Verſ. 1. On the Gentiles, at *Cæſarea*, *Cæſars* City, and of the Cities in *Paleſtine*, fitting the Gentiles beſt.

1 Well obſerved it is about the calling of the Gentiles, That that, in the old, and *Ion. 1. 3. Verſe 5.* this, in the new Teſtament, they came (both) from one place; from *Ioppe*, both. Thence, looſed *Ionas* to *Ninive*: Thence, ſet out *Peter* to *Cæſarea*.

2 Secondly: that, *Cæſarea* is the *Ninive* (as it were) of the New Teſtament. *Ni-* *Eſay. 36. 13.* *nive*, was the Citie *of the great King of the Gentiles*, at that time: *Cæſarea Cæſars* City, *Luk. 2. 1.* as great a King over the Gentiles, at this; from whom went a *commandement, that the whole world ſhould be taxed*.

3 Thirdly: that, was performed, by *Ionas*; this by *Bar-jonas*: So, is S. *Peter* cal- *Mat. 16. 17, 13* led by our *Saviour*, when he made his confeſſion, that CHRIST *was the Son of* GOD: And that was at *Cæſarea*. Where, what he confeſſed, then, he comes to preach; *Acts 11. 18.* now. That of *Ionas*, an *Omen* (as it were) of this (here) of Saint *Peter*. *Ionas* and *Bar-jonas* from *Ioppe* they went both: Both from one place; both to one end; both, to convert the Gentiles; to ſhew, that GOD had *given them alſo repentance to life*.

Alway, this, the better. For *Ionas* at *Ninive*, he ends with *Ninive ſhall be deſtroy-* *Ionas 3. 4.* *ed. Bar-jonas*, at *Cæſarea*, with *Acceptus eſt illi*: that, the end of the Text. Or, if you *Verſ. 43. 2.* will goe to the end of the Sermon, the end is, *ſhall obtaine remiſſion of ſinnes*, as good as it, every way.

2 So the *Parties* fit well: The *Time*, as well. The *Holy Ghoſt* here came upon them, as they were at a *Sermon*, even as we now are. *Peter opened his mouth*; they ſtood attentive; the HOLY GHOST came downe. That, to bee here, is a diſpoſition to receive the HOLY GHOST. And, it may pleaſe GOD, the like may befall us, being occupied now, as they then were.

The Summe. Of that *Sermon*, theſe are the *firſt words*. Of which words, what can be ſaid more to their praiſe, than that which the *Angell* ſaith of them, the next Chapter at the *fourteenth verſe*: That *Peter* being ſent for, ſhould at his comming, *ſpeake words to Cornelius, by which both he, and his houſhold ſhould be ſaved*. Thoſe words, the *Angell* there ſpake of, that *Peter* ſhould ſpeake, are theſe, I have read: GOD of His goodneſſe ſend them the ſame effect.

In veritate comperi, ſhewes, they are a *compertum eſt*; and that, is *authenticall* with a *Teſte*: So is this *Teſte Cornelio & totâ familiâ*, witneſſe he and his whole family and friends. Such are moſt praiſed; for they are *animatæ exemplo*, have a ſoule put into them by an example. Specially, when they be ſo reduced to a ſingular, as that ſingular afterward is reduced to a generall: Both which are in this. Beſt preaching of a *Text*, when the *Commentarie* ſtands before it; as here: For, what is in the Text propounded, was fulfilled in the auditorie, yer they went.

As fulfilled in them in particular, ſo extended to all in generall: for it hath an *omni gente* put to it: that, nothing was done to him there, but the ſame ſhall be done to any other. Any, of any nation, that ſhall be found in like ſort diſpoſed, as (we find) he was: that is, whoſe *prayers and almes ſhall come up into remembrance before God*. *God* ſhall not be wanting to them, but provide them of further meanes requiſite to their ſalvation.

It is a thing well befitting the *providence of God*; all His creatures, when he hath made them, to ſee them provided of ſuch things, as are needfull for them. As Hee *Pſal. 147. 9.* doth (ſaith the *Pſalme*) *for the young ravens*; (ſaith the *Goſpell*) *for the poore ſparrowes* *Mat. 10. 29.* valued, *two* of them, at a *farthing*: *Naturas rerum minimarum non deſtituit* DEUS, the

the ſmalleſt things that be, he leaves them not deſtitute.

If not them, His *halfe-farthing creatures*, much leſſe men (as Hee is pleaſed to ſpeake with the leaſt) *more worth than many ſparrowes*. So, *God* argues with *Ionas*; if he made ſuch adoe for his *gourd*, which *ſprung up in one night, and withered in another, ſhould not God ſpare Ninive, wherein there was ſo many thouſands, that knew not their right hand from their left*, *Gentiles* though they were. Ion. 4. 10. 11.

And, if his care extend to all men, and He make *His raine to fall, and His Sun to ſhine upon the evill and unkinde*, ſhall He not bring the *raine of his Word*, (as *Moſes* cals it, *Devt.* 32.) to fall on them, and make His *Sun of righteouſneſſe* (as *Malachi* cals it) *to ariſe upon them that feare him?* A view whereof we may take in this familie here: even of the *Sun of righteouſneſſe, the White Sun*, riſing upon one that *feared God, with all his houſhold, gave much almes and prayed to God daily*. Mat. 5. 45. Deut. 32. 2. Mal. 4. 2.

Written by him, this: but not *written for him only*, that it was *Whit-ſunday* with him; *but for us alſo, to whom it ſhall likewiſe be*, if we be *de gente Cornelià*, expreſſe and follow him in that, which was *accepted of in Him*.

Two points we have to proceed on: 1 The firſt, here is a point *newly perceived* by S. *Peter*. 2 The ſecond, *What that was*. A point newly perceived, in theſe, 1 *In veritate comperi, of a truth I perceive*. 2 What the point was in theſe, *that in every Nation, &c.* *The Diviſion.*

I. In that Saint *Peter* ſaith, *Truly I now perceive*, as if before he had not, (as indeed he had not: For, he was in the minde before, that but *in unâ gente*; but now he perceives, that *in omni gente* is the truer *tenet*:) That, even to Saint *Peter*, there were ſome things *incomperta*, ſomething not *perceived* at firſt, that came to bee *perceived* after.

II. Then, an inſtance: What that was. And it was, about GOD'S *accepting*, Both wayes: *Privativè*, what *God accepts not*; *Poſitivè*, what He *accepts*. *Accepts not perſons*, that is once: But *accepts of ſuch as feare him, and worke righteouſneſſe of what Nation ſoever* (be he an *Italian*;) of what condition ſoever (be he a *Centurion*;) All is one.

Of which two, the one [*feare*] is an *affection* within, of the heart. The other [*worketh righteouſneſſe*] is an *action* without, of the hand. *Cornelius*'s *heart* and *Cornelius's hand*: theſe they be. Whence we ſhall learne three points more: 1 One, how wee may be *accepted to God*, if we be, as *Cornelius* here was; and I would, wee ſo were: 2 The other, that, when all is done, all is but *accepting* though. *Except* He could, to our *feare* and *workes* both, and ſo, is not bound; but *accept* He will though, of His *grace and goodneſſe*, and (as it followes immediately the next verſe) for *His words* ſake which he ſent, *preaching peace, by Ieſus, who is Lord over all*.

III. The laſt, whereunto *accepted*: and that (as appeareth in the XLVII. verſe) was to the *Sacrament*, and by it, to the *remiſſion of ſins*, and to the *receiving the Holy Ghoſt* in a more ample meaſure. *Opus diei*, the proper of this *Day*.

I.

A point *newly perceived*. *Comperi*. Mat. 16. 18. Luk. 22. 32. Iohn 21. 16.

OF *a truth I perceive*. He that ſaith, *Of a truth I perceive now*, in effect (as it were) ſaith before, He did not ſo. For, *I perceive now*, is the ſpeech of one that is come to *perceiving of that*, which before he perceived not.

On this we pitch firſt. That ſo great an *Apoſtle*, for all *Tu es Petrus*, and *Rogavi pro te*, and *Paſce oves meas*, doth ingenuouſly confeſſe, that (now) he had found that, which till now he had not. For, ſince the beginning of the Chapter, he had not. So that all his *comperi's* were not yet come in. By like, his *chaire* was not yet made, or he had not yet taken hanſell of it. But how it comes to paſſe after, at *Rome*, I know not:

Chap.11.2. not: at *Cæsarea*, we see, it was not so. And they, that in the next Chapter, called him *coram*, to answer this Sermon: Sure they seeme (as then) not to have beene fully perswaded, that S. *Peter* could *perceive* all things, and *not misse in any.*

Iob.12.2. *Iob*, though in misery, yet in scorne saith to some in his time, *Indeed you, you are the only men, you perceive all. Moses* did not so: there was a case, wherein he was *nescien-*
Num.15.34. *ens quid de eo facere deberet*, *Moses* knew not what he should do, *Num.*15. There was a case, whereof *Elisha* was faine to say, *Et Dominus non nunciavit mihi*, *God* had not
2 King.4 27. shewed it him (2 *Reg.*4.) But when *God* did, might not *Moses* and he both have said, as *Peter* doth here, *Of a truth*, before, I did not, *but now I doe perceive?* Yea, but this is Old Testament.

Iob.11.49. And, was it not in the *New?* There, *Caiaphas* he saith, *Tush, you perceive nothing: He perceived* all. But *Cephas* he saith, he *perceived* not all: For, here he now saith, he *perceiveth* something, and all his *comperi's* came not at once. So saith *Peter*; and
1 Cor.13.9. so *Paul*, *All our knowledge is in part*, and so is all our *propheſying* too, and put *himself* in the number.

Of a truth then we *perceive*, S. *Peter* comes nothing neere his *Succeſſour* (that would be.) He *perceives* all that is to be perceived: at once: can have nothing added to his knowledge, from the first instant, he is set downe *in Cathedrâ*; can have no new *comperi*, his *comperi's* come in all together; gets *Caiaphas's* knowledge by sitting in *Cephas's chaire.*

(They begin to scorne this themselves, now, and pray him to get a good *Generall Councell* about him, and he shall perceive things never the worse.)

But, it is not this only, they differ in: In something beside. For, *Peter took Cor-*
Vers.26. *nelius up from the ground*; His Successor let *Cornelius's Lord and Master*, lye still hardly. Not a *Captaine of Cæsarea*, he; but even *Cæsar* himself. *Of a truth* we may *perceive* nothing like *Cephas* in this neither.

Ioh.4.25. The *woman* at the well-side, said, *the Messias when he comes he will tell us all.* Yet,
Ioh.13.7. when he came, he told them not all at once. Even to *Tu es Petrus*, He said *Tu nescis*
Ioh.16.12. *modò, scies autem post hæc*; and of those *Post hæc's*, this here was one. *As they should bee able to beare* (for, all, they were not then able:) And as it should be for them; for, it
Act.1.7. was not *for them to know all, not the times and the seasons*, and such other things as the *Father had put in his owne power.*

I speake it for this, that even some, that are farre enough from *Rome*, yet with their new *perspective*, they thinke, they *perceive all.* GODS *secret decrees*, the number and order of them cleerely; are indeed too bold, and too busie with them. *Luther* said well, that every one of us hath by nature a *Pope* in his belliе, and thinkes he *perceives* great matters. Even they, that beleeve it not of *Rome*, are easily brought to *believe* it of themselves. And out they come with their *Comperi's*, with their great confidence propound them. But, *Comperi* is one thing: *in veritate comperi*, another *comperi*, they may say, and that may be doubted of: but, *in veritate comperi*, that is it.

We may take up the Text a point further. *In veritate comperi* will beare two senses. 1 One, *I perceive* that, I did not, before: 2 The other, *I perceive that, the contrary* whereof, I did *conceive* before. Not to *perceive* is but to be ignorant: But Saint *Peter*, in this, had not only beene ignorant, but had positively held the quite contrary; *ad oppositum*, *Quòd non ex omni gente* at any hand. At the fourteenth *verse* before, for the *Iewish* meats (we see) he contests with *God: Not I Lord*; *No heathenish meat*; *I never eat any*. And at the twenty eight, no lesse unlawfull to eat with Heathen men.

Ignorance is but *privative:* this, is *positive*, and so, an *error*. An *error* in the great *Mysterie of godlinesse* a part whereof was *preached unto the Gentiles*; that they also had their part in *Christ.* And, this is not his errour alone: *The Apostles and Brethren* seeme to have beene in the same; they *convented him* for his new *Comperi*, and hee was faine to answer for it. That for the time, generally it was (this error;) and (for ought we know) Saint *Stephen*, that was stoned before this, departed the world, in the opinion of *In unâ*, not *omni gente:* for, then (sure) this *truth* was not *perceived*, not *received* publikely.

Then

Then is not every *errour* repugnant to Gods election. Why every *errour*, more than every *ſinne*? God is able to pardon and not to impute *errour in opinion*, as well as *errour* in *practice*; and *Nonne errant omnes qui operantur malum* (ſaith *Salomon*) *Doe not all erre that doe evill?* yes ſure. Did not the *High Prieſt* offer, as well for the *errors*, as for the *tranſgreſſions* of the people? And is not *Chriſt* made to us, by God, *Wiſdome* againſt the one, as well as *righteouſneſſe* againſt the other? It was Saint *Peters* caſe here. Prov. 14. 22. Levit. 5. 15. 1 Cor. 1 30.

This only we are to looke to; that with Saint *Peter*, we be not wilfull, if there come a cleare *comperi*: but as ready to relent in the one, as to *repent* of theother. That, when we be ſhewed our errour, we open our eyes to *perceive it*; and when we *perceive* it with Saint *Peter* here, we open our mouths to confeſſe it. And that we doe it with an open mouth, and not *betweene the teeth*, but acknowledge it plainly, it was otherwiſe than we thought. *I verily thought* (ſaith Saint *Paul*) *I ought to doe*, that which now, all the world ſhould not make me to doe. This is Saint *Pauls*. *I now comprehend*, or rather *am comprehended* (for καταλαμβάνομαι will beare both) of which before I could not. This is S. *Peters* retractation. Conclude then, if we happen to be in *ſome points otherwiſe minded*, *God will bring us to the knowledge, even of them. Only in thoſe whereto we are come, and whereof we are agreed on all ſides, that we proceed by one rule, make a conſcience of the practice of ſuch truths, as we agree of, and thoſe we doe not, ſhall ſoone be revealed unto us*, and we ſhall ſay even of them; *In veritate comperi*. Act. 26. 9. Phil. 3. 12.

II

What that *Point is Privative*.

1 *God is no accepter of perſons.*

What is meant by *perſons*

What was this, that Saint *Peter* formerly had not, but now did *perceive*? That *God is no accepter of perſons*. Let us take with us, what is meant by *Perſons*. For, he that *feareth* God is a *perſon*; *Cornelius* was a *perſon*; ſo were all the *perſons* in his houſhold. The word in all the three tongues, is taken as we take it, when we ſet *perſonall* againſt *Reall*, oppoſe the *cauſe* to the *perſon*: under it comprehending whatſoever is beſide the matter or cauſe. The *Greeke* and *Hebrew* properly ſignifie the *face*; that (we know) ſhewes it ſelfe firſt, and if it ſhew it ſelfe well, is *muta commendatio*, carries us, though it ſay never a word; as in *Eliab*, the goodlineſſe of his *perſon* moved even *Samuel*. Under the *face* then, we underſtand, (as I may ſay, and as we uſe to call it in apparell) the *facing*: under the *perſon*, all by-reſpects that doe *perſonate, attire* or *mask* any, to make him *perſonable*; ſuch as are the *Countrey, Condition, Birth, Riches, Honour* and the like. And this *perſon* thus taken, of a truth we daily perceive, that *in omni gente* men accept of this, and in a manner, of *nothing elſe* but this: all goes by it. Well, with *God*, it is otherwiſe, and with men it ſhould be: *God* accepts them not, nor of any men, for them. This is the *comperi*. 1 Sam. 16. 6.

And is this it? Why, this was no newes. Was *Peter ignorant* of this? It is not poſſible; I will never believe, but he had read the five bookes of *Moſes*: why there it is expreſly ſet downe (*Deut.* 10.) *totidem verbis*. VVhy, by the very light of nature *Elihu* ſaw it, and ſet it down too, *Iob* 34. *No not the perſon of Princes*. In *Samuels* choiſe of *David*, there it is, 1 *Sam.* 16. And *King Iehoſaphat* gave it in his charge, 2 *Chron.* 19. and in other places beſide: and how could he but know this? Deut. 10. 17. Iob 34 19. 1 Sam. 16 7. Chron. 19. 7.

You will ſay: S. *Peter* knew it before; but not with a *comperi*, as now he doth. And (indeed) many things we know, by *book*, by *ſpeculation* (as we ſay) and in groſſe, which when wee come to the particular experience of, we uſe to ſay, *yea, I know it indeed*, as if we had not knowne it, at leaſt not ſo knowne it before. The *experimentall knowledge*, is the true *comperi in veritate*, when all is done. VVas this it?

No: for, had he not experience of this, and lay away his book? Have not all experience daily? That *God*, in dealing his gifts of nature: *outward*, Beautie, Stature, Strength, Activeneſſe: *inward*, VVit to apprehend, Memory to retaine, Judgement to diſcerne, Speech to deliver: that He puts no difference, but without all *reſpect of perſons*, beſtowes them on the childe of the meane, as ſoone, as of the mighty? So is it in wealth and worldly preferment, *He lifts the poore out of the duſt*. Nay (you will beare Pſal. 113. 7.

beate with it, it is the *Holy Ghosts* owne terme) the *dunghill to set him with Princes*. So is it, in His judgements; which light as heavie, yea more heavie other while, on the great, than on the small; and shew that that way and every way, there is with him no respect of persons. And, no man hath better experience of this, than he that spake it, than *Peter* himselfe, that without any respect, of a poore *Fisher-man*, was accepted to be *an Apostle, the chiefe of the Apostles*. S. *Paul* saith well: *What they were in times past, it makes no matter, God accepts no mans person*, This they are now.

Gal. 2. 2. Gal. 2 6.

What shall we say then? That, though he could not but know the generall truth of this; yet was he once of the minde, that this generall truth might admit of some exceptions; one at the least. Not, of *persons*, true: but *Nations* are not *Persons*; it held not in them. Of one *Nation*, *God accepted* before others, and that *Nation* was the *Iewes*. *You only have I knowne of all the Nations of the earth* (saith *God* in *Amos*.) And *Non taliter fecit omni Nationi*: which *non taliter*, they tooke to be of the nature of an *entaile*, to *Abrahams seed*; that *God* was tied to them, and so to accept of *In unâ gente*, before and more than of all the rest.

Amos 3. 2. Psal. 148. 20.

This had runne in Saint *Peters* head, and more than his. But now, here comes a new *Comperi*: *He perceives*, he was wrong: And if you aske, how he perceived it? By *relation* of *Cornelius*'s *vision* of the *Angell*; and by conferring it with his own. He saw, his *vision* was now come to passe: *Moses*'s *uncleane birds and beasts* are become *cleane* all; all, to be eaten, now: and the *Gentiles* whom he held for no lesse uncleane, to bee *eaten with*, and to bee *gone in unto*. All in one great *sheet*; *omni gente* and all. That the *Nation* also comes to be understood under the word *person*, no lesse than the rest; and none to be respected or *accepted of God*, for being in one corner of the *sheet*, (that is, of one *countrey*) more than of another; that in CHRIST, neither *Iew* nor *Gentile*; all is one: and the *black* [a] *Æthiopian*, or the [b] *white Italian*, [c] the *Areopagite* in his *long robe*; or the *Centurion in his short mantle or military habit*; all conditions, all *Nations*, are in all *persons*. *God hath shut up all in unbeliefe, that he might have mercy upon all*. And good reason for it, if it be but that of the *Apostles* owne framing (*Gal.* 5. 17.) *If the Law which came foure hundred yeares after, could not disannull the covenant made with Abraham so long before*; by the same, nay, by a better consequence, neither could the *covenant* with *Abraham* make the *promise of God* of none effect; the promise, that was made in *Paradise*, more than foure times foure hundred yeares before that of *Abrahams*, to the *woman*, and to her *whole seed*.

a Acts 8. 27. b Vers 2. c Act. 17. 34. Rom. 11. 32.

The vision, S. *Peter* saw; was at *Ioppe*: he was gone as farre from *Iewrie*, as there was any land; hard to the Sea-side, to the very parting place, where they looſed usually, when they went to the lands of the *Gentiles*. *Ionas* looſed thence. And, in a *Tanners* house it was: That, as to *Simon the Tanner* it was all one, he made leather indifferently, of the *Badger*, as well as of the *sheep* skin; as the skins were to *Simon* the *Tanner*, so the meat should be to *Simon* the *Apostle*. And it was a *linnen sheet*; which very *linnen* shewed, they were all cleane: For, in *linnen* the *Iewes* wrapped the *first-borne* of their *cleane beasts*, if any hapned to die before they came to be offered, and so *buried it*: but, at no hand, any *uncleane beasts* ever in *linnen*. But now, in *linnen*, all: that, if one cleane, all: And so, no *Person*, *Calling*, *Countrey excepted* to, or *accepted* of, more than another.

5 *Positive*: Whom God accepteth, *In every Nation he that feareth, &c.*

Well then, no *person*. But, we like not this *destructive Divinitie*, that tels us what He *doth not*, and tels us not, what He doth *accept*. If not the *person*, nor the *persons Nation*, What? *Accepts* He nothing? Yes: In *every Nation*, if any *person* there be that *feareth God and worketh righteousnesse*; He that brings these with him, is (to *God*) a *person acceptable*; Such, He will not let lye, but take them up, and lay them up, where ever he findes them.

Eccl. 12. 13.

Salomon, in effect, said as much long before, at the end of his long *Sermon*, the *booke* of the *Preacher*. Will ye (saith he) heare the *Summe of all Sermons*? *Feare God* (there is hee *that feares Him*) *and keepe His Commandements* (that is, *he that works righteousnesse*)

righteouſneſſe) hoc eſt totum hominis (read ſome) there is *all man* hath, that *God* will *accept of*; Or *Hoc eſt omnis homo* (read other, and inferre, *Si hoc eſt omnis homo, manifeſtum, quòd ſine hoc nihil eſt omnis homo:*) This, is *man*, all that he is; For, what-ſoever beſides this, he is, is as if it were not: This is all things, for without this, with all his *perſon* and *perſonableneſſe*, he is *nothing in Gods ſight*. This preached *Salomon*, at *Hieruſalem*, to the *Iew*; and this, *Peter*, at *Cæſarea*, to the *Gentiles*: *Hoc eſt omnis homo*, this is all for men, ſaith *Salomon*; *Omni gente*, for *every Nation*, ſaith *Peter*.

That feareth God, and *worketh righteouſneſſe*: Both theſe, and not the one without the other. Neither *feare*, which is dull and *workes* not; for, of ſuch He accepts not: Nor *workes*, if they come not from within, from our *hearts*, from His true *feare* in our *hearts*, but be *perſonate* only, as were thoſe of the *Phariſee*. We begin then there, *within*: For, any thing that is *perſonate* in *Religion*, and proceeds not from thence (μάϱφωσις, S. *Pauls mask* or *vizor of godlineſſe*, S. *Peters* ἐπικάλυμμα, *cloke of Chriſtian liberty*) *God* pluckes them off: He is ſo farre from *accepting them*, as he caſts them from Him, He cannot abide them. *Feareth* and *worketh* jointly. 2 Tim. 3. 5. 1 Pet. 2. 16.

I forgot to tell you, why not the *perſon*: *God* Himſelfe tels *Samuel*, that *He lookes not as man lookes*; Man lookes upon the outſide, the *face* and the *facing*; God lookes to that which is fartheſt from the perſon; to that which is within, at the *center* (that is) the *heart*. The *inwards* were *Gods* part, in every ſacrifice, reſerved ever to Him alone. By reſerving them, he ſhewes what it is, He chiefly *accepts of*. We muſt then look to that, firſt. He firſt looks at the *heart*, and in the *heart*, to the *affection*; (for, the *heart* is the ſeate of *affections*:) and of all *affections*, that of *feare*; and, of all *feares*, to the *feare of God*. 1 Sam. 16. 2.

Of God; why, how comes *God to be feared? Feare* is not, but of ſome *evill*; and, *evill*, in God, there is none. Not, for any *evill in Him*; but for ſome *evill*; we may expect *from him*, if wee *feare* not to offend Him, by doing that which is *evill* in His ſight. Which *puniſhment* yet, is not *evill of it ſelfe*; for *puniſhment*, is the *work of juſtice*: but, we call it, as we feele it, *malum pœnæ*: And, it we feare; and Him, for it; or any that can inflict it.

Power and *Iuſtice* are of themſelves, *fearefull*: *Power*, to *all men*; *Iuſtice*, to *evill men*. But, *Iuſtice* armed with *power*, that, keepes all in aw. Now, in God, there is *power*: Gods *power* is manifeſt even to Heathen men. It is a part of the γνωστὸν τοῦ θεοῦ, that which may be *known of God* (*His Power*) and goe no further but to the work of *Creation*, ſaith the *Apoſtle* (*Rom.* 1. 20.) Every man feares the *mighty*: for, what Hee will doe, wee know not; what He can do, we know, and that ever preſents it ſelfe firſt.

And, in God, there is *Iuſtice*, and the *voice of juſtice*, *If thou doe evill, feare*. Which *Iuſtice* of *God*, is manifeſt likewiſe without Scriptures, by the *Law written in our hearts*, the hearts even of the Heathen themſelves, ſaith the ſame *Apoſtle* (*Rom.* 2. 15.) wherby they are either a *law to themſelves* (the better ſort of them, *Cornelius*, here) or, if not, *their owne thoughts accuſe them for it, and their conſciences beare witneſſe againſt them*, and at a *Seſſions* holden in their hearts, they condemne themſelves. Which *Seſſions* is a forerunner of the great generall *Seſſions* that is to enſue. Rom. 13. 4.

Scientes igitur terrorem hunc (ſaith S. *Paul* ſtill, 2 *Cor.* 5.) *Knowing then this fearefull judgement, we perſwade men*, and men are perſwaded, either to eſchew evill yet undone, or to leave it if it be done, that it be not found in our hands, not taken about us. 2 Cor. 5. 11.

This *feare*, to ſuffer *evill* for ſin (*malum pœnæ*) makes men *feare* to doe the *evill* of ſin (*malum culpæ*:) what they *feare to ſuffer for, they feare to doe*. Keepes them from doing evill at all, makes them avoid it: or keepes them from doing evill ſtill, makes them forſake it. It prevailed not only with *Iob* in the old; but with the *Ninivites*: It prevailed not only with *Cornelius*, in the New, but even with *Felix*; made him *tremble*, though it had not his fall work, for he was not ſo happy, as to heare *Paul out*, but put it off till another time, which time never came. Ion. 3. 5. Act. 24. 26.

I

Feare, firſt. *He that feareth Him.*

Firſt *feare*: and why *feare*, firſt? Becauſe it is firſt. It is called (and truly, for ſo truly

truly it is) *the beginning of our wiſedome*, when we beginne to be truly wiſe. In
Gen. 3.10. *Adam*, it was ſo. The firſt paſſion we read of, that was raiſed in him, that wrought upon him after his fall was, *I heard thy voice in the garden, and I was afraid.* There began his *Wiſedome*, in his *feare*. There began he to play the *wiſe-man*, and to forethinke him of his folly committed. *Feare* is φιμὸς φύσεως (as it is well called) of the *nature* of a *bridle* to our *nature*, to hold us in to refraine from evill, if it may be: if not, to check us and turne us about, and make us turne from it. Therefore, *Feare* GOD,
Prov. 3. 7. and *depart from evill* (lightly) goe together, as the *cauſe*, and the *effect*; you ſhall ſeldome finde them parted. So then, becauſe it is firſt, it is to ſtand firſt, and firſt to be regarded.

Another reaſon, is becauſe it is moſt *generall*. For, it goes through all, heathen and all. It goes to *omni gente*; For, *in omni gente*, there is *qui timet*. For, that they have ſo much *faith*, as to *feare*, appeares by the *Ninivites* plainly. Nay, it goes not onely to *omni gente*, but even to *omni animante* too, to beaſts and all; yea to the dul-
Num. 22. 23. leſt beaſt of all, to *Balaam's beaſt*: he could not get her (ſmite her, ſpurre her, do what he could to her) to run upon the point of the *Angels ſword*: that they are in worſe caſe than *beaſts* that are void of it. So, firſt it riſeth of all, and furtheſt it reacheth of all.

And, this *feare*, I would not have men think meanly of it. It is (we ſee) *the be-*
a Pſal. 111. 10. *ginning of wiſedome*; and ſo, both *Father* and *Sonne*, [a] *David* and [b] *Salomon* call it.
b Pro. 1. 7. But, if it have his full work, to make us depart from evill, it is *wiſedome complete*, and
c Iob 28. 28. that from GOD's own mouth, [c] *Iob* 28. Therefore [d] *Eſay* bids us make a *treaſure* of
d Eſay 33. 6. it, and [e] *Bleſſed is the man*, that is ever thus wiſe, *that feareth alwayes*: It is *Salomon*,
e Prov. 28. 14. *Prov.* 28. For, howſoever the world go, [f] *this I am ſure of*, (ſaith he) *it ſhall goe well*
f Eccleſ. 8. 12. *with him that feareth* GOD, *and carrieth himſelfe reverently in His Preſence.*

Rom. 8. 15. And, care not for them, that talk, they know not what, of the *ſpirit of bondage*. Of the ſeven *ſpirits*, which are the *diviſions* of one and the ſame *Spirit*, this day here ſent down; the laſt, the chiefeſt of all, is the *Spirit of the feare of* GOD, *Eſay* 11. So, it is
Eſay 11. 2. the *Alpha* and *Omega*, *firſt* and *laſt*, *beginning* and *end*. *Firſt* and *laſt* (I am ſure) there is ſovereigne uſe of it.

Nor regard them not, that ſay, it pertaines not to the *New Teſtament*; phanſying to themſelves, nothing muſt be done, but out of *pure love*. For, even there it abideth, and *two* ſovereigne uſes there are ſtill of it, thoſe two which before we named; [a] One, *to begin*; [b] the other, *to preſerve*.

1 To *begin*: We ſet it here as an *introduction*, as the *dawning* is to the day. For
Mal. 4. 2. *on them*, that are in this dawning, *that feare His name, on them ſhall the Sun of righteouſneſſe ariſe*. It is *Malachi* ſaith it: it is *Cornelius* here ſheweth it. As the *baſe Court*, to the *Temple*: Not into the *Temple* at *firſt ſtep*; but, come through the *Court* firſt. As the *needle*, to the *thred* (it is S. *Auguſtine*:) that, firſt *enters*, and drawes after it the *thred*; and that ſewes all faſt together.

Where, there happens a ſtrange effect, that, not to *feare*, the next way is to *feare*. The kind work of *feare*, is to make us *ceaſe from ſin*. *Ceaſing from ſin* brings with it a *good life*; a *good life*, that ever carries with it a *good conſcience*; and a *good conſcience* caſts out *feare*. So that, upon the matter, the way, not to *feare*, is to *feare*: and, that GOD, that brings *light* out of *darkneſſe*, and *glory* out of *humility*, He it is, that alſo brings *confidence* out of *feare*.

2 This, for the *introduction*. And ever after, when *faith* is entred and all, it is a ſovereigne meanes to preſerve them alſo. There is (as I have told you) a compoſition in the *ſoule*, much after that of the body. The *heart*, in the body, is ſo full of *heat*, it would *ſtifle* it ſelfe and us ſoone, were it not, GOD hath provided the *lungs*, to give it *coole ayre*, to keep it from *ſtifling*. Semblably in the *ſoule*, *faith* is full of *Spirit*, ready enough of it ſelfe to take an *unkind heat*, ſave that *feare* is by GOD ordained, to coole it and keep it in temper, to awake our care ſtill, and ſee, it ſleepe not in ſecurity. It
a Pſal. 30. 6. is good againſt ſaying in ones heart, [a] *Non movebor* (ſaith the *Pſal.*) Good againſt [b] *Et-*
b Mat. 26. 33. *ſi omnes, non ego*: S. *Peter* found it ſo. Good (ſaith S. *Paul*) againſt [c] *Noli altum ſapere.*
c Rom. 11. 20.

And

And theſe would marre all, for the humble *feare of God:* by that all is kept right.

Wherefore, when the Goſpell was at the higheſt, *worke out your ſalvation with feare and trembling* (ſaith S. *Paul:*) *Paſſe the time of your dwelling here in feare* (ſaith S. *Peter.*) Yea, our Saviour Himſelfe (as noteth S. *Auguſtine*) when he had taken away *one feare, Ne timete, Feare not them that can kill the body, and when they have done that*, have done all, and *can doe no more*; in place of that *feare*, puts another, *But feare Him, that when he hath ſlaine the body, can caſt ſoule and it into hell fire:* and when He had ſo ſaid once, comes over againe with it to ſtrike it home, *Etiam dico vobis*; *Yea, I ſay unto you, feare Him.*

Phil.2.12. 1 Pet.1.17. Mat.10.28.

So then, this of *feare*, is not c*Moſes*'s ſong only, it is the *ſong of Moſes* and the *Lamb* both. Made of the harmonie of the t'one, as well as t'other. A ſpeciall ſtraine, in that *ſong of Moſes and the Lamb, Apoc.*15. you ſhall finde this: *Who will not feare thee ô Lord?* He that will not, may *ſibi canere*, make himſelfe *muſicke*; he is out of their *queer*, yea the *Lambs queer*; indeed, out of both.

Apoc.15.4.

This have I a little ſtood on; for that, me thinks, the world begins to grow from *feare* too faſt: we ſtrive to blow this *Spirit* quite away; for feare of *carnificina conſcientiæ*, we ſeek to benumme it, and to make it paſt feeling. For theſe cauſes, *feare* is, with GOD a thing *acceptable*, we heare: And, that the *Holy Ghoſt* came down, where this *feare* was, we ſee. So it is, S. *Peter* affirmes it, *For certaine, of a truth:* So it is, S. *Peter* proteſts it. Let no man beguile you, to make you thinke otherwiſe: No, no; but *Fac, fac vel timore pœnæ, ſi nondum poteſt, amore juſtitiæ:* Do it man, I tell thee, do it, though it be for *feare of puniſhment*, if you cannot yet get your ſelfe to doe it for *love of righteouſneſſe.* One will bring on the other, *A timore Domini concepimus Spiritum ſalutis:* (It is *Eſai.*) By it, we ſhall conceive that, which ſhall ſave us. Theſe very words *ſhall ſave us*, ſaid the *Angell*, and ſo they did: Here, in *Cornelius*, we have a faire preſident for it. And ſo, now I come to the other.

Eſa.26.18. Ver.6.

2

For, I aske, Is GOD all for *within: accepts* He of nothing *without?* Yes, that He doth. Of a *good righteous worke* too, if it proceed, from His *feare* in our *hearts. Feare* is not all then: No, for it is but the *beginning* (as we have heard;) God will have us *begin*, but not *end* there. We have begun with *qui timet eam*; we muſt end with *& operatur juſtitiam*, and then comes *acceptus eſt illi*, and not before. For, neither *feare*, if it be *feare* alone; nor *faith*, if it be *faith* alone, is accepted of him; but *timet* and *operatur* (here) with *Peter* and *fides quæ operatur* (there with *Paul:*) *feare* and *faith* (both) that *worketh*, and; none elſe. If it be true *feare*, if ſuch as *God* will *accept*, it is not *timor piger*, a dull *lazie feare:* His *feare that feared his Lord and went and digged his talent into the ground*, did nothing with it; *Away* with his *feare* and *him into utter darkneſſe.* God will have his *talent* turned, have it *above ground.* He will not have His *religion inviſible within.* No; *ſhew me thy faith* (ſaith S. *Iames*;) *thy feare* (ſaith S. *Peter* here) by *ſome workes of righteouſneſſe:* Elſe, talke not of it. He will have it made appeare, that men may ſee it, and *glorifie him for it*, that hath ſuch *good and faithfull ſervants.*

But *workes* withall: *And worketh righteouſneſſe.*

Gal.5.6. Mat.25.18.3 Iam.2.18.

And they obſerve, that it is not [that *doth*] but [that *worketh righteouſneſſe*;] Not *facit*, but *operatur*. And, what manner of *worke?* Saint *Peter's* word is ἐργαζόμενον here: and for ἐργαζόμενον, ἔργον will not ſerve; it muſt be ἐργασία, which is a plaine *trade. Diſcite bene agere* (ſaith *Eſai*) learne it, as one would learne an handicraft, to live by: Learne it, and be occupied in it; make an ἐργασία, that is, even an *occupation* of it. CHRISTS owne occupation, *who* (as Saint *Peter* tels us ſtraight after) *pertranſiit bene faciendo*, Went up and downe, *went about doing good*, practiſing it, and nothing elſe: for, that is ἐργάζεσθαι.

Eſay 1.17. Ver.38.

Worketh righteouſneſſe. This *righteouſneſſe*; to know what it is (beſide the common duties of our calling, either as *Chriſtians* in generall; or particular, as every mans *vocation* lyes) we cannot better informe our ſelves of it, than from this partie, hee ſpeakes of (from *Cornelius*) and what the *workes* were, he did. And they are ſet down at the ſecond verſe: where, after Saint *Luke* had ſaid, *he feared God*, to ſhew his *works*

of righteouſneſſe he addes, [1] *he gave much almes, and* [2] *prayed to God continually*; and at the 30. verſe, that he was found [3] *faſting at the ninth houre* (that is) *three, at after-noon.* In theſe three, [1] *Almes*, [2] *Prayer*, and [3] *Faſting*, ſtood his *workes of righteouſneſſe:* In theſe *three*; for beſides theſe we finde not any other. They be the ſame, and in the ſame order, as they were figured in the three *Oblations* of the *Magi*, firſt fruites of the *Gentiles*, there in the Goſpell, as the *Fathers allot* them: [1] *Gold*, that is, for *Almes*; [2] *Incenſe*, that is *Prayer*; and [3] *Myrrhe*, bitter *myrrhe*, for *Workes* of *Mortification*, as *Faſting* and ſuch like; as bitter to the fleſh, as *myrrhe* to the taſte: both *bitter*, but, *wholeſome*, both. But (without all figure) they are the ſame three, and ſtand juſt in the ſame order, that here they doe, where our Saviour teacheth them literally, and
Mat. 6. 1. 5. 16 that under the name of *Righteouſneſſe (Mat. 6.)* [1] *Almes, firſt:* that he beginnes with at the firſt verſe, and ſo here, it is *firſt:* [2] then, to *Prayer* next, at the fifth verſe: [3] and after that, to *faſting*, even as it is here too. *Cornelius's works* were theſe three: [1] *gave*
Verſ. 2. 3. *almes*, [2] *Prayed duly*, [3] was found as his *faſt* by the *Angell*. This is all we finde, more we finde not ſpecified: and theſe are enow, theſe would ſerve, if we would do them. Theſe, in him, were; the ſame, in us, will be *accepted.*

II

Of Gods *acceptation.* He, &c. *is accepted.*

And now, of *Gods acceptation.* *Accepting* is but a *queint* terme borrowed from the *Latine.* It is no more than *receiving* or *taking.* [1] Firſt then, cleere it is, Hee will *take* them; but, where they be to *take:* But where they are not, *take* them He cannot. In vaine ſhall we looke for *acceptation* of that, which is not. We are then to ſee, there be ſome *given*; ſome, for Him to take. Take us He cannot, if there be not *Cornelius*'s hand to take us by: *Come up in remembrance they cannot,* if none were done to remember: For, *memoria eſt præteritorum,* and all ours are yet to come (I feare) *in phantaſiâ* rather than *in memoriâ.* Our *almes*, alas they are ſhrunke up pitifully: *Prayer*, ſwallowed up with hearing *Lectures:* and for the third, *feaſt* (if you will) continually; but, *faſt*, as little as may be; and, of moſt I might ſay, not at all. The want of theſe, the bane of our Age. He ſtretcheth out his *hand* to receive *almes*; he boweth downe His *eare* to *receive Prayer*; He beholdeth with His eyes, to take us *faſting:* There is none to give them, and ſo He cannot *receive* them. But, by this *acceptus eſt* (here) we ſee, how we might be *accepti.*

It is beſide the Text; yet if ye aske, Here is *feare,* and here are *workes*, where is
Heb. 11. 6. faith all this while, *without which it is impoſſible to pleaſe God, or to be accepted of Him?* Had he no *faith?* Yes, hee would not have ſpent his *goods*, or chaſtened his *body*,
Rom 10. without ſome faith: at leaſt, *call upon* GOD hee could not, on whom hee *believed* not.

Therefore he *believed*, ſure: The *Gentiles Creed* at leaſt, That a GOD *there is*; that *ſought he will be*; that, *He will not faile them that ſeeke him, but both regard and reward them.*

The *Ninivites Creed* at leaſt: in whoſe *feare*, there was *faith* and *hope* too: *Quis ſcit*, Who can tell, whether GOD may not turne and ſpare, and accept of a poore *Gentile?* There is nothing knowne to the contrary, and there be preſidents for it.

And ſo he turned, and ſet himſelf to ſeek *God*, by the three ways we remembred.
Pſal 9. 10. *And thou Lord never faileſt them that ſeeke Thee,* but *accepteſt them, not according to that they have not; but according to that they have,* though it be but a *willing minde*, they
2 Cor. 8. 12. have. God forbid, but concupiſcence ſhould be of equall power to good, that it is to evill. If you will reach it further, to *faith* in *Chriſt:* living in garriſon among the *Iewes*, he could not chooſe but have heard ſomewhat of Him, to move him, to throw himſelfe downe before Him, and He tooke him up, *Acceptus eſt illi.*

Eſay 42. 3. The *flaxe did but ſmoke, Chriſt quenched it not.* Crackes there were in the *reed*, but He brake it not though; but kindled the one, and bound up the other: and in that little ſtrength he had, tooke him, as He found him; and tooke order, thus to bring him neerer the wayes of his ſalvation.

But

But now leſt one error beget another, and the laſt prove worſe than the firſt, take this with you. When all is ſaid that can be ſaid, all is but *accepting* for all this. That he was and we ſhall be *accepted*, that gives us ſome heart: And, that is but *accepted*, that takes away all ſelfe-conceit of our ſelves. For, I know not how, if we be but *accepted*, we take upon us ſtraight, and fall into a phanſie, that well *worthy* we were, or els we ſhould not. *Altum ſapere* comes, and we ſwell ſtraight; inſomuch as we cannot bee gotten to *accept* of this *acceptus eſt*, to *accept* of any *acceptation*, but grow to a higher ſtraine of *merit* and *condignitie*, and I wot not what. To pricke this *bladder*, all is ſhut up with this δεκτὸς. Out of which word, we are to take notice of this: it is neither our *feare*, nor our *workes*; all is but *Gods gratious acceptation*. And, but *accepted*.

And, it is not, as they well obſerve, δεκτέος, but δεκτός: not δεκτέος, *acceptandus, is to be accepted* of Him; as if God could neither will nor chooſe: No, it is δεκτὸς only, that is, but *acceptabilis*, at moſt, but a *capacitie* that He may be; layes no *neceſsitie*, that He *muſt* be *accepted*.

The Schoolemen expreſſe it well, at times, By, *non deerit Deus*, God *will not bee wanting* to ſuch, will *accept them*: But, *non tenetur Deus*, He is not ſo *bound*, but, if He would, He might refuſe; and that He doth not, it is but of His *meere goodneſſe*: All are but *accepted*.

The *Fathers*, thus; (I name S. *Auguſtine* for the Latine:) *Hoc habet, non pondus humani meriti, ſed ordo conſilii divini*: That thus it is, it is no weight or worth of mans *merit*; it is but the very *order* and *courſe of Gods dealing*: His favourable *dealing*, that and nothing elſe, that there is any *accepting* at all. The Greeke *Fathers*, thus; (I name *Chryſoſtome* for them:) It is καταξίωσις, not ἀξία, (that is) *dignatio*, not *dignitas*: *dignatio Acceptantis*, not *dignitas operantis*. *Digni habebuntur*, ſaith the *Goſpell*, and the *Epiſtle* both; the *Goſpell*, *Luk.* 20. the *Epiſtle*, 2 *Theſ.* 1. *God accounts them worthy, and His ſo counting makes them worthy*: makes them ſo, for ſo they are not of themſelves, or without it; but, by it, ſo they are. His taking our *workes of righteouſneſſe* well in *worth*, is their *worth*. Luk. 20. 35. 2 Theſ. 1. 5.

There was another *Centurion* (beſide this in the *Apoſtle*) the *Centurion* in the *Goſpell*; the *Elders* of the *Iewes* were at *dignus eſt*, about him; *dignified* him highly: but, hee *indignified* himſelfe as faſt, was at his *non ſum dignus twice*, neither worthy that Christ ſhould come to him, nor that hee to Christ. And even thus it was ever with all from the beginning: *Iob* (another *timens Deum, his like was not upon earth*, yet thus, he) *Etſi juſtus fuero non levabo caput, All were he juſt, he would downe with his creſt* for all that; and what? *Et deprecabor judicem meum*, and plead nothing, ſtand upon no termes, but deale only by way of *ſupplication*; and that is the ſafeſt way. And why ſo? For *Verebar omnia opera mea* (ſaith he) hee durſt not truſt any of them. And why not? For the *continuall dropping* of our *corruption*, upon the *webb* of our *well-doing*, ſtaines it ſo, as if he would ſtand ſtreining them, he that now doth *accept* them, might juſtly *except* to them, for many exceptions there lye againſt them. He that takes them might let them lie, as not worth the taking up; For, if he ſhould ranſack them they would ſcarce prove worth the taking up; but yet *take them* up hee doth, and reward them; Both, for *the praiſe of the glory of his grace*: To the *glory of the praiſe of which grace* be all this ſpoken. Luk. 7. 4. & Verſ. 6. Iob 1. 3. 10. 15. 9. 15. 9. 28. Epheſ. 1. 6.

All which tends to this (for our work is this, our labour this, this is all in all, to get men to *do well*, and yet *not weene well* of their *well-doing*:) To joyne firſt *timet* and *operatur*, to *feare* and yet to doe *good*; and when we have done *good*, yet to *feare*, with *Iob*, for *Davids* reaſon, *cognoſcimus imperfectum noſtrum*. Then to joyne againe *Operatur*, and *acceptus eſt*. For, that is it if we could hit on it: we cannot; but, that is it, though. For thinke you, we can get men to this? No: doe we *evill*, we will not know it, we excuſe, we leſſen it. Do we *well*, we know it ſtraight; Nay we *over-know* and *over-priſe* it. No remedie, *merit* it muſt be, and *hire* it muſt be: *Reward*, we cannot skill of; *Acceptus eſt* is nothing, *Accepted* will not ſerve: we will know, how we ſhall be *accepted*, of *merit* or of *grace*. Fond men! ſo we be *accepted*, though of

grace, are we not well? What desire we more, but to be *taken* and not *refused?* The *Law* that saith: *Say not, it is for my righteousnesse:* The *Prophets* say, *it is not for your sakes:* The *Apostle* saith, *if you seeke to establish your owne righteousnesse*, you are gone. Yea, *Christ* Himselfe saith, *if you talke much of it* (with the *Pharisee*) *Lord this I am; and this I doe*, there is not the poorest *Publican* that goes by the way, but he shall be *justified before you*. And therefore be entreated, I pray you, to *accept* of *acceptus est:* that sets all safe; that, brings all to *God*, and there leaves it.

Deut. 9.4. Ezek. 36.22. Rom. 10.3. Luk 8. 11.14.

For, if this *fearer*, this *worker* be *accepted* and not in himself, in whom then? who is it? The *Apostle* tels us directly, *He hath made us accepted in his beloved, His beloved son:* So *Paul*. And S. *Peter* immediately in the very next words (that follow upon these) *you know the word, the word of the Word, that was in the beginning and made all, and that in the fulnesse of time was sent and healed all*; *Misit Verbum & sanavit eos*. In Him and through Him all are *accepted* that have had, or shall have the honour and happinesse ever so to be. *In whom* then, we are *accepted*, we see.

Ephes. 1.6. Psal. 107.20.

To what end *accepted.*

Now lastly, *to what*; and so an end. That being so *accepted* or *received* (whether you will, both are one) you may *receive*, what? plaine it is, it followes, the *Sacrament*. But they to *receive* the *first Sacrament*, that of *Baptisme*; for they were yet in their *Paganisme*, *un-baptized*. But they that are *Christians* already, and past the *first*, there remaineth for them to receive, none but the *second*. And that then, is it. And, that, bound they are to *receive*. For, though by speciall priviledge some are *asperſi Spiritu quos aqua mystica non tetigit*, *sprinkled* with the Holy Ghost, before they had the *sprinkling of water*; of which number was *Cornelius*, and these in the Text: though, while they were at the *Sermon*, the *Holy Ghost* came upon them; yet, to the *Sacrament* they came though, we see. That, was to them, and is, to us all, *the seale of Gods acceptation*. That first, was theirs; but the chiefe and last, is this of *ours*.

For, this is indeed the true *receiving*, when one is *received* to the table, to eat and drink, to take his repast there: yea *ad accipiendum in quo acceptus est*, to *take*, and to *take into Him, that body, by the oblation whereof, we are all sanctified, and that blood in which, we have all remission of sinnes*. In that, ended they: in this, let us end.

And this *accepting* we desire of God: and desiring it in *an acceptable time*, He will heare us; and, this is that *acceptable time*. For, if the yeare of *Pentecost*, the *fiftieth* yeare, were the *acceptable yeare*, as *Luk*. 4.21. then, the *day* of *Pentecost* the *fiftieth day*, this *day*, is the *acceptable day* for the same reason. Truly *acceptable*, as the day, whereon the *Holy Ghost* was first *received*; and whereon we may *receive* him now againe: Whereon, *acceptus est* is fulfilled both wayes: we, of *Him received* to *grace*; and He of *us*, *His flesh and blood*, and with them, His *spirit*. He *receiveth* us to *grace*; and we *receive* of Him *grace*, and with it, the influence of His *Holy Spirit*, which shall still follow us, and never leave us, till we be *accepti* indeed, that is, *received* up to Him, in His kingdome of *glory*. Whither, blessed are they that shall be *received*.

Heb. 10.10. Ephes. 1.7.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAJESTIE, *AT WHITE-HALL*,

On the IV. of *June*, *A.D.* M DC XX.
being WHITSUNDAY.

I. JOHN, Chap. V. Ver. VI.

Hic eſt, qui venit per aquam & ſanguinem, IESUS CHRISTUS: non in aqua ſolum, ſed in aqua & ſanguine. Et Spiritus eſt, qui teſtificatur, quoniam Spiritus eſt veritas.

This is that IESUS CHRIST, *that came by water and bloud: not by water onely, but by water and bloud. And it is the Spirit that beareth witneſſe; for, the Spirit is truth.*

THIS is JESUS CHRIST; and it is the *Spirit*. So, the verſe (you ſee) linketh CHRIST and the *Spirit* together; is a paſſage, from the one to the other. Linketh them, and ſo (conſequently) linketh this *Feaſt* of the *Spirit* preſent, with thoſe of CHRIST that are gone before; and under one, ſheweth the convenience of having the *Spirit*, an article in our *Creed*; and of having this day, a *feaſt*, in our *Calendar*.

For, though CHRIST have done all, that He had to doe; all is not done, that is to doe, till the *Spirit* come too. We have nothing to ſhew; we want our *teſte*; a ſpeciall part of our evidence is lacking: that

when all is done, if this be not; nothing is done. *Christ* without *water*, *water* without *blood*; His *water* and *blood*; and Hee, without the *Spirit*, availe us nothing. The *spirit* we are to have: and, this day we have it: and, for the having it this day, we keepe a *Feast*. As those hitherto, for *Christ*, *complementum legis*; so this, for the *Holy Ghost*, *complementum Evangelii*, which was not complete, *donec complerentur dies Pentecostes*, till the dayes of *Pentecost* were fulfilled: till this day was come and gone.

Saint *Iohn* is every where all for *love*. Here, in this Chapter (I know not how) he is hit upon *faith*. Which, with him, is rare: so, the more to be made of. Specially in this age, wherein it is grown the vertue of chiefe request. And indeed Ἡ χαλεπὴ πίστις ἔστιν, ἐναντίστις ἡ, an excellent vertue is *faith*, if it be *faith*. For, as there is (saith S. *Paul*)
1 Tim. 6. 20. γνώσεως ψευδωνύμου, a knowledge falsly so called, so is there a *faith*: for faith is it selfe but a kinde of *knowledge*.

How shall we then make *faith*, of our *faith*? Of it selfe, it is but a bare act (*faith*) a thing indifferent: the vertue, and the value of it is, from the object it believeth in; if that be right, all is right. And, that is right, if it have for this object, not *Iesus Christ* barely; but (as S. *Iohn* speaketh) *That Iesus Christ*. *That Iesus Christ*, is somewhat a strange speech, as if there were another. Is there so? Yes, (2 *Cor.* 11. 5.) yee have *alium Iesum*, and (*Gal.* 1. 7.) *aliud Evangelium*; Not *that*, but, *another Iesus*: Not this, but, *another Gospell*.

And as, not *that*, but *another Iesus*; So *Christ* Himselfe tels us, you shall have, not *that*, but *another Christ*. *Another*, nay *many other*: yet there is but one true, *Mat.* 24. 24. *Lo here is Christ, lo there He is*. Goe into the desart there you shall have Him: Get you to such a conventicle, and there you shall not misse of Him. Goe but to one Citie, I could name, you shall have *Christs* enough; and scarce a true one, among them all.

Ier. 15. 19. Well then, what shall we doe, to *sever the pretious from the vile*, *That Iesus Christ*, from others; set the *Hic est ille*, upon the right *Christ*? This (saith S. *Iohn*:) These two wayes: 1 *That Iesus Christ*, that comes in *water* and *blood* joyntly; not, in either alone, *Hic est ille*: If, but in one, he is *another Iesus*. 2 *That Iesus* that hath the *Spirit to beare him witnesse*, is the true; this *Witnesse* if He want, *Hic non est ille*. Under one, we shall learne *Christ* aright. For, as one may learn a *false Christ*, so may he be the *true Christ falsly*. *You have not so learned Christ*, saith the *Apostle* (*Ephes.* 4. 20.) that is, *not amisse*, *you have not*; meaning, some other had. And, as learne *Christ* aright, so learne to doe the *Spirit* his right: not to shoot him off, but know, hee is to have a chiefe *Holy day*, in our *Fasti*, as He hath a part, and a principall part, in the *Teste* of whosoever shall be saved.

The Summe. The *Summe* is, *three Items* wee have: 1. That wee take not *Pseudo-Christum pro Christo*: the false *Christ* for the true; that is, one that comes in His name, but is not He.

2 Neither, when we have the true one, that we take not *Semi-Christum pro Christo*,: a moity or part of *Christ*, for the whole.

3 When we have the whole, that we take Him not, without His *Teste* (and that is the *Spirit*:) For, as good not take Him at all.

The Division. Three parts I would lay forth: 1 There is *Christs* part. 2 There is the *Spirits* part. 3 There is the *Sacraments* part.

I. *Christs* part, His double *comming*, in 1 *water*, and 2 *blood*. In it, these: 1 That *Christ* was so to come. 2 That *Christ* did so come. 3 Not only did, but doth so come daily to us. 4 As He comes to us in both, so we to come to Him for both; and (ever) to take heed of the errour, of either alone, of turning *non solum*, into *solum*.

II. Then the *Spirits* part. 1 Of His *witnesse*. Of the *truth* of it. 1. Of His *witnesse*, 1 That a *witnesse* there is to be. 2 That a *witnesse* there is. 3 Nay, not *one*, but *three*. 4 Of which, the *Spirit* is one and the chiefe *witnesse*: His *witnesse* to 1 *Iesus*, 2 *Christ* that came

came; 3 to the *water*, to the 4 *blood*, He came in. This, of His *witneſſe*. Then, of the *Truth* of it; and withall, how to diſcerne the *Spirit*, that is, the *Truth*.

And laſt, the reverſall to this. That, as not theſe, without the *Spirit*; So, not the *Spirit*, without theſe (that is) not without the *Sacraments*, which are the *monuments* and pledges of theſe. And ſo, that we endeavour, that the *Spirit* on this *day* (the *day* of the *Spirit*) may come to us, and give His *witneſſe*, that Christ is come to us, and come to us in them; in them both; to our comfort both here, and eternally. III

THus it is written, and thus it behoved, that He that was to come, *Ieſus* the *Saviour* of the world, when He came, ſhould come in *water* and *blood*. His name was ſo called (*Ieſus*) ſaith the *Angell*, to ſhew He ſhould *ſave His people from their ſinnes*, To ſave us from them, by *taking* them *away*: For, *Hic eſt omnis fructus* (ſaith *Eſai*, and it is a ground with us,) *All the fruit we have, is the taking away of our ſin*. Take that away, the reſt will follow of it ſelfe: that (indeed) is all in all. I

Chriſts Part: 1 That He was to come in water and blood. Mat. 1. 21. Eſay 27. 9.

To take away ſinne, two things are to be taken away. For, in ſinne, are theſe two: 1 *Reatus*, and 2 *Macula* (as all Divines agree) the *guilt*, and the *ſoyle* or *ſpot*. The *guilt* to which *Puniſhment* is due: The *ſpot*, whereby we grow loathſome in *Gods* eyes, and even in mens, too. For, even before them, Shame and Reproach follow *ſin*. Take theſe two away, and ſinne is gone. And there is no people, under heaven, but have ſenſe of theſe two; and no religion is, or ever was, but laboured to remove them both.

To take away *ſoyle*, *water* is moſt fit: To take away *guilt*, *blood*. No puniſhment, for any *guilt*, goes further than *blood*. Therefore had the heathen their *luſtrations*, for the *ſoyle*; which were ever by water (*---donec me flumine vivo Abluero*;) and their *expiations*, for the *guilt*, by ſhedding of *blood* ever (*ſanguine placâſtis*;) without which they held no *remiſſion of ſins*.

The Jewes they likewiſe had their *ſprinkling water* for the *uncleanneſſe*: had their *ſlaine ſacrifice*, the *blood* whereof done on their poſts, the deſtroyer paſſed by them, the *guilt* by it being firſt taken away. Num. 8. 7. Exod. 12. 22.

But the *Prophet* tels us, *No water* (no, not *ſnow-water*, and put to it *nitre* and *borith* and *fullers ſope*, never ſo much) can enter into the ſoule, and take away the *ſteines* of it. Ier. 2. 22.

And the Apoſtle he tels us; *It was impoſſible, the blood of bulls and goates ſhould ſatisfie for the ſins of men*. The *water* had not the vertue to get out thoſe *ſpots*: nor the blood, the value, to make ſatisfaction to *God*, for mans treſpaſſe. Heb. 10. 4.

Donec venit qui venturus erat, Till He came that was to come; *Shilo*, with a *blood*, and a *water*, which (becauſe it was the *blood* and *water* of the *Sonne of God*; and ſo of *God*) by his divine power, infuſed into both, gave the *water* ſuch a piercing force, and gave the *blood* ſo ineſtimable high a value, as was able to work both: to put an end to that which never the *waſhings*, nor *offerings of nature*, or of *the Law* could ridde us of. Thus in *water and blood* was He to come, that was to take ſin away. Gen. 49. 10.

Thus was He to come, and thus did He come: did come diverſe wayes. *In blood*, the *blood of His Circumciſion*; In *water*, the *water* of His *Baptiſme*. Began ſo, and ſo ended: In *water*, the *water of His ſtrong crying and teares*, whereby He made ſupplication to God for us; in *blood*, the *blood* of *His paſſion*, *the blood of Gethſemane*, His *bloody ſweat*; the *blood of Gabbatha*, *of the ſcourges and thornes*; the *blood of Golgotha*, of His *hands* and *feet digged*. Thus came He. 2 That He did ſo come. Mat. 26. 36. Ioh. 19. 13. 17.

Yet is it none of theſe, Saint *Iohn* pointeth to: (theſe were at ſeverall times:) but, he points to His *comming* in both together at once. This place of the *Epiſtle*, referrs to that place of the *Goſpell*, where at once, with one blow, His *ſide* being opened, there

came

Ioh 19.34. Zach.9.11. Zach.13.1.

came forth blood and water, both. *Blood*, *Sanguis Teſtamenti* ſaith *Zach.* 9. the *Blood* of *His Teſtament*, whereby He ſet His guilty priſoners free. *Water* (ſaith the ſame *Zacharie* 13.) *fons Domui Iſrael*; a fountaine which he opened to the houſe of *Iſrael*, for ſin, and for uncleanneſſe. The one, *blood*, the λύτρον, the ranſome or price of the taking away the guilt; the other, *water*, the λουτρόν, *laver* of our *new birth*, from our originall corruption.

Hæc ſunt Eccleſiæ gemina ſacramenta (ſaith *Auguſtine.*) Theſe are (not *two* of the *Sacraments*: ſo there might be more, but) the *twin-ſacraments* of the Church. So, but two of that kinde; two *famous memorials* left us; in *Baptiſme*, of the *water*; in the *Cup*, of the *New Teſtament*, of the *blood*, He then came in.

3 That he comes ſo ſtill.

Thus did CHRIST come: did and doth ſtill. For the word is not ἐληλυθώς, referring to the time paſt, but ἐλθών, which reſpecteth even the preſent alſo. Came not once but ſtill and ever commeth ſo. The *water* ſtill runnes; for He opened a fountaine never to be drawne dry; And His *maſſa ſanguinis* is not ſpent neither; For, it is *ſanguis æterni fœderis*, and ſo *æternus*: of the *everlaſting Covenant*; and ſo, it ſelfe laſting for ever.

Heb.13.20.

And that, this His comming to us, he meanes, the order ſheweth. For, when it came from him, it came in another order; *blood* came firſt, and then *water*: ſee the Goſpell. But here in the Epiſtle, when He comes to us; *water* is firſt, and then *blood*. *Blood* and *water*, the order *quoad ſe*: *Water* and *Blood*, *quoad nos*. Ever to us, in *water* firſt.

Ioh.19.34.

But what meanes this, *not in water only, but in water and blood?* To ſay [in *water* and *blood*] was plaine enough one would thinke. Our rule is in Logicke, *Non ſufficit alterum, oportet utrunque fieri in copulativis.* Our rule in Divinitie, *What God hath joyned let no man preſume to ſever.* Yet, when He had ſaid, in *water* and *blood*, He comes over with them againe, with his *non in aquâ ſolum, Not in water only, but in water and blood.* What meanes this, but to make it yet more plaine, that there might be no miſtaking, no ſlipping of the collar; that one of them will not ſerve our turne; but, as once Hee came, ſo ſtill and ever we is to come in them both.

Mat.29.6.

4 That we are to come to Him for both.

And as He to come to us, ſo we to come to Him. He to us in both, we to Him for both. He not to us, in either alone; we not to Him, for either alone. For, if for either alone, we make ſuperfluous His comming in the other; we queſtion His wiſedome, as if He came in more than needed, as if any thing He came in might well enough be ſpared. No, we need both, we have uſe of both, and ſo to come to Him for them both.

Apoc.2.24.

Among the *profunda Satanæ*, this was one; when he could not κωλῦσαι keep Him out: by a new ſtratageme, he ſought λύσαι τὸν Ἰησοῦν, *ſolvere Ieſum* (as the Fathers read the verſe of the Chapter next before) that is, to *take Him in peeces*. When he could not prevaile in ſetting up a falſe; he ſet ſome on work, to take in ſunder the true.

Was it not thus? Did they not *ſolvere* diſſolve, take in ſunder His *Natures*: made Him come as only man; as *Samoſatenus*: made Him come as only *God*, as *Sabellius*? *Diſſolved* they not His perſon; made Him come in two, as *Neſtorius*? And is not this (here) a plaine diſſolving alſo? He comming intirely in both, to take Him by halves, take of Him what they liſt, what they thinke will ſerve their turnes, and leave the other and let it lye? So take *pars pro toto*, a peece of *Ieſus* for the whole, as if they meant to be ſaved by *Synecdoche*.

Which very taking Him in peeces, makes him, that hee is not the true. For if the comming in both twaine, make Him *Hic eſt ille*; the taking away of either, turnes Him into *alium Ieſum*; and ſo, *Hic non eſt ille*. This you may call *Ieſus Chriſt*, but this is not that *Ieſus Chriſt*, Saint *Iohn* his ὑγιαίνοντες taught us. There was a ſort of Heretikes, in the Primitive Church, were ſo all for *water*, cared ſo little for His comming in *blood*, as they miniſtered the Communion in nothing but *water*, and are therefore called *Hydropocaſtatæ*, or *Aquarii*. There were others: But it were a world to rake up old errours: what need we? Have we not now, that frame to themſelves a *Chriſt* without *water*, or a *Chriſt* without *blood*, and ſo ſeeme to hold

aqua

aqua ſola, or *ſolus ſanguis*, againſt Saint *Iohns*, *non in ſolâ* (ſtat.)

See you ſome, that powre out themſelves into all riot, and follow *uncleanneſſe even with greedineſſe?* Christ *in water* would do well for ſuch; and they care leaſt for it; by their good will would have none come upon them; would not be cleane, would be as they are, as *ſwine* in their *wallow* all their life long. No *water*, they; but *bloud*, aſmuch as you will. Frame to themſelves a Christ without *water*, all in *bloud*. 1 Eph 4.19.

This is that Christ, that commeth: How comes He? what brings He? Comes He in *bloud*, brings He good ſtore of that, that we may ſtrike off the guilt of our old ſcore? He is welcome *comming* ſo. But He comes with *water* too. Nay, they can ſpare that (with the *Gergeſites*, to pray Him to be gone, to depart *from their coaſts*) they love *bloud* without *water*, are all for comfort (as they call it) nothing for cleanneſſe of life. *In ſolo ſanguine*, theſe. Matth 8.34.

See you ſome other (not many, but ſome) carefull to their weake power, to containe themſelves, yet through humane frailty overtaken otherwhile: Christ *in bloud* comes for theſe, for theſe in ſpeciall, and alas they dare not come neare it (not His *bloud*) as utterly unworthy of it. Theſe are but few, in compariſon of thoſe other, the *ſoli-ſanguines*. Yet, ſome ſuch there are, and for them hath S. *Iohn* directed the letter of this Text in this order which it ſtands; that Christ *came not in water alone*, but *came in bloud*, too. 2

Timorous trembling conſciences think, they have never *water* enough: if they find about them any unclean thing, they are quite caſt down, utterly dejected ſtraight: as if that Christ were *Iohn Baptiſt*, that came in *water* alone: nay, were turned into *Moſes*, that had his name of being taken out of the *water*; as if He came all in *water*, nay were *all water*, had not a drop of *bloud* in Him. Theſe ſeem to hold *in aqua ſola*; whereas Christ hath both *water* and *bloud*, of each alike much, no leſſe of the one, than of the other: *Came in bloud*, and came in it for them, and to them doth moſt readily apply it, that make moſt ſpare of it.

But, the greater number by farre, are thoſe, in the other extreme, that are nothing timorous, farre enough from that; diſſolute, and care not how many foule blotches they have, ſo they may have the *guilt* and *puniſhment* taken away: heare, there is *remiſſion of ſinnes* in His *bloud*; ſo lie at His *veines* continually like *horſe-leeches*, ſo as if it were poſſible, they would not leave a drop of *bloud* in Him. As for his *water*, they have no uſe of it, nor deſire not to have any, let that run waſt; are all for *bloud*, would not care, if all the water were dreined from Him, nay if (as the waters of *Ægypt*) all His were turned into *bloud*. *Forgiven*, that they would be; *Cleane* they care not to be: aſmuch *bloud*, as little *water* as you will. Both theſe would be looked to, but this later more, as the predominant errour of our age, wherein the *water* is even at the *low-water-marke*. Now, for theſe, we turne the *non ſolùm* (as by good warrant we may) both wayes; It is equally true, *Not in bloud alone* (heare you) *but in bloud and water*. *Will you have no water?* then muſt you have no Christ: For Christ came in *water*. And further we add, that as in *water* and *bloud* both, ſo in *water* firſt (for ſo it lieth in the Text) and that which ſtands firſt, we to paſſe thorough firſt; *water*, *quoad nos*, is the firſt before *bloud*: There to begin in God's name. Take that with you too.

They then, that have learned Christ aright are to come to Him for both. With the woman of *Samaria*, Lord *give us of this water*: with them of *Capernaum*, Lord, *give us of this bread*, of this *Cup of the New Teſtament in Thy bloud*. To come to Him for *bloud*, for the forgiveneſſe of our ſinnes through faith in His *bloud*. To come to Him for *water* aſwell, for the taking out of the ſteines. Yea (even as *Eſay* ſaid) *Haurietis aquas cum gaudio de fontibus Salvatoris*, even *with joy to draw waters from the fountaines of our Saviour*: with more joy ſo draw *water*, than to draw *bloud* from Him. Ioh. 4.15. 6.34. 1 Cor. 11.25. Eſay 12.3.

But (indeed) to look well into the matter, they cannot be ſeparate; they are mixt; either is in other. There is a mixture of the *bloud* in the *water*; there is ſo, of the *water* in

in the *blood*: we can miniſter no *water* without *blood*: nor *blood*, without *water*. In *baptiſme* we are waſhed with *water*: That *water* is not without *blood*. The *blood* ſerves inſtead of *nitre*. *He hath waſhed us from our ſinnes in His blood* (*Apoc.* 1. 5.) (*waſhed.*) *They made their robes white in the blood of the Lambe* (*Apoc.* 7.14.) *No waſhing, no whiting, by water*, without *blood*. And, in the *Euchariſt*, we are made drinke of the *blood* of the *New Teſtament*: but, in that *blood*, there is *water*: for the *blood of* CHRIST *purifieth us from our ſinnes*. Now, to *purifie*, is a vertue properly belonging to *water*, which yet is in the *blood*: and *purifying* referres to *ſpots*, not to *guilt*, properly. So, either is in other; Therefore, the conceit of ſeparation, let it alone for ever.

1 Ioh. 1. 7.

To take heed then of dreining *Chriſts water* from His *blood*; or abſtracting His *blood* from His *water*; of bringing in the Reſtringent (*ſola*) into either. Every one of us, for his owne part, thus to doe. But howſoever men frame phanſies to themſelves (as frame they will. do what we can) that our doctrine be looked to; we are not to teach *Ieſus Chriſt*, but *That Ieſus Chriſt*, that thus came in both. That our Divinitie then, on the one ſide, be not *wateriſh*, without all heart or comfort; preſenting *Chriſt* in *water* only, to make feare, where none is. Nor, on the other, that we frame not our ſelves a *ſanguine Divinitie*, void of *feare quite*, and bring in *Chriſt* all in *blood*, *blood* and nothing elſe; with *little water*, or none at all; for feare of *Ex nimiâ ſpe deſperatio*.

Gal. 3. 8. Act. 15. 9. Rom. 8. 20. 1 Ioh. 3. 3.

Faith, as it *juſtifieth* (ſaith S. *Paul*;) there is *blood*: So it *purifieth the heart* (ſaith S. *Peter*;) there is *water*. *Hope*, as it *ſaveth* (ſaith S. *Paul*;) *blood*: So it *cleanſeth* (ſaith S. *John*;) *water*. In vaine we flatter our ſelves, if they doe the one and not the other. Doe we make *grace of none effect*? that, we may not (*Gal.* 2. *ult.*) Doe we make the *Law of none effect, by faith*? that, we may not neither (*Rom.* 3. 10.) not, this day ſpecially, the *Feaſt* of the *Law*, and *Spirit*, both: but rather eſtabliſh it. Beſt, if it could be ſet right, the Song of *Moſes* and of the *Lambe*: it is the harmonie of heaven. If we teach *Ne peccatis* (*water*;) To teach alſo (*blood*) *ſiquis autem peccaverit* (with S. *Iohn.*) If we ſay *ſalvus factus es* (*blood*;) to ſay *Noli amplius peccare* (*water*) withall, with *Chriſt* Himſelfe.

Apoc. 15. 4. Rom. 15. 34. 1 Ioh. 2. 1. Ioh. 5. 14.

This is that *Ieſus Chriſt*, and the true doctrine of Him: neither *diluta*, and ſo evill for the heart; nor *tentans caput*, and ſo fuming up to the head: neither *Scammoniate*, tormenting the conſcience: nor yet *Opiate*, ſtupifying it, and making it ſenſeleſſe. And ſo much, for *Chriſts double comming*.

II The *Spirits* part.

Well, when *Chriſt is come*, and thus come, may we be gone, have we done? Done! we are yet in the midſt of the verſe; before we make an end of it, it muſt be *Whitſontide*. The *ſpirit* is to come too. So, a new *qui venit*; that comes in both thoſe, and comes in the *ſpirit*, beſides. And a new *non ſolum*; not in *water* and *blood* only, but in the *ſpirit* withall.

Ioh 19. 30.

Not, that *Chriſt* ſaid not truly, *Conſummatum eſt*, that Hee hath not done all. Yes, to doe that was to be done, CHRIST was enough; needs no ſupply; The *ſpirit* comes not, to doe; comes but to *teſtifie*. That, *inter alia*, is one of His Offices.

1 His *Witneſſe*.

a A *witneſſe* there is to be.

And a *Witneſſe* is requiſite. There is no matter of weight with us, if it be ſped authentically (eſpecially a *Teſtament*) but it is with a *Teſte*. And GOD doth none of His great workes but ſo: of which, this Comming is one, even the greateſt of all. Neither of His *Teſtaments*, without one. As GOD in nature *left not Himſelfe without witneſſe* (ſaith the *Apoſtle*) So neither *Chriſt*, *in grace*. As then, in the Old *Teſtament*, *Ad Legem & Teſtimonium* (ſaith *Eſay* 8.) So, in the New, *Ad Evangelium & Teſtimonium*, to the *Goſpell*, to *Chriſt* and the teſtimonie, cals S. *Iohn* here. CHRIST alſo to have his *Teſte*: We to call for it; and if it be called for of us, to be able to ſhew it.

Act. 14. 17. Eſay 8. 26.

A wit-

A *witneſſe* there needeth then, and a *witneſſe* there is. One, nay *three*. *In ore duorum*; that is, in every matter nothing without two at leaſt. But in this, ſo many, ſo high a matter, God would enlarge the number; have it *in ore trium*, have it full; no fewer than *three*: *three*, to His part; *three*, to ours.

b A *witneſſe* there is? Nay, *three*. Deut. 17. 6.

At the ordering of it in heaven, *three* there were, the 1 *Father*, the 2 *Word*, and 3 the *Spirit*: that the whole *Trinity* might be equally intereſſed in the accompliſhment of the worke of our *Salvation*, and it paſſe through all their hands. And at the ſpeeding it in earth, *three* more: 1 The *Spirit*, and 2 *Water*, and 3 *Bloud* to anſwer them, that all might go by a *Trinity*, that *Holy, Holy, Holy*, might be thrice repeated. The truth herein anſwereth to the type. For under the *Law*, nothing was held perfectly hallowed, till it paſſed three, the 1 *cleanſing water*, firſt; the 2 *ſprinkling of bloud*, ſecond; 3 and laſt, that the *holy oyle* were upon it too (the *holy oyle*, the *Holy Ghoſts* type:) but when any thing annointed with all three, then had it His perfect *halydome*; then it was *holy* indeed. And even ſo paſſe we through three hands all. 1 *Gods*, as men: *Water* notes the *Creation*: the heavens are of *water*, and if they, the reſt. *Gods*, as men; 2 *Chriſts*, as Chriſtian men, *Bloud* notes the *redemption*: 3 And the *Spirit* as *ſpirituall* men, which pertaines to all. If any be *ſpirituall*, he knowes this: and *you that be ſpirituall* doe this (ſaith the *Apoſtle*.) For, Chriſtians that be *animales ſpiritum non habentes*, S. *Iude* tels us, there is no great reckoning to be made of them.

Gal. 6. 1. Iude 19.

To let the other go. The *Spirit* is a *witneſſe*, *to* Jesus Christ, *that came in water and bloud: Witneſſe, to* Jesus Christ, that *came: witneſſe, to His water and bloud*, He *came in*. In a *witneſſe* it is required, he be *Teſtis idoneus*: will you ſee, *quàm idoneus*, how apt, how every way agreeing? The *Spirit* and *Ieſus* agree: *Ieſus* was conceived by the *Spirit*. The *Spirit* and *Chriſt* agree: in the word *Chriſt*, is the *Spirit*; For [Christ] is *annointed*. *Annointed* with what? with the *Holy Ghoſt*, the *true unction*, and the *truth* of all *unctions* whatſoever. The *Spirit* and *water* agree: the *Spirit moved on the face of the waters*. The *Spirit* and *bloud* agree: *The Spirit of life is in the bloud*; the veſſels of it, the arteries, run along with the texture of the veines, all the body over.

c The *Spirit* a *witneſſe*.
1 To *Ieſus Chriſt* that came.
2 To the *water* and *bloud*, He came in.
Geneſis 1. 2.
Lev. 19. 11.

To His comming, this *Spirit* agreeth alſo. When He came, as *Ieſus*, the *Spirit conceived* Him. When He came, as Christ, the *Spirit annointed* Him. When He came, in *water*, at His *Baptiſme*, the *Spirit* was there: *came downe in the ſhape of a Dove, reſted, abode on* Him. When He came, in *bloud*, at His Paſſion, there too: *It was the eternall Spirit of* God, *by which He offered Himſelfe without ſpot unto* God (*Heb.* 9. 4.) So, the moſt fit that can be, to beare witneſſe to all; *Præſens interfuit, & vidit & audivit*, was preſent, heard, and ſaw, was acquainted with all that paſſed: none can ſpeak to the point ſo well as He.

To His *comming*.
Iohn 1. 32.

The *Spirit* is a *witneſſe*, is true every way: But, why is it ſaid, *It is the Spirit that beareth witneſſe*, ſeeing they both (*water* and *bloud*) beare it too; it is *water*, it is *bloud* that *beare witneſſe* alſo. They (indeed) are *witneſſes*: but, it is the *Spirit*, He it is that is the *principall witneſſe*, and principally to be regarded, before the reſt. Here, He comes in laſt; but He is (indeed) firſt; and ſo as firſt, is placed at the *eight verſe*, where they are orderly reckoned up. And good reaſon. He is one of the *three*, both above in heaven, and beneath in *earth*: *third*, there above: *firſt*, here beneath: a *witneſſe*, in both Courts; admitted *ad jus teſtis* in both, for His ſpeciall credit in both: the *medius terminus* (as it were) betweene heaven and earth, between *God* and *man*.

The *Spirit* the chiefe *witneſſe*.

Beſides it is ſaid, It is He, *He it is that beareth witneſſe*. For, it is neither of the other, will do us any good without Him: the whole weight lieth upon him. Not the *water* without the *Spirit*, it is but *nudum & egenum elementum*. Not the *bloud* without the *Spirit*, no more than the *fleſh* without the *Spirit*, *non prodeſt quicquam* (as ſaid He, whoſe the *fleſh* and *bloud* was, Christ Himſelfe.)

Gal. 4. 9. Iohn 6. 63. Acts 18. 13. Mat. 26.

Will you ſee a proofe without it, Christ came to *Simon Magus* in *water*, he was *baptized*: Christ came to *Iudas*, in *bloud*, he was a *communicant*: but *Spirit* there came none to teſtifie: they were both never the better. The better? nay, the worſe: *Simon* periſhed *in the gall of bitterneſſe*; *Iudas bibit mortem de fonte vitæ*,

Acts 8. 23.

1 Cor. 10. 16. from the *cup* of *bleſsing* drank down his own bane. All, for want of *Et ſpiritus eſt.* So is it with the *word*, and with any means elſe.

Iohn 4. 14. Iohn 6. 17. But let the *teſtimonie* of the *Spirit* come, the *water* becomes *a Well, ſpringing up to eternity*; the *fleſh* and *bloud, meat that periſheth not, but endureth to life everlaſting.*

And even in nature we ſee this: *Water*, if it be not *aqua viva*, have not a *ſpirit* to move it, and make it run, it ſtands and putrifies: and *bloud*, if no *ſpirit* in it; it congeales and growes corrupt and foule, as the bloud of a dead man. The *ſpirit* helpeth this, and upon good reaſon doth it. For, CHRIST being conceived by the *Spirit*, it was moſt meet, all of *Chriſt* ſhould be conceived the ſame way. That which *conceived Him*, ſhould *impregnate his water*, ſhould animate His *bloud*, ſhould give the *vivificat*, the life and vigour, to them both. It is the *Spirit* then, that *giveth the witneſſe.*

2 The *truth* of His *witneſſe.* Iohn 14. 6. Now, in a *Witneſſe*, above all it is required, he be *true*: the *Spirit is ſo true*, as He is the *truth it ſelfe.* The *Spirit*, the *truth?* Why CHRIST ſaith of Himſelfe, *I am the truth.* All the better: for, *Verum vero conſonat*, one truth will well ſort with, will uphold, will make proofe one of another, as theſe two do prove either other reciprocally. The *Spirit*, CHRISTS proofe: CHRIST, the *Spirits*, CHRIST, the *Spirits*: 1 Iohn 4. 3. *Every ſpirit that confeſſeth not* CHRIST, *is not the true Spirit.* The *Spirit* CHRISTS: CHRIST, if He have not the *Teſte* of the *Spirit*, is not the true CHRIST. Alwayes, the *Truth* is the beſt *witneſſe.* And, if He be the *Truth*, on His *teſte*, you may beare your ſelfe. Not ſo, on *water*, or *bloud*: without Him, they may well deceive us, and be *falſa* and *fallacia*, as wanting the *Truth*, if *He*, if the *Spirit* be wanting.

That truth to be knowne. It will then much concerne us, to be ſure, the *Spirit*, on whoſe *teſtimonie* we are thus wholly to *relie*, that that *ſpirit* be the *truth.* And, it is the maine point of all, to be able to diſcerne the *Spirit*, that is the *truth*: becauſe, as there is a *Spirit* of *truth*, ſo

1 Iohn 4. 6. 2 Cor. 11. 4. is there a *ſpirit* or errour abroad in the world; yea, many ſuch *ſpirits*: and the *Apoſtle* who tels us of *alium Ieſum*, in the ſame verſe tels us of *alium ſpiritum* too. We be then to trie, which *ſpirit* is the *truth*; that ſo the *ſpirit* on whoſe *witneſſe* we reſt our ſelves, be the *truth.* How take we notice of the *ſpirit?* How knew they the *Angell* was come downe into the poole of *Bethesda*, but by the ſtirring and moving of the

By His ſpirituall motions. Iohn 5. 8. *water?* So by ſtirring up in us ſpirituall motions, holy purpoſes and deſires, is the *Spirits* comming knowne. Specially, if they doe not vaniſh againe. For if they doe, then was it ſome other flatuous matter, which will quiver in the veines, (and unskilfull people call it the *life-bloud*;) but the *Spirit* it was not. The *Spirits* motion, the pulſe, is not for a while, and then ceaſeth; but is perpetuall, holds as long as life holds, though intermittent ſomtime, for ſome little ſpace.

By newneſſe of life. Yet hold we it not ſafe, to lay overmuch weight upon good motions, which may come of diverſe cauſes, and of which (good motions) there are as many in *hell*, as in *heaven.* The ſureſt way is to lay it on that, our SAVIOUR and His *Apoſtles* ſo often

Iohn 6. 63. 2 Cor. 3. 6. lay it, that is, on *Spiritus vivificat.* The *life* is ever the beſt *indicant ſigne of the Spirit. Novum ſupervenisſe ſpiritum, nova vitæ ratio demonſtrat*, that a new *Spirit* is come, a new courſe of *life* is the beſt demonſtration.

The notes of that life. Iohn 3. 8. 2 Tim. 4. 1. 1 Cor. 12. 11. 1 Breath. Now, life is beſt knowne by vitall actions. Three the Scripture counteth: 1 *Spiritus ubi vult ſpirat*, by *breath*: 2 *Spiritus manifeſtè loquitur*, by *ſpeech*: 3 *Omnia hæc operatur unus idemq; ſpiritus*, by the *worke*: (theſe three.)

1 The neareſt and moſt proper note of the *Spirit* is *ſpiration*, or *breathing*. In *breathing* there is a double act: 1 there is a *Syſtole*, a drawing in of the ayre (and that is cold) agreeth with *Chriſt in water*: there comes a coole breath ever from the *water.* 2 And there is a *Diaſtole*, a ſending forth of the *breath*; and that (we know) is warme, and agreeth with *Chriſt in blood.* For, *blood* is it, that ſendeth a warme vapour into all the limmes,

Agreeable to theſe two, have you the two *Spirits*, which upon the matter, are but the two acts of one and the ſame *Spirit*: 1 *Inſpired, the Spirit of feare*, Eſa. 11. 2. *The feare of* GOD. 2 *Out-breathed, the ſpirit of faith*, 2 Cor. 4. 12. *Faith in Chriſt. Feare* comes in *water*: ſo ſaith *Salomon*, the *Feare of* GOD *is fons vitæ, the well-ſpring*

of

of life (Pro.14.27.) that is *water*. *Faith* comes in *bloud*; *per fidem in ſanguinem Ipſius (Romans 3.15.) through faith in His bloud.* So, is every one that is borne of the *Spirit*. And to blow out *faith* ſtill, and never draw in *feare*, is ſuſpicious, is not ſafe. The true *ſpiration*, the breathing aright, conſiſting of theſe two, is a ſigne of the right *Spirit*.

The next ſigne in the ſame verſe too: *And you heare the noiſe of it.* For, ſo the *Apoſtle* ſaith, the *Spirit* ſpeaks evidently: that is, His noiſe and ſpeech is evidently to be diſtinguiſhed, from thoſe of other *ſpirits*. His comming in *tongues* this day, ſheweth no leſſe. Which ſigne of *ſpeech* doth beſt and moſt properly ſort here, with a *witneſſe*. For, a *witneſſe*, what he hath to teſtifie, ſpeaks it out vocally.

2
Speech.
Iohn 3.8.

What noiſe then is heard from us? What breathe we? What *ſpeakes the Spirit manifeſtly* from our mouthes? If *curſing*, and *bitterneſſe*, and many a foule *oath*, if this noiſe be heard from us: If we breath *minas & cades*, bluſter out *threatning* and *ſlaying* (that noiſe:) If σαπρὸς λόγος, rotten, corrupt, obſcene communication come out of our mouthes; we are of *Galilee*, and *our very ſpeech bewrayeth us.* This, is not the breath of the *Spirit*; this, He ſpeaks not: evidently He ſpeakes it not. It is not the tongue of heaven, this: Not *ſicut dedit Spiritus eloqui*, no utterance of the *Spirits* giving. Some of Christ's *water* would do well, to waſh theſe out of our mouthes. The ſpeech ſounding of the *Spirit*, is a ſigne of the true *Spirit*.

Acts 9.1.
Epheſ.4.29.
Mar.14.70.
Acts 2.4.

The laſt (but the ſureſt of all) *omnia hæc operatur ſpiritus.* And the *worke* is as clearely to be diſtinguiſhed, as the ſpeech. Each *Spirit* hath his proper work, and is knowne by it. No man ever ſaw the works of the Divell come from the *Spirit* of God. Be not deceived, the *works* of uncleanneſſe come from no *Spirit*, but the *uncleane ſpirit*. The works of *Cain*, from the *ſpirit of envy:* The workes of *Demas*, from the *ſpirit* of the *world*. All the groſſe errours of our life from the *ſpirit* of *error*. But this, this is the *Spirit of Truth:* And the breath, the ſpeech, the operations of Him, beare witneſſe, that He is ſo. Now, if He will depoſe, that the *water* and *bloud*, Christ came in, Hee came in, for us; and wee our parts in them: in them, and in them both: and ſo depoſing, if we feele His *breath*, heare His *ſpeech*, ſee His workes according, we may receive His *witneſſe* then: For, *His witneſſe is true.*

3
Action.
1 Cor. 12.11.
Mat.12.43.
Iames 4.5.
1 Cor.12.3.

Now, that upon this *day*, the *day* of the *Spirit*, the *Spirit* may come and beare this *witneſſe*, to *Chriſts water* and *bloud*; there is to be *water* and *bloud*, for the *Spirit* to beare *witneſſe* to. So was there (ever) as this day, in the *Church* of *Chriſt*. *Water:* a ſolemne *Baptiſme* in memory of the firſt *three thouſand*, this day, *baptized by* Saint *Peter*. And *bloud:* never a more frequent *Euchariſt*, than at *Pentecoſt*, in honour of this *Spirit*, to which S. *Paul* made ſuch haſte with his *almes* and *offerings*. Witneſſe the great works done by *Pentecoſtall oblations:* which very oblations remaine in ſome *Churches* to this day.

Acts 2.41.
Acts 20.16.

So are we now come to the *Reverſall*, to the laſt *non ſolum*; and here it is. Not in the *Spirit alone*, but in *water* and *bloud*, *reciprocè*. As not theſe, without the *Spirit:* ſo neither the *Spirit* without theſe, that is, without the *Sacrament*, wherein theſe be. So have we a perfect circle now. Neither in *water*, without *bloud*; nor in *bloud* without *water*; nor in them *alone* without the *Spirit*; nor in the *Spirit* alone, without them.

III.
The Reverſall.

This day, Christ comes to us in *bloud*, in the *Sacrament* of it (ſo.) But (as we ſaid before) either is in other: *Bloud* is not miniſtred, but there is an ingredient of the purifying vertue of *water* withall in it: So, He comes in *water*, too. Yea, comes in *water* firſt; ſo lie they in the Text: *water* to goe before, with us. So did it, at the very inſtitution it ſelfe, of this *Sacrament*. The *pitcher of water*, and he that *carried* it, was not in vaine given for a ſigne: went not before them, that were ſent to make ready for it, for nothing.

Mar.14.13.

It had a meaning, that *water*; and it had an uſe. Their *feet* were waſhed with it, & their *feet being cleane*, they were *cleane every whit*. Many make ready for it, that ſee neither

Iohn 13.10.

water nor *pitcher*; it were well, they did: their *feet* would be *waſhed*; ſo would their
Pſal. 26. 6. *hands, in innocencie*, that are to go to His *Altar*. *In innocencie*, that is, in a ſtedfaſt purpoſe of keeping our ſelves cleane: ſo, to come. For, to come, and not with that purpoſe, better not come at all. To finde a feeling of this purpoſe before, and to mark well the ſucceſſe and effect, that doth follow after. For, if it faile us continually, *Chriſt* did not come. For, when He comes, though it be in *bloud*, yet He comes with *water* at the ſame time. Ever, in both: never, in one alone.

His *bloud* is not onely *drinke, to nouriſh*; but *medicine, to purge*. To *nouriſh* the new man, which is faint and weak (GOD wot;) but to take downe the old, which is rank
Hebr. 9. 14. in moſt. It is the proper effect of His *bloud*; it doth *cleanſe our conſciences from dead works, to ſerve the living God*.

Which if we finde it doth, *Chriſt* is come to us, as He is to come. And the *Spirit* is come, and puts His *teſte*. And if we have His *Teſte*, we may goe our way in peace; we have kept a right Feaſt to Him, and to the memory of His comming.

Even ſo come LORD JESUS, and come *O Bleſſed Spirit*, and *beare witneſſe to*
Zach. 13. 1. *our Spirit*; that CHRIST'S *water*, and His *bloud*, we have our part in both; both,
Mar. 14. 24. in the *fountaine opened for ſinne and for uncleanneſſe, and in the bloud of the New Teſtament*, the Legacie whereof, is everlaſting life in thy kingdome of glory. Whither CHRIST, that paid the *purchaſe*; and the *Spirit*, that giveth the *ſeiſin*, vouchſafe to bring us all.

A SER

A SERMON PREACHED BEFORE THE KINGS MAJESTIE, *AT GREENWICH,*

On the XX. of *May*, *A.D.* MDCXXI. being WHITSUNDAY.

JAM. Chap. I. Ver. XVI, XVII.

Nolite itaque errare fratres mei dilectiſsimi:
Omne datum optimum, & omne donum perfectum deſurſum eſt, deſcendens à PATRE luminum, apud quem non eſt tranſmutatio, nec viciſsitudinis obumbratio.

Erre not my deare brethren.
Every good thing, and every perfect gift is from above, and commeth downe from the FATHER *of lights, with whom is no variableneſſe, neither ſhadowing by turning.*

AND, if *every good giving, and every perfect gift*, what giving ſo good, or what gift ſo perfect, as the *gift* of *gifts*, *this dayes gift*, the *gift of the Holy Ghoſt?* There are in it, all the points in the Text. It is *from above*; It *deſcended viſibly this day*: and from *the Father of lights*; ſo many *tongues*, ſo many *lights*; which kindled ſuch a *light* in the world on this day, as to this day is not put out, nor ſhall ever be, to the worlds end.

Firſt, the HOLY GHOST is oft ſtiled by this very name or title, of the *gift of God*. *If ye knew the gift of God* (ſaith our *Saviour*) to the woman at the wels ſide. What gift was that? It is plaine there, the *water of life*. That *water* was the *Spirit*: *This He ſpake of the Spirit* (ſaith S. *Iohn*, who knew his minde beſt) as then, not yet given; but ſince (as upon this day) ſent into the world. Iohn 4.10. Iohn 7.39.

Secondly, This *gift* is both *good* and *perfect*: ſo *good*: as it is *de bonis optimum*, *of all goods the beſt*: and of all *perfects*, the moſt *abſolutely perfect*: the *gift of perfection*, or *perfection of all the gifts of God*. What ſhould I ſay? Not to be *valued* (ſaith S. *Peter*) not to be uttered (ſaith S. *Paul*) as if all the *tongues* that were on earth before, and all that came downe this day, were little enough, or indeed were not enough, nor able any way to utter or expreſſe it.

Act. 8 20.
2 Cor. 9. 5.

Thirdly, nay it is *not one gift among many* (how complete ſoever) but it is *many in one*, ſo many *tongues*, ſo many *gifts*; as, ſo many grapes, in a cluſter; ſo many grains, in a Pomegranate. In this one *gift*, are all the reſt. Aſcending up on high, *dona dedit*, He gave *gifts*: all theſe *dona* were in *hoc dono*; all thoſe *gifts* in this *gift*; every one of them folded up as it were *incluſivè*. The *Father*, the *fountaine*; the *Son*, the *Ciſterne*; the *Holy Ghoſt*, the *Conduit-pipe*, or *pipes* rather (for they are many) by and through which, they are derived downe to us.

Pſal. 68. 18.

Fourthly, and laſtly, not only *in Him*, and *by Him*, but *from Him* too. For He is the gift and giver both. *There is great variety of gifts* (ſaith S. *Paul*) *but it is one and the ſame Spirit*, that maketh diſtribution of them to every man ſeverally, even as Himſelfe pleaſeth. Both the *thing* given, and the *Partie* that giveth it, all derived to us from Him, wrought in us by Him, and by us to be referred to Him.

1 Cor. 12. 4.

At the time of any of *Gods gifts* ſent us by Him, to ſpeake of Scriptures of this nature, cannot ſeeme unſeaſonable: but, of all other, at the time of this *gift*, moſt properly. *Dona dedit hominibus*: what day was that? even this very day. *Dies donorum hic*; ſo many *tongues*, ſo many *gifts*. This day (I ſay) whereto *Donum Dei*, and *Donum Dei* fall together ſo happily. We have brought it to the day.

The Summe.

It will not be amiſſe to touch the end a *little*, which the *Apoſtle* aimeth at in thoſe words. It is the *old*, it is the *new* Commandement, *Mandatum vetus & novum*, to make us *love God*. The point whereto the *Law* and the *Prophets* drive; yea, the *Goſpell* and the *Apoſtles*, and all. We cannot love *Him* well, whom we *thinke* not *well* of. We cannot thinke well of him whom we thinke, *evill* comes from. Then, to thinke ſo well of GOD, as not to thinke any *evill*: not any *evill*; no, but inſtead thereof, *all good* commeth to us, from Him. So thinking, we cannot chooſe but wee muſt *love Him*.

1 Ioh. 27.

And to this end (at the thirteenth verſe before) S. *Iames* had told us plaine, *God is not the author of evill*: *Not tempted* Himſelfe, nor *tempting* any to it. As at that verſe, not the *Author of evill*: So at this, the *Author of all, and every good*. Men, when their braines are turned with diving into Gods ſecrets, may conceipt as they pleaſe: but, when all is ſaid that can be, No man can ever entirely love him, whom he thinks ſo evill of, as to be the *Author of all evill*. We are (with S. *Iames*) to teach, and you to believe that, will procure you to love God the better; not that, will alien your mindes, or make you love him the worſe. That therefore, S. *Iames* denyes peremptorily: No *evill*, *nemo dicat*, Let no man ſpeake it, let it not once be ſpoken. But let this be hardly, That *all the good* we have or hope for, deſcends downe from Him. And that S *Iames* (here) affirmes as earneſtly: *Erre not my deare brethren*. It is to *erre*, to thinke otherwiſe: for that abſolutely, *Every good giving*, and againe over, *Every perfect gift*, there is not one of them all, but from Him they come. And ſo, we in all duty to love Him, from whom all manner *good* proceedeth. This is His end, *Love*; and that fals fit and is proper to this Feaſt, the Feaſt of *Love*. For, *Love* is the proper effect of the *Spirit* (*Per charitatem Spiritus*;) the *love* of God is ſhed abroad in our hearts, by the *Holy Ghoſt*, this day given unto us.

Rom. 15. 30.

The Diviſion

The verſe, to the Chapter, is a cleare and a ſtrict *propoſition*, but hath in it the force or energie, to make a complete argument. For, if all *good* from God, then no *evill*. S. *Iames* layes it for a ground: Salt or *bitter water*, *and ſweet cannot iſſue both from one fountaine*; Nor the *workes* of *darkneſſe*, from the *Father of lights*, never.

Iames 3. 11.

But

But we take it only as a *propoſition*, with a little *Item*, at the end of it. If we aske queſtions of Art concerning it, *Quæ, Quanta, Qualis? Quæ?* It is *Categoricall: Quanta?* It is *univerſall? Qualis?* Firſt, it is *affirmative*: then, *true*; [*erre not*] goes before it. So *true*, as to thinke the contrary is a *flat errour*.

The rules of Logike divides a propoſition to our hands, into the *forepart* (in Schooles, they call it *Subjectum:*) and into the *after-part*, which they call *prædicatum*. 1. The *Subjectum* here is *Omne datum, &c.*. The *prædicatum, deſurſum eſt, &c.* The *Subject* is double, 1 *Datum bonum*, and 2 *Donum perfectum*, with an univerſall note to either: *Every good, and every perfect*, to be ſure, to take in all, to leave out none. 2. The *prædicatum*, that ſtands of three points: 1 *Whence*: 2 *How*: and 3 *From whom*; *from the Father of lights*. I,

Then comes the *Item* (I told you of) proviſionally, to meet with an *objection*, a thought that might riſe in our hearts peradventure: That is, it may be, as the *lights* of the *world*, or the *children*, have their variations, their *changes*, ſo the *Father* alſo may have them. But that he puts us out of doubt of too, with as peremptory a *negative*: Be it with the *lights* as it will; with the *Father of lights*, with God, there is no *variation, no change*; No not ſo much as a *ſhadow* of them. In effect, as if he ſhould ſay: from the *Father of lights*, which is *unchangeable*; or from the *unchangeable Father of lights*: and ſo it ſhall be meere affirmative; but that, there is *Major vis in negatione, Deny all is ſtronger*. II,

And all theſe he brings in, with a *Nolite errare*: and that not without juſt cauſe. For, about this verſe and the points in it, there are no leſſe than *ſeven ſundry errours*. I ſhall note you them as I goe, that you may avoid them. Together with ſuch matter of duty as ſhall incidently fall in from each. Specially, touching the gift of the day, the gift of the *Holy Ghoſt*.

I.

TO take the propoſition in ſunder. The ſubject firſt: and that is double; 1 *Datum*, and 2 *Donum*: and either of them his proper *Epithet*; 1 *Good*, and *perfect*. Jointly, of both together firſt: after, ſeverally of either part.

I. Of the *propoſition*. 1 The *Subject*. therof double 1 *Datum*, and 2 *Donum*.

I Of *Datum*, and *Donum* joyntly

Datum, and *Donum*, they both come of *Do*; Given they are both. Where (firſt) becauſe it is the Feaſt of *Tongues*, to ſet our tongue right. For, the world and the *Holy Ghoſt* ſpeake not one language: Not with one *tongue* both. There ſhould not elſe have needed any to have beene ſent downe. The world talkes of all, as *had*: the *Holy Ghoſt*, *as given*. Looke to the *Habendum* (ſaith the world) the *having*: that is the *Spirit* of the Worlds. *Religion*; looke to *Donum* and *Datum*, the giving: that is His. The Heathen cals His *vertue* ἕξις a *habit*; that, comes of *habendo*. The Chriſtian (by Saint *Iames* here) δόσις, δώρημα, *datum* and *donum*; all which come of *Dando*. Thus doth the *Holy Ghoſt* frame our *tongues* to ſpeake, if we will ſpeake with the *tongues* of this day. They that doe not, they are of *Galilee*, and their ſpeech *bewrayeth* them ſtraight.

Will you heare one of them? You know who ſaid, *Soule thou haſt enough (haſt)* and you know who ſpake otherwiſe, *quid habes quod non accepiſti?* What but that *you have received? Receiving and giving* (you know) are *relatives*; which, the other little thought of. You may know each, by their dialect. Luk. 12. 19. 1 Cor. 4. 7.

From the beginning: *Eſau* he ſaid, *Habeo bona plurima frater mi*, I have goods enough: that is his phraſe of ſpeech; that, the language of *Edom*. What ſaith *Iacob* at the ſame time? *Eſau* asking him, what were all the droves hee met, They be (ſaith he) the good things that God hath *given* me. *Have* (ſaith *Eſau*) *Given me* (ſaith *Iacob*.) *Nonne habeo? Have not I power to crucifie thee, and have not I power to deliver thee?* You may know it, it is *Pilates* voice. But our *Saviour* He tels him: Gen. 33. 9. Gen. 33. 6. Ioh. 19. 10.

Iohn 19.11. *Non haberes poteſtatem*; Power ſhould *he have had* none, *if it had not been given him*, and *given* him *from above*: S. *Iames* his very phraſe (here) from CHRIST's own mouth. So muſt we ſpeak, if we will ſpeak as CHRIST ſpake.

The I. Error. This then is the firſt *errour*. To have our minde run, and our ſpeech run, all upon *having*. Men are all for *having*, think and ſpeake of what they *have*; without mention or whence, or how, or from whom they might receive it, or that it is *given* them at all. *Nolite errare*, Be not deceived; for, all that you have, is *datum* or *donum*, all; and they both are of *free gift*; *given*, all. Thus the tongue that ſate this day on Saint *Iame*'s *head*, taught him to call them. Thus farre joyntly; now ſeverally.

Of each ſeverally. For there is a *cleft* in theſe *tongues*. The *cleft* is *Datum* and *Donum*. Would not wrap them all up in one word, but expreſſes them in two. Somwhat there is, in that.

1 *Datum*. We may not admit of any idle *Tautologies* in Scripture. Two ſeverall ſorts then they be (theſe two) not *oppoſite*, but *differing* onely in *degree*, as more and leſſe. *Every gift* is a *giving*: Not every *giving*, a *gift*: Every *perfect*, *good*; not every *good*, *perfect*. We are not to think, either all our *ſinnes*, or all our *gifts* to be of one *ſize*. S. *Matthewes talent* is more than S. *Lukes pound*; *Caſars penny*, than the *Widowes two mites*, yet *good money* all, in their ſeverall values. Of theſe two, 1 *Datum*, and 2 *Donum*; 1 *Bonum*, and 2 *Perfectum*; one is greater or leſſe than another.

1 *Datum*. He begins with the leſſe, *Datum*. Weigh the word, it is but a *Participle*: they, have *tenſes*, and *tenſes*, *time*. So, that is onely *temporall*.

2 *Donum*. But *Donum* imports no *time*: ſo, a more ſet terme; hath more ſubſtance in it, is fixed or permanent. One (as it were) for *terme of yeares*: The other, of the nature of a *perpetuity*. A *Datum*, that which is ſtill in *giving*; that, periſhes with the uſe, as

Iob 1.21; do things tranſitory; and be of that ſort, that *Iob* ſpake, GOD *hath given*, and GOD

Luke 10.42. *hath taken away*. *Donum* is not ſo, but of that ſort, that CHRIST ſpeaks, in *Maries* choice, *ſo given, as it ſhould never be taken from her*. So, one referres to the things which are ſeene, which are *temporall*: the other, to the things not ſeene, that are *eternall*. One, to the *body*, and to this world: the other to the *ſoule* rather, and the life of the world to come.

1 *Bonum*. We ſhall diſcerne it the more clearely, if we weigh the two *Adjectives*, 1 *Good*,

1 Tim.1.8. and 2 *perfect*: they differ. Every *good* is not *perfect*. We know, the *Law is good* (ſaith

Heb 7.19. the *Apoſtle*:) but we know withall, the *Law bringeth nothing to perfection*; ſo, not *perfect*. Nature (*quà natura*) is *good*, yet *unperfect*: and the *Law*, in the rigour of it, not poſſible; through the imperfection of it. *Nature* is not, the *Law* is not taken away; *good* both: but *grace* is added to both, to perfect both: which needed not, if

Iohn 3.17. either were *perfect*. This *worlds good*; ſo doth S. *Iohn* call our wealth. Nay, *bread*,

Mat.7.9, 10. *fiſh*, and *egges*, we give our children, our SAVIOUR Himſelfe calleth *good gifts*. But what are theſe? not worthy to be named, if you ſpeak of *Donum Dei æternum*, and the perfections there.

2 *Perfectum*. Before I was aware, I have told you, what is *perfect*, the *glory*, the *joyes*, the *crowne*

1 Cor.13.10. of *heaven*. For, *when that perfect is come, all this unperfect ſhall be done away*. But S. *Iames* ſeems not to ſpeak of that: he ſpeaks in the *preſent*, and of the *preſent*, what now is, what *perfect* in this life. And this (lo) brings us to *donum diei*, the *gift* of the *Holy Ghoſt*. For, to be *partakers of the Divine nature*, is all the perfection, we can here attaine. No higher, here. Now, to be made partakers of the *Spirit*, is to be made par-

2 Pet.1.4. takers of the *Divine nature*. That is this dayes work. Partakers of the *Spirit*, we are, by *receiving grace*; which is nothing elſe but the *breath* of the *Holy Ghoſt*, the *Spirit* of *grace*, *grace* into the entire ſubſtance of the ſoule, dividing it ſelfe into two ſtreames: 1 One goes to the *underſtanding*, the *gift of faith*; 2 The other to the *will*, the *gift of*

Col.3.14. *charity*, the very *bond of perfection*. The *tongues*, to teach us *knowledge*; the *fire*, to kindle our *affections*. The ſtate of *grace* is the *perfection* of this life, to *grow* ſtill from *grace to grace*, to profit in it. As to goe on ſtill forward, is the *perfection* of a *traveller*,

Luke 13.22. to draw ſtill nearer and nearer to his journeyes end. *To worke to day and to morrow*,

as

as Christ ſaid, and the *third day to be perfect, perfectly perfect.*

Now, as we are to follow the *beſt gifts* (it is S. *Pauls* counſell) the *beſt*, the moſt *perfect*: ſo are we to take notice too of the *good*, though not all out ſo *perfect*, as S. *Iames* adviſeth us: knowing this, that be it *giving*, or be it *gift*; be it *good*, or be it *perfect*, He puts an *Omne* to both; comes over twiſe, 1 *Every good*; 2 *Every perfect*: both we *receive*, both are *given* us. Set downe that. There was among the Heathen, one that went for wiſe, that ſaid, To become *rich*, he would *pray* and *ſacrifice* to *Hercules*; but to be *vertuous* or *wiſe*, he would doe neither, neither to *Hercules*, nor to any God of them all; he would be beholden for that, to *none* but *himſelfe*. Looke in this *cleft*, he tooke to himſelfe the more, left God the leſſe. This was a *groſſe errour*: ſo groſſe I will not bid you take heed of it. But there be, that will not ſtand with God for the greater: but for the leſſe, that they may be bold with, and take thoſe to themſelves. This is an errour too: Erre not this. No: *datum* hath his *omne*, as well as *donum*; the *good* no leſſe than the *perfect*; *given* both, one as well as the other. S. *Paul* puts us to it with *Quid habes?* that is, *nihil habes*: *What have you?* that is, *you have nothing*, but you have *received it*, but hath beene given you, λῆψις and δόσις are *relations*, one conferres the other.

1 Cor. 12.31. *Omne datum*, as well as *omne Bonum.*

The 2. Errour.

1 Cor. 4.7.

Away then with this ſecond errour. He that made the *Elephant*, made the *Ant*; He, that the *Eagle*, the *flie*: He that, the moſt glorious *Angell* in Heaven, the pooreſt worme that creepes on the earth. So, He that will give us the *kingdome of heaven*, He it is, that gives us every peece of bread and meat, and puts us to acknowledge it: in one and the ſame prayer making us to ſue, for *regnum tuum*, and for *panem noſtrum*. Be not deceived to thinke otherwiſe. And heare you, you are to begin with *datum, Not to diſpiſe the day of ſmall things*: It is the Prophets counſell: to learne to ſee God in them. *Cæſars Image*, not only in his *coine of Gold*, but even upon the *poore penny*. See God in *ſmall*, or you ſhall never ſee him in *great*; in *good*, or never in *perfect*. This for the *ſubject*. There is a *cleft*: all are not of one ſort: ſome leſſe, ſome greater: Greater or leſſe, both are *given*. Not *leſſe had*, and *great given*, but *given both*. And every one of both kindes, of the one kinde as well as of the other.

Zech. 4.10. Mat. 25.21.

We have talked long of *good*; * *Who will ſhew us any good, there be many that will ſay*, nay there is not any but will ſay. That will ſaint *Iames* here. And firſt to ſhew us, turnes our eye to the right place, whence it comes. That is ἄνωθεν *from above*. There are two in this ἄνωθεν: 1 θεν *from*, 2 and ἄνω, *above*. *From*: that is: *from ſome where elſe*, not from our ſelves: From without; and not out of us, from within. *Aliunde* ἔξωθεν: and that *aliunde* is from ἄνω above, not from κάτω, thoſe lower parts upon the earth.

2
The *Predicatum.*
1 *Whence they come*
De ſurſum.
* Pſal. 4.6.

Erre not then, either of theſe two wayes: 1. Firſt, not to reflect upon our ſelvs, to look like ſwannes into our own boſomes. It growes not there, out of your ſelves: *It is the gift of God* (ſaith S. *Paul*) The very *giving gives* as much. Of our owne wee have it not.

The 3. and 4. *Errours.*

Ephes. 2.8.

2. If we looke forth, let it not be *about us*, either on the *right hand*, or on the *left*, or any place here below. Looke up: turne your eye thither. It is an *influence*; it is no *vapour*; an *inſpiration*, no *exhalation*: thence it comes, hence it riſes not: our *ſpirit luſts after envie*, and worſe matter (*Iames* 4. 4.) *Why ſhould thoughts ariſe in your hearts* (ſaith *Chriſt?*) If they *ariſe*, they are not *good*; if they be *good*, then they come downe from above. Saint *Iohn Baptiſt* is direct: *A man can receive nothing, unleſſe it be given him; and given him from above.* And, of all other, not the *gift* of this *Day*: The *Dove*, the *tongues* came from on *high both*. From our *ſelves*, is one *errour*: from any *other* beneath here, is another. Erre not then, the place is *deſurſum, without* and *above us.*

Luk. 24.38.

Ioh. 3.27.

Next, the manner, *how*; that it *deſcends*: for, even that word wants not his force. *Deſcending* is a voluntary motion: it concludes the will and the purpoſe of him, that ſo *deſcends*. It is no *caſualtie*; it fals not downe by chance: It *comes downe*, becauſe it ſo *will*; a *will* it hath: *Et ubi vult ſpirat*, it *blowes* not, but *where it will*: and it *diſtributes*

2 How they come. *Deſcendere.*

Ioh. 3.8.

butes to every one (the *Spirit*) but *prout vult*, as it pleaſeth Himſelfe, not otherwiſe.

And this you may obſerve: the Scripture maketh choiſe (ever) of words ſounding this way. He gives it, he caſts it not about, at all adventure. He opens His hand, it runnes not through His fingers. *Sinum habet facilem, non perforatum*: His boſome is open enough, yet hath no hole in it, to drop through againſt His will. *He ſent his Word* (it came not by hap,) that is, *Chriſt*. *And I will ſend you another Comforter*, that is, the *Holy Ghoſt*. Nor He neither. *Of His owne will He begat us*: they bee the words that follow.

Act. 10. 36. Ioh 15. 26. Verſe 10.

The V. *Errour* It is the fift error, to aſcribe to *fortune* either *datum* or *donum*. Erre not then: as the place is from above, ſo the manner, *deſcendens*, not *decidens*; they come, they are not let *fall*.

1 From whom *A patre luminum.* *Whence*, we ſee, and *how*: Now, *from whom*. The party in a word is GOD. He had ſaid as much before (*Verſe* 5.) *If any lacke wiſdome, let him aske it of God*; *How* comes He (here) to uſe this ſomewhat unuſuall terme, *the Father of lights?* It had beene (to our thinking) more proper to have ſaid, from GOD the *Author of all good things*. No; there is reaſon for it. For ſay; they are, they came downe from *above*: when we caſt up our eyes thither, we can ſee no further, our ſight can reach no higher than the *lights*; than the *lights* there above. And ſo, ſome you have, that hold, they come from them, *de luminibus*, from the *lights*: that ſuch a *conjunction* or *aſpect* of them, ſuch a *conſtellation*, or *horoſcope*, ſuch a *poſition* of ſuch and ſuch *Planets*, produce very much good. This is in *Aſtrologie*, but not in *Theologie*. Μὴ πλανᾶσθε (of which word come the *Planets*) ſaith S. *Iames*, Wander not after the wandering ſtars: *de luminibus*, is not it; *de Patre luminum* is the right. So, the *Father of lights* was purpoſely choſen, to draw us from the *lights*. That, not they, they are not (not the *children*;) The *Father*, he it is, from whom they come, The *lights*: No, them He made to doe ſervice. Nay, the *Angels* above them, He made to be *miniſtring ſpirits* for our good. Bee not deceived, with this neither: To lift up our eyes to the hoſt of heaven, and no further, but beyond them, to the *Father* of them all, and then you are where you ſhould be.

Why *luminum* of light.

Heb. 1. 14. The VI. *Errour*

This may be one reaſon. But further if you ask, why not rather *of all good*, as He began; why is He gone from that terme, to this of *light*? The anſwer is eaſie. If wee ſpeake of *gifts*, *light* it is *princeps donorum Dei*, the firſt *gift* GOD beſtowed upon the world, and ſo will fit well. If of *good*, the firſt thing of which it is ſaid, *vidit Deus quod bona*, was *light*: and ſo fit, that way too. If you ſpeake of *perfect*; ſo *perfect* it is, as it is deſired for it ſelfe, we take comfort in ſeeing it, we delight to ſee it, though we ſee nothing by it, nothing but the *light* it ſelfe (obſerved by *Salomon, Eccleſ.* 11. 5.)

Gen. 1. 3. 4.

Ioh 3. 21. Mat. 5. 15. And for *good*: ſuch is the neareneſſe of affinitie, ſuch (I may ſay) the con-naturality betweene *light* and *good*, as they would not be one without the other. All that *good* is, loves the *light*, would come to the *light*, would be made manifeſt, deſires no *buſhell* to hide it, but a *candleſticke*, to ſhew it forth to all the world. That they might be ſearched with lanthornes; to have the ſecrets, the hidden corners of their hearts looked into, that the *Father of lights* would grant them ſo to be.

Ioh. 1. 9. For *perfect*: ſo *perfect* a thing is the *light*, as God Himſelfe is ſaid to be *light*: 1 *Ioh.* 1. 5. *His Son our Saviour*, to be *light of lights, the true light that lightneth every one that commeth into the world*. His *Spirit*, *light*; ſo is our *Collect*: *God which as upon this day haſt taught the hearts of thy faithfull people, by ſending to them the light of thy Holy Spirit*. The *Angels* that be good, be *Angels of light*. Yea whatſoever here on earth is perfect: the *King* is called, the *light of Iſrael*; The *Apoſtles* called, *Luces mundi*; and the *Saints of God*, where ever they be in the world, ſhine as *lights* in it. That upon the matter, *Father of good*, and *Father of light*, is all one.

2 Sam. 21. 17. Mat. 5. 14.

Why *luminum*, not *luminis*. *Pater luminis* would have ſerved, if we reſpect but this; but the nature. What ſay you to the number? It is *luminum*: why, of *lights* in the *plurall*? That is, to give light to what we ſaid before, of the diverſe degrees of the *givings*, and of the *gifts* of God. In the firmament, there is one *light* of the *Sunne*, another of the *Moone*, and

yet

yet another of the *ſtarres*: and, *in the ſtarres, one differeth from another in glory. Good* every one, though not ſo *perfect*, one as another. He that made the *bright ſunne* in all his *glory*, Hee made the *dimmeſt ſtarre*; all alike from Him; He like the Father of all. 1 Cor. 15. 40.

Beſides, He ſets them downe in the plurall [*lights*] for that the oppoſite (*tenebræ*) is a *plurall word* (and indeed hath no ſingular) for, they are many, and ſo need many *lights* to match them. There is the *ſenſes* outward darkneſſe, there is the darkneſſe of the *inward man*; both the darkneſſe of the *underſtanding* by *ignorance* and *errour*, and the *darkneſſe* of the *will* and *heart* by *hatred and malice*, 1 *Iohn* 2. 9. There is the *darkneſſe of adverſity* in this world, the *hither darkneſſe*; there is ſome little *light* in it: And there is the *blackneſſe of darkneſſe*, the utter *darkneſſe* of the world to come, no manner *light* at all. Nothing to be *ſeene*; but, to be *heard*; nor to be heard, but *weeping* and *wailing* and *gnaſhing* of teeth. Iude 13. Mat. 8. 12.

To match theſe ſo many *darkneſſes* there behoved to be as many *lights*; and ſo, *Pater luminum* comes in, not *luminis*. As, to match the many *miſeries* of our nature, there were as many *mercies* requiſite; and ſo he, *Pater miſericordiarum*, not *miſericordiæ* (with the *Apoſtle*) of many, not of one alone. VVe need the *number*, as well as the *thing*; to have a *multitude*, a *pluralitie of mercies*, to have *plenteous redemption*, to have χάριν πολυποίκιλον, great *variety of grace*, and that *over-abundant grace*, that we might reſt aſſured, there is enough and enough, in the *Father of lights*, to maſter and to overmatch any darkneſſe of the Prince of darkneſſe, what or how many ſoever. 2 Cor. 1. 3. Pſal. 130. 7. 1 Pet. 4. 10. 1 Tim. 1. 14.

Shall I ſhew you theſe lights? Not the viſible, of the Sun, Moone, and Starres, or fire or candle; I paſſe them. Beſides them there is two in us; 1 The *light of Nature*, for rebelling againſt which, all that are without CHRIST ſuffer condemnation. *Salomon* cals it *the candle of the Lord ſearching even the very bowels* (*Proverbs* 20) which though it be dimme and not perfect, yet *good* it is: though lame, yet (as *Mephiboſheth*) it is *Regia proles*, of the *blood royall*. 2. There is the light of GOD's *Law*: *Lex, Lux* (ſaith *Salomon*) *totidem verbis*, *Proverbs* 6. and his *Father*, *a lanthorne to his feet*. Nay, in the *nineteenth Pſalme* what he ſaith at the *fourth verſe*, of the *ſun* at the *eight* he ſaith the ſame, of the *Law of God*; *lights*, both. 3. The *light* of *prophecy*, as of a *candle that ſhineth in a darke place*. 4. There is the *wonderfull light* of his Goſpell (So Saint *Peter* cals it:) the *proper light of this day*. The *tongues* that deſcended, ſo many *tongues*, ſo many *lights*; For, the *tongue is a light*, and brings to *light* what was before hid in the heart. 5. And, from theſe other, is the *inward light of grace*; whereby, God which commanded the *light to ſhine out of darkneſſe*, He it is that ſhineth in our hearts; by the inward annointing (which is the *oile* of this *lampe*) *the light of his holy Spirit*, chaſing away the darkneſſe both of our hearts and mindes. 6. There is the *light of comfort of his holy Spirit*, a *light* ſowen for the righteous here in this life. And 7. there is the *light of glory*, which they ſhall reape, the light where God dwelleth, and where wee ſhall dwell with Him: Even the *inheritance of the Saints in light*, when the righteous ſhall ſhine as the *Sunne in the kingdome of their Father, the Father of lights*. *Moſes Candleſticke with ſeven ſtalkes and lights* in each of them. Of all which ſeven *lights* GOD *is the Father*, acknowledges them all for His *children*, and to His *children* will vouchſafe them all in their order. 1 Iohn 1. 9. Prov. 20. 27. Prov. 6. 23. Pſal. 119. 105. 2 Pet. 1. 19. 1 Pet. 2. 9. 2 Cor. 4. 6. Col. 1. 12. Mat. 13. 43. Exod. 25. 32.

Now this only remaineth, why he is not called the *Author*, but the *Father* of theſe? In this is the *manner* of their *deſcending*. And that is, for that, they proceed from Him *per modum naturæ*, as the *child* from the *Father*; *per modum emanationis*, as the *beames from the Sun*. So both *Father* and *light*, ſhew the manner of their comming. Proper and naturall for Him it is to give good. *Good things* come from Him as kindely, as doe they: therefore ſaid to be, not the *Author*, the *Lord* and *giver*, but even the very *Father* of them. It is againſt his nature to doe otherwiſe; to procreate or ſend forth ought, but good: His very *loines*, his *bowels* are all *goodneſſe*. *Father of darkneſſe* Hee cannot bee, being *Father of lights*, nor of ought that is evill. For they two (*darke* and *evill*) are as neere of kin, as *light* and *good*. This is the meſ- 3. Why *Pater*, not *Autor*.

ſage

ſage (ſaith Saint *Iohn*) that we heard of him, and that we declare to you, that GOD
1 Ioh. 1.5. *is light and in him is no darkneſſe at all.* Neither in Him, nor from Him: *nemo dicat*, let never any ſay it; Let it never ſinke into you: *Tempted* he is not with evill,
Verſe 13. *Tempt he doth not to evill.* Aſcribe it not to *Pater luminum*, but to *Princeps tenebrarum*; to the *Prince of darkneſſe*, not to the *Father of lights*. But aſcribe all *good*, from
Epheſ. 6.12. the ſmalleſt *ſparke* to the greateſt beame, from the leaſt *good giving* to the beſt and moſt *perfect gift of all*, to Him, to the *Father of lights*. So wee ſee, 1 why *light*; 2 why *lights*; 3 why the *Father of lights*. So much for the *Prædicate* and whole *Propoſition*.

II. The *Item*. The VII. error

And all this may be: and yet all this being (it ſeemes) ſome reply may be made and ſtand with the *Apoſtles* terme of *lights* well enough. That, what befals the *lights* the *children*, may alſo befall the *Father* of them. The great and moſt perfect *light* in this world, is the *Sunne* in the firmament; and two things evidently befall him, the two in the Text: Παραλλαγὴ *variation* He admits, declines, and goes downe and leave us in the darke; that is His *parallaxe*, in His motion from Eaſt to Weſt. And, *turning* He admits; turnes backe, goes from us, and leaves us to long winter nights; that is His Τροπὴ; in His motion from North to South. One of theſe he doth every day: the other every yeare. Succeſſively removing from one hemiſphere to the other; when it is light there, it is darke here. Succeſſively turning from one *Tropike* to another; when the dayes be long there, they be ſhort here. And, if we ſhall ſay any thing of the *ſhadow* here, that way wee looſe Him too in part, by interpoſing of the cloudes, when the day is over-caſt. So, the night is His *parallaxe*: the winter His Τροπὴ; darke weather His *ſhadow* at leaſt. *Shadowes* doe but take Him away in part, that is not good. But *darkneſſe* takes Him away cleane; that, is perfectly evill.

That it may be even ſo with the *Father of lights*, as with this it is. *Good* and *evill* come from Him *alternis vicibus*, by turne; and as *darkneſſe* and *light* ſucceſſively, from them. That it may fare with Him as with the Heathen *Iupiter*: who had (ſay they) in his Entrie, two *great fats*, both full, one of *good*, the other of *evill*; and that he ſerved them out into the world, both of the *good* and of the *evill* as he ſaw cauſe; but commonly for one of *good*, two of *evill* at leaſt.

It was more than requiſite, he ſhould cleare this objection. So doth he; denieth
Iob 14.6. both (all three if you will.) That though of man it be truly ſaid by *Iob*, *He never continues in one ſtay*: though the *lights* of Heaven have their *parallaxes*: yea, the *Angels*
Iob 4.18. of *heaven*; *He found not ſtedfaſtneſſe in them*: Yet, for God, He is ſubject to none of
Exod. 3.14. them. He is *Ego ſum, qui ſum*: that is (ſaith *Malachi*) *Ego Deus & non mutor*. Wee
Mal. 3.6. are not what we were a while ſince, nor what we ſhall be; a while after, ſcarce what we are: for every moment makes us varie. With GOD, *it is nothing ſo*. *He is that He is, He is and changeth not*. He changes not His tenor, He changes not His tenſe;
Ioh. 8.58. keepes not our Grammar rules, hath one by Himſelf: Not, *before Abraham was, I was*; but, *before Abraham was, I am*.

Yet are there *varyings and changes*, it cannot be denied. We ſee them daily. True,
Ier. 2.17. but the point is *per quem*, on whom to lay them. Not on GOD. Seemes there any *receſſe?* It is *we forſake Him, not he us*. It is the *ſhip* that moves, though they that be in it thinke the land goes from them, not they from it. Seemes there any *variation*, as that of the night? It is *umbra terræ* makes it; the *light* makes it not. Is there any thing reſembling a *ſhadow*? A *vapour* riſes from us, makes the cloud; which is as a *pent-houſe* betweene, and takes Him from our ſight. That vapour is our *luſt*: There, is the *apud quem*. Is any tempted? it is his owne *luſt* doth it; that, entiſes him to ſin, that brings us to the *ſhadow* of death. It is not God. No more than He can be *tempted*, no more
Pſal. 39.6. can He *tempt* any. If we finde any change, the *apud* is with us, not Him; we change, He is unchanged. *Man walkes in a vaine ſhadow*: His wayes are the *truth*. He cannot deny Himſelfe.

Either

Every *evill*, the *more perfectly evill* it is, the more it is from *below*: Either *riſes* from the ſteame of our nature corrupted; or (yet lower,) aſcends as a groſſe ſmoke, from the bottomleſſe pit, from the Prince of darkneſſe, as full of *varying* and turning into all ſhapes and ſhadowes, as God is far from both, who is uniforme and conſtant in all His courſes.

Shall we now caſt up all into one ſumme, the *errours* by them, and the *verities* by themſelves, and oppoſe each to each? The firſt *errour*: to be all for *having*; never ſpeak of it. The *veritie*: that all is *giving*, or *gifts*, to be for it. The ſecond *errour*: to thinke, great matters only are *given*, the meaner we *have* of our ſelves. The *veritie*: *perfect*, as well as *good*; and *good* as *perfect*, they bee *given* both. The third *errour*: to think, they are from us, not elſewhere from others. The *veritie*: they are ἔξωθεν, they grow not in us, we ſpin them not, out of our ſelves. The fourth *errour*: they be from *below*; we gather them here. The *veritie*: they bee from ἄνωθεν, that is *above*, not here beneath. The fifth *errour*; to thinke that from thence they fall *promiſcuè*, catch who catch may, *hap-hazard*. The *veritie*: they fall not by *chance*; they *deſcend by providence*, and that regularly. The ſixt *errour*; they deſcend then from the *ſtarres* or *planets*. The *veritie*: not from them, or either of them, but from the *Father of them*. The ſeventh and laſt *errour*: to thinke, that by turnes, he ſends one while good, otherwhile bad, and ſo *varies* and *changes*. The *veritie*; He doth neither. The *lights* may *varie*; He is *invariable*: they may *change*, He is *unchangeable*: *conſtant alwayes*, and like *Himſelfe*. Now our leſſons from theſe.

1 And is it thus? And are they *given*? Then, *quid gloriaris*? let us have no *boaſting*. Are they given, why forget you the *giver*? Let Him be had in memorie, He is worthy ſo to be had. 2. Be the *giving*, as well as the *gift*; and the *good*, as the *perfect*, of *gift*, both? Then acknowledge it in both, take the one as the pledge, make the one as a ſtep to the other. 3. Are they from ſomewhere elſe, not from our ſelves? Learne then to ſay, and to ſay with feeling, *Non nobis Domine, quia non à nobis*. 4. Are they from on *high*? Looke not downe to the ground then, as *ſwine* to the *acornes*, they finde lying there, and never once up to the tree they came from. Look up: the very frame of our *body* gives that way. It is natures check to us, to have our *head beare upward*, and our *heart grovell below*. 5. Doe they *deſcend*? Aſcribe them then to *purpoſe*, not to *time or chance*. No *Table to fortune* (ſaith the Prophet.) 6. Are they from the *Father of lights*? Then never goe to the *children*: *A ſignis cæli nolite timere*: Neither *feare* nor *hope* for any thing from any *light* of them all. 7. Are His *gifts without repentance*? *Varies* he not? Whom *He loves*, doth *Hee love to the end*? Let our ſervice be ſo too, not wavering. O that we changed from Him, no more than He from us! Not from the *light of grace*, to *the ſhadow of ſinne*, as wee doe full often.

The *Dutie*.

Pſal. 115. 1.

Eſay 65. 11. Ier. 10. 2.

Rom. 11. 29. Ioh. 13. 1.

But above all, that which is *ex tota ſubſtantia*, that if we finde any want of any *giving* or *gift*, *good* or *perfect*, this Text gives us *light* whither to *looke*, to whom to repaire for them: To the *Father of lights*. And even ſo let us doe. *Ad Patrem luminum, cum primo lumine*. Let the *light* every day, ſo ſoone as wee ſee it, put us in minde to get us to the *Father of lights*. *Aſcendat oratio, deſcendet miſeratio*, let our prayer goe up to Him, that His grace may come downe to us: ſo to lighten us in our wayes and workes, that we may in the end, come to dwell with Him, in the light which is φῶς ἀΐδιον, *light* whereof there is no *even-tide*, the *Sunne whereof never ſets*, nor knowes *tropike*, the only thing we miſſe, and wiſh for in our *lights* here, *primum & ante omnia*.

But, if we ſue for any, chiefely for the beſt, the moſt perfect *gift* of all, which this day deſcended and was given. This *day* was, and any day may be, but chiefly this *day* will be *given* to any that will *deſire*, as our Saviour promiſeth (*Luke* 11.) and will be as good as His word.

Luk. 11. 13. Iam. 4. 5.

Within us there is no *Spirit* but our owne, and that *luſts after envie*, and

other things as bad: from beneath it cannot be had: It is *donum cæleste*, *Simon*, if he would give never ſo largely for it, cannot obtaine it. It deſcended *ad oculum* this day, it was ſeene to *deſcend*, and ſo will.

Which deſcents from on high, from the *Father of lights* (there in the *tongues of light*, light on us to give us knowledge, a *gift* proportioned to *light*: and to give us comfort, a *gift* proportioned to *light*. By *faith*, to *lighten*, By *grace* to *ſtabliſh* our hearts.

A SER-

A SERMON PREPARED TO BE PREACHED ON WHITSVN-DAY, A. D. M.DC.XXII.

I Cor. Chap. XII.

Diviſiones vero gratiarum, &c.

Ver. 4. *Now there are * Diverſities of Gifts, but the ſame* Spirit. * Or Diviſions.

5 *And there are diverſities of adminiſtrations, but the ſame Lord.*

6 *And there are diverſities of operations, but God is the ſame, which worketh all in all.*

7 *But the manifeſtation of the* Spirit *is given to every man, to profit withall.*

TEXT read at this Feaſt, of the *Churches* owne choice: who (I will ever preſume) beſt knoweth, what Text will beſt fit every Feaſt; and ſo this. It begins (you ſee) and it ends in the *Spirit*, whoſe proper Feaſt this is. The *Spirit* is in the firſt verſe; and againe the *Spirit* is in the laſt: firſt, and laſt, here we finde him.

And if we will looke well into it, we ſhall (in effect) find that, which happened this *Day*, though in other termes. Here have you in this Text, *gifts*, as it might be the *tongues*, which came from Heaven this *Day*: For, what were thoſe *tongues* but *gifts*? And here have you againe *diviſions*, as it might bee *clefts*, in the tongues: For what is to cleave, but to *divide*? And, if you lacke *fire*:

here have you in the laſt verſe, *manifeſtation*, which is by *light*. For, the uſe of *light*, is to make *manifeſt*. So have you the *Holy Ghoſt* in *cloven tongues of fire*, in ſome more generall termes: the *gifts*, *the tongues*, *the diviſion*, *the cleft*; *the manifeſtation*, *the fire*. Thoſe gifts, firſt *divided*, then made *manifeſt*, and that by the *Spirit*, amounting to the *ſubſtance* of the *Feaſt*: that there can bee no queſtion, but the Text ſuits to the time, fully.

The Summe. The Uſe we have of the whole Text, is; that in all humble thankfulneſſe, we are to acknowledge the great goodneſſe of the whole *Deitie entire*, and of *every perſon* in it; So ſeriouſly taking to heart the *Churches* (that is, all our) good, as (we ſee) they doe in a ſort meet here, and aſſemble themſelves, all three, each for his part to contribute, one, *gifts*; another, *callings*; a third, *works*. And then commit over the *manifeſtation* of all to the *Spirit*, *ad utilitatem*, to the *profit* (that is) to the *generall good of the Church*, in whoſe good, is the good of us all.

Now albeit, to authorize and to countenance the Feaſt the more, the whole *three Perſons* doe here preſent themſelves, in a joynt concurrence to this worke of diſtribution; yet, (you ſee) the *Holy Ghoſt* hath here a double part, and in that reſpect a prerogative above the other twaine. For, the *Spirit* is in, at both. *In*, at the *diviſion*; and ſo are the reſt. And againe, *in*, at the *manifeſtation*; ſo are none of the reſt. But, Hee there; and He alone. For, the *tongues* are His; and they are too *manifeſt*: So to him alone we owe the *manifeſting*. So, *His*, and ſo His the honour of the day, which is *Feſtum linguarum*, the *Feaſt of tongues*, or (if you will ſo call it) the *Feaſt of manifeſtation*. In very deed, the *Holy Ghoſts Epiphanie*; allowing, as *Chriſt*, one, ſo Him another.

The Summe of all, is: That *Chriſts* errand being done, and he gone up on high, the *Spirit* this day, viſibly came downe, for Him and in His name and ſtead, to take the charge, and to eſtabliſh an order in the *Church*: which *order* or eſtabliſhment is here ſet downe. And think not, it holds in the *Church* alone, but that in it is repreſented unto us a true *patterne* or *mould* of every other well compoſed *Governement*. For, happie is the governement, where the *Holy Ghoſt* beſtoweth the *gifts*, *Chriſt* appoints the *places*, and *God effecteth the worke*, *workes all in all*.

And as *Rectum* is *index ſui & obliqui*, *A ſtreight rule will diſcever as well what is crooked, as what is ſtreight*, both: So under one have we here, as the lively *image* of a well ordered *Societie* (for the preſerving of theſe three aright, makes all well;) So withal the manifold *obliquities* and exorbitances in the *Church*, in the common-wealth every where; which ariſe from the errours about theſe three, 1 the *gifts* not *regarded*, 2 the *places* not well *filled*, 3 the *works* not *work-man like performed*. The not looking to of which three, hath brought, and is like more and more, to bring all out of courſe.

The Diviſion The Text (if ever any) is truly *tripartite*, as ſtanding evidently of *three* parts: every one of the *three*; being a kinde of *Trinitie*. A *Trinitie* 1 *Perſonall*, 2 *Reall*, and 3 *Actuall*.

I. 1 *Perſonall*, theſe *three*; 1 the *ſame Spirit*, 2 the *ſame Lord*, 3 The *ſame God*.

II. 2 *Reall*, theſe *three*: 1 *Gifts*, 2 *adminiſtrations*, or *offices*, 3 *operations*, or *workes*.

III. 3 *Actuall*, theſe *three*; 1 *Dividing*, 2 *manifeſting*, 3 and *profiting*. *Three diviſions* from *three*, *for three*. The *three reall*, they be the ground of all, the 1 *gifts* 2 *offices*, and 3 *workes*: The *three perſonall*; 1 The *Spirit*, 2 *Lord*, and 3 *God*, are but from whence thoſe come. The *three Actuall*, are but whither they will: 1 *Divided*; 2 So divided, as *made manifeſt*; 3 So made manifeſt, as not only 1 to *make a ſhew*, but 2 to *ſome end*; 3 That *end* to be, not συμφορὰ, the hurt or trouble; but σύμφερον, 3 The good, not *private*, of our ſelvs; but *common*, of all the whole bodie of the Church.

First,

FIrſt, and before all things, we find here, and finding we adore the *holy bleſſed and glorious Trinitie*: the *Spirit* in plaine termes, the other two in no leſſe plain, if we looke to but the VI. verſe of the V. *Chapter* before, where the *Apoſtle* ſaith: *To us there is but one God*, the *Father*, *of whom are all things, and wee of Him*; *and one Lord Ieſus Chriſt, by whom are all things, and we by Him.* So, by God, is intended the *Father*, the *firſt Perſon*: by *Lord*, the *Sonne*, *the ſecond*: by the *Spirit*, the *third*, the uſuall terme or title of the *Holy Ghoſt*, all the Bible through. Theſe three, as in *Trinitie of Perſons* here diſtinct; So, in *Vnitie of Eſſence*, one and the ſame. For though to each of theſe three, there is allowed a [*the ſame*;] yet come to the *Deitie*, and they are not *three* [*the ſames*] but one the [*the ſame*;] *one*, and *the ſame God-head*, to be *bleſſed for ever*.

I. The *Trinitie perſonall*.

1 Once before, are theſe three known thus ſolemnly to have met; at the *creating* of the world. 2 Once againe, at the *Baptiſme* of *Chriſt*, the new creating it. 3 And here now the third time, at the *Baptiſme* of the *Church*, with the *Holy Ghoſt*. Where, as the manner is at all *baptiſmes*, each beſtoweth a ſeverall gift, or largeſſe, on the partie baptized (that is) on the *Church*; for whom, and for whoſe good, all this *dividing* and all this *manifeſting* is. Nay, for whom and for whoſe good, the world it ſelfe was created, *Chriſt* Himſelfe *baptized*, and the *Holy Ghoſt*, this Day viſibly ſent *downe*.

The *Trinitie perſonall* I deale with firſt, that we may know, where and from whom, all the reſt iſſue and proceed. All errours are tolerable, ſave two; about *Alpha*, the firſt letter, and *Omega* the laſt; about *primum principium*, and *ultimus finis*; the firſt *beginning*, whence all flow, and the laſt *end*, whereto all tend. We erre againſt the firſt, when we derive things amiſſe: we erre againſt the ſecond, when we referre them amiſſe: Divide them right, and referre them right, and all is right. And the right deriving is (as here) to bring all from the bleſſed *Trinitie*.

From this *Trinitie perſonall*, comes there here another (as I may call it) a *Trinitie reall*, of 1 *gifts*, 2 *adminiſtrations*, and 3 *operations*. I will tell you, what is meant by each. 1. By *gifts*, is meant the inward indowing, enabling, qualifying, whereby one, for his skill, is meet and ſufficient for ought. A particular whereof to the number of nine, is ſet downe, at the VIII, IX, and X. *Verſes* after. 2 By *adminiſtrations*, is meant the outward *calling*, place, function, or office, whereby one is authoriſed lawfully to deale with ought. Of theſe likewiſe you have a liſt to the number of eight at the XXVIII. verſe after. 3. By *operations*, is meant the effect, or worke done, wrought, or executed by the former two (the *skill* of the *gift*, and the *power* of the *calling*:) But, theſe are infinite (*workes*:) no ſetting downe of them; onely ſo to be ranged, as every *calling* to know his owne proper *worke*, and ſo to deale with it.

So have you three *quotients* from three *Diviſors*: 1 *gifts*, 2 *offices*, 3 *workes*, from the 1 *Father*, 2 *Sonne*, and 3 *Holy Ghoſt*, *referendo ſingula ſingulis*. 1 *Gifts*, they from the *Spirit*: 2 *Offices*, they from *Chriſt*, the *Lord*: 3 *Works*, they from *God* the *Father*. The *Spirit*, He gives *wherewith*: *Chriſt*, He appoints *wherein*: the *Father*, He workes *where-about*. *The Spirit* gives all to all: *Chriſt*, He appoints all for all: *God* the *Father* workes all in all.

You are not (here) to thinke theſe three ſo limited, as that all and every of them, every of the three, come not from all and every *Perſon* of the *Trinitie*. They come, *all*, *from all*. Our rule is the *workes of the Trinitie* (all, ſave thoſe that reflect upon and betweene themſelves *inwardly*) all *outward*, to any without them, are never *divided*. What one doth, all doe.

To make it plaine in theſe. *Gifts* here are aſcribed to the *Spirit*: But S. *Iames* ſaith, *Every one of them come from above from the Father*: and S. *Paul*, he ſaith, *Chriſt*, when *He aſcended up on high, he gave gifts unto men*. So, the *gifts* come from the other two *Perſons*, no leſſe than from the *Spirit*. *Offices* are here aſſigned unto the *Lord* (that is) *Chriſt*: yet, by and by (at the XXVIII. *verſe*) it is ſaid of *God the Father*, that He *ordained Apoſtles*, and ſo goes on there, with other Offices of the *Church*. And in *Acts* 20. 28. of the *Holy Ghoſt* it is ſaid, *Poſuit vos Epiſcopos*, that he placed them *Biſhops*: and they are chiefe *Offices*. So that, *Offices* are from the other two, as well as from *Chriſt*. *Workes*, they are here appropriate to GOD (that is) the *Father*: yet in *Iohn* V. with one breath *Chriſt* ſaith, *My Father worketh hitherto, and ſo doe I worke* as well as He: and in this Chapter, ſtraight after (at the *eleventh verſe* following) thus we read, *All theſe things worketh one and the ſame Spirit*. So, *workes* as they are from the *Father*, ſo are they from the other two. And ſo all and every of the three *Perſons*, equally intereſſed, in all and every of the three

Iam. 1. 17. Ephes. 4. 8.

Ioh. 5. 17.

How is it then? How come they thus to be ſorted? Sure, rather in a kind of apt congruitie than otherwiſe; only in a fit and convenient reference to the peculiar, and (if I may ſo call it) the *perſonall attributes*, which moſt properly ſuits with each *Perſon* whence they flow; As thus. The *Spirit* is the *eſſentiall love* of the *Father*, and the *Sonne*. Love then is his *perſonall property*: and *love* is *bounteous*; and from *bountie* come *gifts*. So, the *gifts*, they, from the *Spirit*. *Chriſt*, Hee is the *eſſentiall Wiſdome* of the *Father*: and *Sapientis eſt ordinare*; that, is *Wiſdomes Office* ſaith the Philoſopher: So, the ordering of *Places*, or *Offices* fals to Him. GOD, we call Him the *Father Almightie*; which ſheweth, *Might or power* is His proper Attribute; and *power* it is, that *worketh*: So, the *worke* is His peculiar. And thus come they, thus ſorted. And ſo well we may repaire to each ſeverally for his ſeveral: Yet, with no *excluſive* to the reſt; but to all, for all joyntly, for all that. This needs not trouble any.

No more needs their order in ſtanding: The *Holy Ghoſt*, firſt; and the *Father* laſt; otherwiſe than in *Baptiſme*, or in the *Doxologie*. The *workes* appropriate to the *Father*, though they be in execution laſt; yet are they in intention firſt. It is (as in a ſolemne traine) *noviſſimi primi*, the laſt goe firſt, and *primi noviſſimi*, the firſt come laſt: and yet are *firſt in order*, though *laſt in place*. It is ſure, the *worke* is the end of both the reſt, and of all. *Vnumquodque propter operationem ſuam*: Every thing, bee it what it will, *gift* or *place*, is and hath his being for the *worke* it hath to doe. So, the *worke* is the chiefe of the three, and He the chiefe, whoſe the *worke* is, let His ſtanding be where it will.

II
The *Trinitie Reall.*

To the doing whereof, there be required *three* things. And where there be more than one required, our books teach us, ever to conſider them, firſt *conjunctim*, joyntly, altogether; then *ſeriatim*, each in order, as they ſtand; and laſtly, *ſeorſim*, every one aſunder by it ſelfe.

I
Of them joyntly.

Ioyntly then. To the doing of ought there is requiſite, 1 *habilitie of the partie*, 2 *authority* for the *partie*, 3 and *diligence* in the *partie*. 1 *Meet* and *ſufficient* men; 2 they, *orderly called*, *and placed*; 3 *diligent* and *painefull* at their buſineſſe. To ſupply theſe, here are, 1 A gift wherewith, 2 a *place* wherein, 3 a *work* whereabout to imploy both: and none to take on him the *worke*, except firſt in a *calling*; nor to take on him a *calling*, except he firſt have a *gift* meet for it. The *Spirit* is free of His *gifts*; by which, *abilitie*: *Chriſt*, He invites us to ſome *calling*; wherein, *authority*: *God*, He cals upon us to be at *worke*; wherein, *diligence* is to be ſhewed.

Our duty it ſhall be to come, to be at theſe three *doles*, or *diviſions*; to have our ſhare in them. Out of the firſt: 1 Every one to get himſelfe furniſhed with ſome *gift*. 2 Out of the ſecond: to ſee himſelfe beſtowed in ſome calling. 3 Out of the third:

third: having both theſe, to apply himſelfe to ſome *worke*; and namely, that *worke*, that belongs to his *calling*. In a word; every one to finde himſelfe with a *gift*, in a *calling*, about a *worke*. Not having the *gift*, not to affect or enter the *calling*; nor having the *calling*, not to venture upon the *work*.

By all meanes we are to avoid to fruſtrate this meeting of the *Trinity*. To doe them this honour, to think all the *three* abſolutely needfull, and not any of the *three* more than needs. The *Wiſedome* of GOD, as it is never *wanting* in any thing that needs, ſo neither is it *laviſh* in any thing more than needs. And indeed, to hold any of the three *ſuperfluous*, is (in effect) to call in queſtion, whether ſome perſon in the *Trinity* be not *ſuperfluous*; namely, that *perſon*, whoſe diviſion we ſeeme to ſet ſo light by. All three then are to be had: We cannot miſſe any of them. If we *miſſe* the *gift*, all will be done unskilfully: if the *calling*, all diſorderly: if the *worke*, all unprofitably, and to no purpoſe. Then, not to leave out, or to leape over the *gift*; that is a contempt of the *Spirit*: Nor the *calling*; that is a treſpaſſe againſt CHRIST: Nor the *worke*, that is an affront to GOD Himſelfe. So much for *conjunctim*: now for *ſeriatim*.

2 Of them *ſeriatim*, in their order.

All to be had, and in this *order* to be had, as here they ſtand marſhalled. The *gift* firſt; then the *calling* to authorize; then, the *work* to make up all. But the *gift*, before the *calling*; and the *calling*, after the *gift*: the *gift* and *calling* both, before we be allowed to take any *work* in hand. The *number* not abated, the *order* not inverted. Neither the *calling*, before the *gift*; nor the *worke*, before the *calling* and *gift* both be had. But every and each, in his order, and turne. This order kept, the *Church* will flouriſh, the *Common-Wealth* proſper, and all the world be the better. We have done with *conjunctim*, and *ſeriatim*; and now we fall to *ſeorſim*, to the ſeverall diviſions. And firſt, to the *Spirits*, (that is) the *gifts*, and the nature of them.

3 Of each ſeverally.

1 χαεῖσματα. The *Gifts*.

The word is χαεῖσματα. It is a word of the *Chriſtian* ſtyle; you ſhall not read it in any Heathen Authour. We turne it, *Gifts*. *Gifts* is ſomewhat too ſhort: χάεισμα is more than a *gift*. But firſt, a *gift* it is. It is not enough with us *Chriſtians*, that a thing be *had*: with the Heathen man, it is: he cares for no more: he cals it ἕξις. Sure he is, he *hath* it; and that is all he lookes after: The *Chriſtian adds* further, how he *hath* it: hath it not of himſelfe, ſpinnes not his threed as the Spider doth, out of himſelfe; but hath it of another, and hath it of *gift*. It is *given* him: *Vnicuique datur* (it is the 11. *verſe*) *To every one is given*. So, in ſtead of *Ariſtotles* word, ἕξις, *habite*, he puts Saint *Iames*'s word, δώσις or δώρημα: it is a *gift*, with him. Iames 1. 17.

Free gift.

And how a *gift*? Not *do, ut des*; give him as good a thing for it, and ſo was well worthy of it. No, but of *free gift*. And ſo S. *Iames* his word δώρημα, which is no more but a *gift*, he adds S. *Pauls* here, χάεισμα, wherein there is χάεις, (that is) *grace*, and ſo a *grace-gift*, or *gift of grace*. This word, the pride of our nature digeſts not well: φύσις, and φυσίωσις touch neare: *Nature* is eaſily puft or *blowne up*: but, χάεισμα hath a prick in it for the *bladder* of our *pride*: as if either of our ſelves we had it, and received it not; or received it, but it was becauſe we earn'd it. No: it is *gratis acceptiſtis* on our part: and *gratis data*, on His: freely *given* of Him, freely received by us; and that is χάεισμα right. Mat. 10. 8.

Given by the *Spirit*.

Freely given by Him; Who is that? The *Spirit*. The naturall man feeles, he hath a ſoule; and that is all the *Spirit* he takes notice of, and is therefore called *animalis homo* (that is) nothing but ſoule: that, is all his *Spirit*. The *Chriſtian* takes notice of another *Spirit*, that is not his owne; (that is) GOD's *Spirit*, the *Holy Ghoſt*: and that he is beholden to Him, who is *one and the ſame Spirit*. Elſe, ſo many men, ſo many *ſpirits*. But this is but *one and the ſame Spirit*. Iude 11. Verſe 11.

Which *one*, and *the ſame Spirit* makes alſo againſt *Paganiſme*. For, they had *nine Muſes*, and *three Graces*, and (I wot not how many) *Gods* and *Goddeſſes* beſides. We

goe but to *one*. All ours come *from one*, from the *ſame Spirit*. All our *multitude* is from *Vnity*. All our *diverſity* is from *identity*. All our *diviſions* from *integrity*; from *one* and *the ſame* entire *Spirit*. A *free gift* from the *free Spirit*; a *gift* of *grace* from the *Spirit of grace*. So, from GOD, not from our ſelves: for CHRIST, not for our ſelves: by the *Spirit*, not by either our *nature*, or *induſtry*, not alone: For, without the *Spirit*, all our *nature* and *induſtry* will vaniſh, and nought come of them.

Thus it ſtands. The Heathen man thanks his own wit and ſtudy, for his learning; and we ſeclude them not: But, this we ſay: When all is done with all our *parts naturall*, and all our *acts habituall*, if the *Holy Ghoſt* come not with His *graces ſpirituall*, no
1 Cor. 14.1. good will come of them. Therefore we to ſeek after *ſpirituall gifts*, and ζηλοῦτε (it
Zech. 12.10. is the *Apoſtles* word) *zealouſly* to ſeek them. For, though the *Spirit* give, yet we muſt *ſue* and *pray* for them. *Zecharie* makes but one *Spirit* of theſe two, 1 *Grace*, and 2 *Prayer*. *Prayer*, as the *breathing out*: *Grace*, as the *drawing in*: Both make but one breathing. To pray, then: and (more than to pray) to *ſtirre them up*; the word is ἀναζωπυρεῖν, to blow them, and make them burne, as is uſed to be done to fire; and as is to be done to the *fiery tongues* of this day: Els you will have but a *blaze* of them; and all elſe, but *cinders*, *cold* and *comfortleſſe* geere (God knowes.) But ſo all are to be ſuiters, and to labour, to have a part in this dealing.

By way of *Diviſion*. From the *Spirit* then they come: but by way of *diviſion*. Not, ſo as ſome, all; ſome, never a whit; but by way of *diviſion*. The nature whereof is, neither all *gifts*,
Verſe 7. to one; nor one *gift*, to all: But (as it followes) ἑκάστῳ, *unicuique*, to each ſome: neither *donum hominibus*, *one gift* to *all men*: nor *dona homini*, *all gifts* to one man: but *dona hominibus*, *gifts* to *men*: Every one his part of the divident; For, ſuch is the law of *dividing*.

1 *In Kind*. Which diviſion is of two ſorts: 1 either of the thing it ſelfe in *kind*, 2 or of the *meaſure*. 1. The *kind*; which the *Apoſtle* ſpeaks of in the *ſeventh Chapter*, and *ſeventh verſe*; *To every one is given his ſpeciall, and proper gift*; to one in *this kinde*, to another *in that*. GOD ſo tempering, as the naturall body, that in it, the *eye* ſhould not have the gift to *go*, but to *ſee*; and the *foot* not to *ſee*, but to *go*: And as the great body of the
1 King. 5.8. 11. world; In it, *Hirams* countrey ſhould yeeld excellent *timber* and *ſtone*, and *Salomons* Countrey, good *wheat* and *oyle*, which is the ground of all commerce: So, the *ſpirituall* body; that in it, *Paul* ſhould be *deepe learned*, *Apollo* ſhould be of *better ſpeech*: one need another; one ſupply the need of another; ones abundance, the others want.

2 *In meaſure*. But *diviſion* is not of the *kind* only, but of the *meaſure* alſo. Diverſe *meaſures* there be in one and the ſame *kind*. Every one (ſaith the *Apoſtle*, *Epheſ.* 4.7.) *according* (not
Mat. 25.15. Luke 19.13. to the *gift*, but) *to the meaſure of the gift of* CHRIST. For, to ſome gave He *talents* (ſaith S. *Matthew*;) To ſome, but *pounds* (ſaith S. *Luke*:) Great odds. And of either, to one gave He *five*, to another *three*, to a third but *one*: in a different *degree* ſenſibly. To each, his *portion* in a *proportion*: His *Ghomer* the law cals it; the Goſpell, his *dimenſum*. And remember this well. For, not only the *kind* will come to be conſidered, but the *meaſure* too, when we come to ſee, who be in, and who be out at the *Spirits* diviſion. And ſo much for the *Spirit*.

2 The *Places* or *calling*. If we have done with the *gifts*, we come to the *places*: For where the *Spirit* ends, CHRIST begins. So as, if no *gift*; ſtay here and go no further; never meddle with the *calling*, or *work*. But what if we have a *gift*; may we not fall to *work* ſtraight? No but a *calling* is firſt to be had, yer we put forth our hand to it. Which *nemo ſibi ſumit, niſi qui vocatus*, *No man, to take on him, unleſſe he be called*: Though a *gift* then, though a *good gift*, not (*eo ipſo*) to think himſelfe ſufficiently warranted to fall a *working*. There goes more to it, than ſo. We muſt paſſe CHRISTS hands too, and
Heb. 5.4. not leape over His *head*. For, after the *Holy Ghoſt* hath done with us, CHRIST will appoint every one of us his *calling*.

Which are *divided* for order 1 Cor. 14.40. Of which *diviſion* the ground is, that every man is not, hand over head, confuſedly to meddle with every matter; but all is to be done κατὰ τάξιν, *orderly*. Each to know his owne. The very word [*diviſion*] implieth *order*. Where we read *diviſions*, ſome

ſome read *diverſities*. But it is not ſo well (that.) Things, that are *diverſe*, may lie together confuſedly on heapes: But each muſt be ſorted to his ſeverall ranke and place; els are they not *divided*. So as, *diviſion* is the better reading: and *diviſion* is for *order*.

And order is a thing ſo highly pleaſing to GOD, as the three *Perſons* in *Trinity* (we ſee) have put themſelves in *order*, to ſhew how well they love it. And *order* is a thing ſo nearely concerning us, as break *order* once, and break both your *ſtaves* (ſaith GOD in *Zacharie*) both that of *Beauty*, and that of *Bonds*. The *ſtaffe* of *Beauty*: For, no εὐπρεπείαν, no manner of *decencie* or *comelineſſe* without it; but all out of faſhion. The *ſtaffe* of *Bonds*: For, no στήριγμα, no kinde of *ſteadineſſe* or conſtancie, but all looſe without it. All fals backe to the firſt *Tohu*, and *Bohu*. For, all is *Tohu* (*empty*, and *voyd*) if the *Spirit* fill not with His *gifts*: And all is *Bohu* (a diſordered rude *Chaos* of confuſion) if *Chriſt* order it not by His *Places* and *Callings*. Every body fals to be doing with every thing, and ſo nothing done: nothing well done, I am ſure. Every man therefore, what ever his gift be, to ſtay till he have his place and ſtanding by *Chriſt* aſſigned him. It is judged needfull (this) even in ſecular matters. Write one never ſo faire a hand, if he have not the calling of a *publike Notarie*, his writing is not *authenticall*. Be one never ſo deep a *Lawyer*, if he have not the place of a *Iudge*, he can give no definitive ſentence. No remedy then: there muſt be *diviſion* of *places*, of *adminiſtration*, no leſſe than of *gifts*.

Zach. 11. 7.

Gen. 1. 2. תהו בהו

Will you know what thoſe *places* be? *Eight* of them are reckoned up at the 28. *Verſe*. Not to trouble you with thoſe that were erected, as needfull at firſt, but were not to endure but for a time: thoſe that were to endure, are reduced to *three*, and ſtand together: 1 *Teachers*, 2 *Helpers*, 3 *Governours*. A *threefold diviſion*, taught even the heathen by the light of nature, in their *Religion*. They had them all three in their: 1 Ἱεροφάντας, their *Teachers*; 2 Ἱεροδούλους, their *Helpers*; 3 Ἱερομνήμονας, their *Governours*. The very ſame preſcribed by GOD to His people: 1 their *Teachers*, the *Prieſts*: 2 their *Helpers*, the *Levites*: 3 their *Governours*, the *Sonnes* of *Aaron*, called, *Neſiim*, as true and proper *Hebrew* for *Prelates*, as *Prælati* is *Latine*. The ſame is knowne in the *Church* of *Chriſt* through all antiquity: 1 *Presbyteri*, to *teach*: *Diaconi*, to *help*: 3 *Epiſcopi*, to *governe*: And never any other.

What the *places* be.

נשיאים

All theſe three here go under the name of Διάκονοι, the proper terme of the *loweſt* of the *three*. We turne it *Adminiſtration*: It is (indeed) *miniſterie* or *ſervice*; and that on *foot*, and through the *duſt*: For, ſo is the nature of the word. An ill word for *pride*; who had rather heare of words ſounding of *dominion*, than of *ſervice*; ſpecially this *ſervice*: For, it is but the order of *Deaconſhip*; and *pride* would be at leaſt more than a *Deacon*. Yet, ſo we are all ſtiled here, and no other name for any. The very higheſt are but ſo. The King himſelfe, twice made a *Deacon* (*Rom.* 13.) *Gods Deacon*: no other title. The beſt King that was (*David*) is ſaid but to have *ſerved* his time, *Act.* 13. *Served*, that was all. The glorious *lights* of heaven are ſaid (*Deut.* 4.) to be created *in miniſterium*, but for our ſervice. The *Angels* of heaven are but *miniſtring ſpirits*, *Heb.* 1. Nay *Chriſt* Himſelfe is ſtiled no otherwiſe (*Rom.* 15.) but *that He was a Miniſter of the Circumciſion*. He that is LORD of all, and gives all the *offices*, cals His own but ſo.

Rom. 13. 4. Acts 13. 36. Deut. 4. 10. Heb. 1. 14. Rom. 15. 8.

Theſe places, we ſaid before, are *divided for order*. Now I add further; they are *divided*, not *ſcattered*, or *let fall*: For, that is caſuall. *Dividing* is not ſo: but (as it is in the 11. *ver.*) *pront vult*, a *voluntary act*. He that *diſtributes*, knowes what, and to whom He doth it. Places therefore are to be *divided* by *knowledge*: not *ſcattered* or *ſcambled* for, by hap and hazard. The *Wind* is to blow no man to *preferment* (*Pſal.* 75.) It is the LORD, that is to diſpoſe of them.

Divided they be; not *ſcattered*.

Pſal. 75. 6.

And how to diſpoſe or divide them? According to the former diviſions of the *Spirit*. That theſe ſhould firſt take place: the ſecond depend upon thoſe firſt: none taken to the *ſecond*, till he have paſt the *firſt*. For, *Chriſts Places*, are for the *Holy Ghoſts Gifts*. Without *inſpiring with the grace*, no *aſpiring to the place* there ſhould bee. The *Holy Ghoſt* is by His *gifts*, to point out thoſe, that ſhould be taken into theſe *adminiſtrations*.

miniſtration. And where *Chriſt* placeth, ſo it is. For He placeth none, but whom
Ioh. 10. 7. the *Holy Ghoſt* commends. *Chriſt* is the *doore*: of which *doore* the *Holy Ghoſt* is the *Porter*. No man paſſeth through the *doore*, but whom the *Porter* openeth to. No man to *Chriſt*, but by and through the *Holy Ghoſt*: nor to the *calling*, but by and through the *gift*. They that come not that way (by the doore) get in by ſome other backe way; *per pſeudothyrum*, by ſome *falſe poſterne*: That marres all. This, is the true or-
Mat 25. 15. der; *Vocavit ſervos, & talenta dedit*: ſo is the *Goſpell*: whom He *calls*, He gives *talents* to. If he have none given him, he came un-called; at leaſt by *Chriſt*: He cald him not: He came un-ſent, at leaſt by God; he ſent him not. Though hee anſwer,
Eſay 22. 16. *Here I am, Chriſt* ſpoke not to him. Though he came running never ſo faſt, God ſent him not. *Eſay* asketh two queſtions, *Quis tu hic?* or *Quaſi quis tu hic? quis*, it by *Chriſt*; *quaſi quis*, if otherwiſe. And many a *quaſi quis* (God wot) have wee among us.

Each one to have a *calling*. What is then to be done, that *Chriſt* be not neglected, and his *call*? That every one betake himſelfe to ſome *calling*, or other. In the *Miniſterie*, all: All *Miniſters*; *Miniſters*, either of the *Church*, or of the *State* and Common-wealth: But all *Miniſters*. Thoſe that are not, that diſpoſe not themſelves ſo to be, to be holden for ſu-
Luk. 13. 8. perfluous creatures, for *inutilia terræ pondera*, that *cumber* but the *ground*, and keep it
Pſal. 58. 4. *barren*: with whom the earth is burthened, and even groanes under them. *Deafe Adders* they are, at *Chriſts call* they ſtop their eares, who cals every one to a *Calling*, to doe ſome ſervice ſome way.

According to his *gift*. To be in ſome *Calling*: but withall, to have a *gift* meet for that calling. But if not at the *firſt dole* (the *Spirits*) not at the ſecond (*Chriſts*:) no *gift* there, no *place* here. Can
1 Cor. 14. 38. any man deviſe to ſpeake with more reaſon, than doth the Apoſtle (in the 14. Chapter following) *If any man be ignorant, let him be ignorant*; (that is) hold himſelfe for ſuch, and not take on him the *place* or worke of the skilfull. It is againſt *Gods will*, if he doe. *Have you refuſed to gaine knowledge? then have I refuſed you for being any Prieſt*
Hoſea 4. 6. *of mine*. It is GOD Himſelfe in *Hoſea* 4. Have you not uſed the meanes? Have you miſpent the time when you ſhould have laboured for the *gift*? *Chriſt* hath no place for you. Whom the *Spirit furniſhed* with *gifts*, for them it is *Chriſt* provideth *places*: for them, and none elſe.

In *Kinde*. 1. And yet not every *place* for every *gift*, neither: But to have a *calling* proper to his *gift*. Proper to it for the *kinde*; not to bee miſ-ſorted into a *place* no wayes meet: his *gift* lying one way, his *place* another. But put the right *gift* in the right *place*.

In *Meaſure*. 2 Proper for the *kinde*, and proper for the *meaſure* alſo. For, as there be *meaſures* in *gifts*; ſo there be *degrees in places*, to anſwer them. And one is not to thruſt himſelf into a *place* diſproportioned to the portion of his *gifts* (the Apoſtle cals it ὑπερεκτείνειν: Ἐκτείνειν, is to extend, to ſtretch himſelfe to the full of his *meaſure*: ὑπερεκτείνειν, is to
1 Cor. 10. 14. ſtretch himſelfe beyond it; to enter himſelf far beyond his ſcantling:) But if a *meane gift*, *a meane calling* to content him. *Durus ſermo*; for there is none ſo meane in *gift*, that he undervalues his *gift*, for any place, yea even of the beſt worth. You may ſee theſe two: (1 the *kinde*, and 2 the *degree*:) the *kinde*, in *Vzziah*: He had no *calling*
2 Chro. 26. 16 to his *worke of incenſe*, *of burning incenſe*; not at all. What became of him? You may reade in his forehead. The *degree*, in *Vzzah*: he had a *calling*; was of the *Tribe*: went
2 Sam. 6. 7. only beyond his degree; preſſed to *touch the Arke*, which was more than a *Levite* might doe, and was ſtrucken dead for it by God. God no leſſe angry with him, that went beyond the degree of his *calling*, than with *Vzziah* that had no *kind* of *calling* at all. None that is in therefore, to over-reach or preſume above his degree, but to keep him within compaſſe.

Now the *gifts* bee dealt, and the *places* fild: the *Spirits* gifts put into *Chriſts*, (that is) into *right places*. Now fall we to the third, to Gods diviſion, to ſet them to *worke*, Every thing (we ſaid) hath his being, for the *worke* it is to doe. *Gifts*, *calling* and all for the *worke*. For, if the *worke* follow not, the *gift* is idle; you may caſt it away; the *calling* is idle, you may caſt it off. A *vacation* it might bee; a *vocation*

it

it is not. The *gift* is for the *calling*: the *gift* and *calling* (both) are for the *worke*.

And will you obſerve the proceeding here of the *Spirit* firſt? The *Spirit* is neereſt reſembled to *breath*: *Spiro*, whence it comes, is to *breathe*. *Breath* (you know) is in the *noſthrils*: they be two; through, and from them both, the *Spirit* proceeds. To anſwer theſe, God the *Father*, Christ the *Lord*, are two; from them both, by way of *ſpiration*, comes the *Spirit*, the *ſacred Breath* of *them both*.

Now then ſecondly, as the *Father* doth beget the *Sonne*, and from them both *proceeds* the *Holy Spirit*; So, the *gift* to *beget* the *calling* (of right ſo it ſhould) and they both to produce the *Worke*. And as no man comes to Christ, but by the *Holy Ghoſt*: So, no man to the *calling*, but by the *gift*. And as no man comes to the *Father*, but by *Chriſt*: ſo no man to the *worke*, but by the *calling*.

Not to the *worke*. The very word *worke* (ἔργον) at once condemnes three, ἀεργον, παρεργον, περεργον. Ἀεργον firſt. Such as are idle bodies; do no *worke* at all: ſpend their *dayes in vanity*; conſume whole *yeares*, in doing juſt *nothing*. This (of *workes*) is God's *diviſion*: who is not (Himſelfe;) would not have us, idle. *Vſque operatur, ſtill He workes*; ſtill He would have us ſo to *doe*. Not as *Ionas*: get us a *gourd*, and ſit under it, and ſee what will become of *Ninive*; but ſtirre not a foot to helpe it. Not to *lie ſouking in the broth* (as *Ezekiel* ſaid of the great men in his dayes:) The *Citie* is the *cauldron*, the *wealth* is the *broth*, and in the broth they lie ſoaking, and all is well. Saint *Paul* cals them the *Lolligoes* of the land. His word is καταναρκᾶν; The *ſix dayes*, and the *ſeventh*, to them both alike; *Holy-day Chriſtians*. The Poet ſaid, Ἀεργοις αἰὲν ἑορτη: *Every day is Holy day with idle people*. Out of this *diviſion*, out of *operations*, they.

3 The *worke*. ἔργον.
1 Not ἀεργόν.
Iohn 5.17.
Ion. 4.6.
Ezek. 11.3.
2 Cor. 11.9.

The next ſort, they will not be idle; but it were as good they were. They will be doing, but it is παρεργον all they doe: Nothing to any purpoſe; from and beſide it quite. *Opus quo nihil opus*, ſome needleſſe worke; *quæ nihil attinet*, as good let alone: leaving undone, that they ſhould and are to doe, and catching at ſomewhat elſe, and mightily buſying themſelves about that; and all to no end. *Anni eorum meditati ſunt ſicut aranea*, ſaith the Pſalme: Very buſie they be; but it is about *weaving cobwebs*: no body ſhall weare them, or be the warmer for them: to no profit in the world.

Not παρεργόν.
Pſal. 90. 10.

And as theſe deale with *quæ nihil attinet*; So the laſt (περεργον) with thoſe, *quæ nihil ad eos attinet*, that concerne not them at all. That will be doing, but it is with that, they have nothing to do. There are *diviſions* of *workes*, and they work out of their *diviſion*: love to be buſie; to be dealing with any bodies *worke*, ſave their own. Which is lightly the *buſie-bodies occupation*, condemned by the *Apoſtle*, not in *men* only (2 *Theſſ.* 3.) but even in the other ſex, too (1 *Tim.* 5.) For they alſo will be medling: πολυπραγμων is of both *genders*.

Not περεργόν.
2 Theſſ. 3. 11.
1 Tim. 5. 13.

I told you before, the *callings* were founded upon *order*, and to keep them, ſo have their ὁροθεσίας, *limits*; or bounds. And they do all ἀτάκτως περιπατεῖν, *walk* out of *order*, diſorderly break the pales, and over they go; that leaving their own, become (as S. *Peters* word is) ἀλλοτριεπισκοποὶ, *Biſhops of other mens Diœceſes*: Do no good in their own, ſpend their time in finding fault with others. A thing not to be indured in any body. Take the naturall body for example, wherein the *Spirit*, *bloud*, *choler*, and other humours are to keepe and containe themſelves, to hold every one in his owne proper veſſell: as, *bloud* in the *veines*; *choler* in the *gall*: And if once they be out of them, the *bloud* out of the *veine* makes an *Apoſtume*; the *choler* out of the *gall* makes a *Iaundiſe* all over the body. Believe it, this is an *evill ſickneſſe under the Sun*, that the *diviſion* of *works* is not kept more ſtrictly. They are divided according to the *callings*: Every *worke* is not for every *calling*. For then what needs any *dividing*? But as the *calling* is, ſo are the *workes* to be: every one to intend his owne, wherein (it is preſumed) his skill lies; and not to buſie himſelfe with others: For, that is περεργον. And theſe are the three errours about *operations*.

1 Pet. 4. 15.

It

It will not be amiſſe, if we look yet a little further into this word. For, it is ἐνέργημα, which is more than ἔργον. For ἐνέργημα, is not *every worke*: it is an *in-wrought worke*. A *worke* wrought *by us* ſo, as *in us* alſo. And both, it may be. For ἐνέργεια and συνεργεία take not away, one the other. So then by our ſelves, as by ſome other beſide our ſelves; and that is GOD, who is ſaid here to *work all in all*.

All in all. If we take it at the uttermoſt extent, it will reach, then we muſt be well aware to ſever the *defect*, or *deformity* of the *worke* from the *worke* it ſelfe; as, well we may. *Moving* is the *worke*, *halting* is the *deformity*. *Moving*, that comes from the *ſoule*, is wrought by it: *halting* (the *deformity*) not from the *ſoule*, whence the *moving comes*; but that is cauſed by the *crookedneſſe* of the *leg*. So is the *evill* of the *worke*: The *defect*, from *us*; the *work*, from GOD, and that His.

But of all our good, all our well-wrought *workes*, of them, we ſay not onely, *Sine Me nihil poteſtis facere, We can doe none of them without Him*: But further, we ſay with the Prophet, *Domine, omnia opera noſtra operatus es in nobis*: In them, He doth not only *co-operate* with us from without; but, even from within (as I may ſay) *in-operate* them in us; ποιῶν ἐν ὑμῖν, *working in you*. Then, if there goe another *Workeman* to them beſides our ſelves, we are not to take them wholly to *our ſelves*. But, if that other Workeman be GOD; we will allow Him for the principall *Workeman*, at the leaſt. That, upon the whole matter, if our ability be but of *gift*; if our *calling*, be but a *ſervice*; if our very *worke*, but ἐνέργημα, a thing wrought *in us*; *cecidit Babylon, pride* fals to the ground: theſe three have laid it flat.

Iohn 15.5. Eſay 26.12. Heb. 13.21.

But beſides this, there are *three* points more in ἐνέργημα. I will touch them firſt.

1. *In us* they are ſaid to be *wrought*; to ſhew, *our works* ſhould not be *skrewed from us*; wound out of us with ſome *wrinch from without*, without which nothing would come from us by our will, if we could otherwiſe chooſe: Ἐξεργάσματα, theſe properly. But ἐνεργήματα, from *within*: hath the *principium motus*, there, and thence: And ſo, are naturall and kindly *works*.

2 Next; from *within*: To ſhew, they are not taken-on-works, done in *hypocriſie*: So the *outſide faire*, what is *within*, it skils not. But, that there be *truth in the inward parts*; that there it be wrought, and that thence it come.

Pſal. 51.6.

3 And laſt, if it be an ἐνέργημα, it hath an *energie* (that is) a *workmanſhip*, ſuch as that the *gift* appeares in it. For *energie* implies, it is not done *utcunque*, but *workmanlike* done. Els there is an *aërgie*, but no *energie* in it. And even the very word [of *diviſion*] comes to as much. *Dividing* implies *skill* to hit the *joynt*, right: For, that, is to *divide*. To cut at venture, quite beſide the *joynt*, it skils not where, through skin and bones and all; that, is to *chop* and *mangle*, and not to *divide*. *Diviſion* hath art, ever. And this for GOD's *diviſion*, the *diviſion of works*. And ſo now you have all three.

We have ſet downe the order. Will you now reflect upon it a little, and ſee the *variation of the compaſſe*, and ſee how theſe *diviſions* are all put out of *order*; and who be in, and who be out at every one of them? Firſt, whereas the *gift* and the *calling* are (and ſo are to be) *Relatives*, neither without the other; There are men of no *gifts* (to ſpeak of) that may ſeeme to have come too late, or to have beene away quite, at the firſt of the *Spirits* dealing: No ſhare they have of it; yet what do they? Fairely ſtride over the *gifts*; never care for them; and ſtep into the *calling* over the *gifts*, and ſo over the *Holy Ghoſts head*. Where they ſhould begin with the *gift*, the firſt thing they begin with, is to get them *a good place*. Let the *gift* come after, if it will: or if it do not, it skils not greatly. They are well: *they lie ſoaking in the broth*, in the meane time. This neglect of the *gift*, in effect is a plaine contempt of the *Spirit*, as there were no great need of the *Holy Ghoſt*.

Thus it ſhould be: As one ſpeeds at the firſt diviſion, ſo he ſhould at the ſecond. If no *grace* from the *Spirit*; no *place* with CHRIST. If ſome *one*, but a *meane* one, let his *place* be according. He with the *two mites*, not in the *place* of him with the

five

five talents: (or as one well expreſt it) not *little-learned Aurelius, Biſhop* of *great Carthage*, and *great-learned S. Auguſtine, Biſhop of little Hippo.* This is a treſpaſſe ſure, againſt the firſt *diviſion:* which reſpecteth not onely the *gifts in ſpecie*, but in *meaſure* too. *Proportion* the *places*, to the *proportion of the gifts:* which *proportion* (we know) is both wayes broken, whether a low *gift* have a *high* place, or a *rich gift* be let lie in a poore *place*, contrary to the minde of Christ, who would have the *degree* of the *place*, as neare as could be, to the *meaſure* of the *gift.*

There ſhould be but one God. In the Text, there is no more. But here is another. The *Apoſtle* cals him the *God of this world:* who hath his ἐνεργουμένους, who *works* too: and his *works* tend to *deface*, and *damnifie* the *Church*, all he may. 2 Cor. 4. 4.

Nor, there is but one *Lord* here, to *divide places.* But by a *jure patronatus*, other Lords there are, that make *diviſions*, and *ſubdiviſions* of them: Of whom the poore *ſubdivided places* may ſay (with *Eſay*) O Lord, other *Lords beſides thee had the diſpoſing of us.* Eſay 26. 13.

So, there is but one *Spirit.* But, another *ſpirit* there is abroad in the world. He that carried Christ up to the top of the mountaine, and talkt of *Tibi dabo*, as if he had *gifts* too. Mat. 4. 9.

I ſhall be ſorrie to make any other *diviſion* of *gifts*, than thoſe of the *Holy Ghoſt.* But, made it muſt be, which the world hath made, and makes daily; and makes more accompt of them, than of theſe here in the Text. And indeed, ſuch accompt, as the *Holy Ghoſt* may ſit ſtill, and keep his gifts *undivided* well enough. The other *Spirit* divides other manner *gifts*, than the *Holy Ghoſt* hath any. The *gifts* of the *Holy Ghoſt* are *dona pectoris*, came out of the *breaſt:* You would thinke, the others come out of the *breaſt* too; but they come but out of the *boſome.* And in *ſpeculation* we ſay, the *Holy Ghoſts gifts* are farre above theſe; but, in *practice*, they are daily found to be fat above them in power. For, the Wiſe-man ſaith, *Dilatant viam hominis*, theſe *gifts* have a power to *make a way* through never ſo thick a preaſe; power, to make *any doore flie open* afore them. They ſpeake of *graces:* They make any, that come with them, more *gracious*, than theſe of S. *Paul.* Nay, they will *diſgrace* them, and marre their faſhion quite. Prov. 18. 16.

But then thoſe *gifts* hold not of this *Feaſt*, not of *Penteceſt*, but hold of the *Feaſt* of *Simon* and *Iude*, they. The *Church* hath joyned theſe two Saints, in one *Feaſt:* And the *Divell* (in many things elſe, God's *Ape*) hath made a like joyning of his too, in imitation of the true. His *Simon*, is *Simon Magus*, not *Simon Zelotes*; and *Iude*, *Iudas Iſcariot*, not *Iudas* the *brother of Iames*; no kinne to him. *Simon*, he came off roundly, προσήνεγκε χρήματα, offered frankly, would come to the price. And *Iudas*, he would know *what they would give*, how *thankfull* they would be; and it was done, and there goeth a bargaine. Theſe two are like enough to agree. And thus is the *Holy Ghoſt* defeated: *bought out*, He and His *gifts* by *Simon* ſtill. And thus is Christ betrayed in His *places*, and that, by *Iudas* ſtill. This wicked *fraternity of Simon and Iude*, are the bane of the *Church*, unto this *day.* *Iudas*, that ſold Christ, like enough to make ſale of Christ's *places.* *Simon*, that would buy the *Holy Ghoſt*, (had He beene to be ſold) as like to buy out the *Holy Ghoſts gifts*, as the *Holy Ghoſt* Himſelfe. And this fault in the firſt concoction, is never after amended in the ſecond. For, with ſuch as theſe God will never co-operate: never comes there any fruit of ſuch. Enough, if any thing were enough. But thus Christ's *places* go *againſt* Christ's *will.* Acts 8. 18. Mat. 26. 15.

Thus have ye a *calling* without a *gift.* What ſay you now to a *gift* without a *calling?* Thoſe, are not for the *Holy Ghoſt:* Theſe care as little for Christ. Some ſuch there are; no man muſt ſay, but *gifts* they have, ſuch as they be: but they care not greatly for troubling themſelves with any *calling.* They are even as well without. *Hop up and downe as Graſhoppers*, hither and thither, but *place* they will have none; yet their fingers itch, and they cannot hold them; doing they muſt be: and if they have got but the fag end of a *gift*, have at the *worke*; be doing they will, of their owne heads (uncal'd by any ſo, that have right to call:) And for default of others, even 2

make no more adoe, but *call themſelves: lay their owne hands upon their owne heads*; utterly againſt CHRIST's minde, and rule. And ſo over CHRIST's *head* they come, from the *gift* to the *worke*, without any *calling* at all.

3 Well in theſe two they have ſomwhat yet: Either a *calling* without a *gift*, or a *gift* without a *calling*. What ſay you to them, that have neither; but fetch their run for all that, and leap quite over *gift* and *calling*, *Chriſt* and the *Holy Ghoſt* (both) and chop into the *work* at the firſt daſh? That put themſelves into buſineſſes, which they have neither *fitneſſe for*, nor *calling to*? Yet no man can keep them, but meddle they will, and in *Church*-matters ſpecially: there, ſooneſt of all: And print us *Catechiſmes*, and compoſe us *Treatiſes*; ſet out *prayers* and new *Pſalmes*, as if every forreiner were free, and might ſet up with us. *Good Lord, what the poore Church ſuffers in this kinde!*

4 Yet have you a fourth, no leſſe ill than any of theſe. And theſe be ſuch as have *gifts* and *calling* both, it cannot be denied; yet fall ſhort at the *worke*: *Worke* not at all. *Wrap up their talent: fold it up* fairely *in a napkin, and lay it by them.* Let their *calling lie fallow*: get them into *Ionas gourd*, and ſit gazing there; or into *Ezekiels caldron*, and lie *ſoaking* there. *Worke* who will, and *worke* GOD in whom He will; in them He ſhall *work* nothing: Nothing (ſo) to any publike good. Theſe have great accompt to make to GOD, for thus treading under their foot His *diviſion*. Nay, to all three: to *Chriſt* alſo, for the contempt of His *calling*; and to the *Holy Ghoſt* too, for burying his *gifts*.

Luke 19.20.
Ionas 4.9.
Ezek. 11.3.

So have you [1] a *calling* and no *gift*; [2] a *gift*, and no *calling*; [3] neither *gift*, nor *calling*, but *work* for all that; [4] both *gift*, and *calling*, and no *work* not for all that. All awry; all in *obliquity*, for want of obſerving the *order* here eſtabliſhed. Theſe *obliquities* to avoid.

III. The *Trinity* actuall.

It is the will of GOD, that this *Trinity Reall* ſhould meet, and grow into *Vnity* as the perſonall it ſelfe doth: that ſo this here, on *earth* beneath, may grow, and be conformed to that there, in *heaven* above. The former *three diviſions*, in the former three Verſes, all meet in the *Vnity*, and *manifeſtation*, in this fourth Verſe: which is the *Spirits unity*. And ſo come we now about to the *Spirit* againe. For, all this *dividing* is not enough: But when the *doles* and *diviſions* of all *three* is done, then begins the *Spirit* anew. For, theſe muſt not be concealed, but be all *manifeſted*. And that muſt be by the *tongues* of this *day*. Which is it, that giveth the *Holy Ghoſt* a more ſpeciall intereſt than the reſt, and makes the Feaſt to be His. For hitherto, they had as good a part as He.

1 *Dividing.*

2 *Manifeſting.*

If you mark it, *dividing* and *giving* is a kind of *inſpiring*, or *breathing* in; *uttering* and *manifeſting*, a kinde of *breathing out* againe of that was *inſpired*. And theſe two are two naturall and kindly acts of the *Spirit* in us, by *breathing in*, to receive; by *breathing out*, to *utter* it out, or *manifeſt* it.

And it hath good coherence, and followes upon the *work* well (this *manifeſtation.*) For, every mans *work* is to make him manifeſt. No better way to take true notice of any, than by it. It is not *Loquere*; it is *Operare, ut te videam*. *Chriſt* ſaith not *auribus* or *ſermonibus*; but *operibus credite* (that is) *oculis credite*. For, *works* be manifeſt, and may be ſeene.

Iohn 10.38.

It followes well likewiſe upon *diviſion*. For, 1. Firſt, *diviſion* doth make *manifeſt*. Things that are propounded in groſſe, *eo ipſo* are obſcure; and are therefore *divided*, that they may more diſtinctly, and plainly appeare. 2. And ſecond, *manifeſtation* it ſelf is nothing but *dividing*. For, what is *divided* unto us by the *three Perſons*, it is required, that we ſhould *divide unto others*; and our *dividing* it among others, is that, which here is called *manifeſting*. That which we *receive*, when we make *manifeſt*, we are ſaid to *divide*, and to diſtribute that which came unto us from the former three *diviſions*.

1 Pet. 4. 10.

But this is ſure without *manifeſting*, all *diviſions* availe nothing, all the πολυποικιλος χαρις,

δεις, all the *manifold variety* of the *graces* are to no purpoſe, no more than a treaſure divided into never ſo many bags, if it be hidden and not *manifeſt*, is to any profit, or any the better for it. Nay it holds in all three. 1. In the *gifts*. We are not to rake them up, but to ſtirre them up, and make them burne. 2. In the *calling*. We are not to be aſhamed of it, but to profeſſe it manifeſtly, as he did, *Non me pudet Evangelii*. Rom. 1. 16. 3. In the *work*. We are not to *worke* inward, in a back-roome; but to open our ſhop, ſet out our wares and utter them. *Divided* and not *manifeſted* (that is) the *tongues* are *cloven*, but they have no *fire*; nothing to give *light* by. And *light* it is that maketh *manifeſt*. Which *light* is not to be *hid under a buſhell*, but to be *ſet upon a candleſtick*; Matth. 5. 15. or (as this Feaſt gives) not to be kept in the ſhadow, but brought out into the Sun; the bright and *White Sun* of this Day.

Manifeſted then. And why? For μάτην πρός τι, nothing is to be done in vaine: but in *vaine*, if to no *end*. To ſome end then. For μάτην πρός τι: and πρός is here in the Text. It fals not into a wiſe man (much leſſe, into the *onely wiſe* God) to keep all this *dividing* and *manifeſting*, and all to *no end*. To know that *end* then, that we run not in vaine, labour not in vaine, have not the *gifts*, take not on us the *calling*, doe not the *works* in vaine, *receive not the grace of God in vaine*; nay, *receive not your owne ſoules in vaine*. 2 Cor. 6. 1. Els, we fall upon the other capitall *errour*, about *Omega*, about our *ultimus finis*. To know our part then. For, *Ignoranti quem portum petat, nullus ſecundus eſt ventus, He that knowes not whither he is bound, no wind in the skie is good for him*. To know our end then, whither to referre all. The *gift* is for the *calling*, and they both for the *worke*, and they all three are for *manifeſtation*.

3 *Profiting.*

But then take heed of making *manifeſtation, the end of it ſelfe*, and goe no further. There are that make that their end; that doe it, φιλοτιμούμενοι (the *Apoſtles* word) to make a faire ſhew, to ſpread their feathers is all the uſe ſome have of their *diviſion*. Christs kindred would have made it Christs *end*, and ſhouldred him forward to it: If you can do, *as they ſay you can doe*, then get you up to *Hieruſalem*, ſeeke to *manifeſt* your ſelfe there, that you may be known for ſuch: Win credit, and become *famous*. But Christ came to another end. And the Chriſtians rule is, *Nothing for vaine-glory*, either by provoking, or by emulation. It is but *Omicron*, this: it is not *Omega*. Iohn 7. 3.

Wherefore then are we to *manifeſt*? Πρὸς τὸ συμφέρον: here is our part; this is our end, to *profit* withall. Whether *Paul*, *Apollo*, or *Cephas*; whether *gifts*, *places*, or *works*, all are for this. This, is the end of all.

Farre they are from this end, that have uſe of all three. But πρὸς συμφοράν, not συμφέρον (that is) not to *do good*, but to *do a ſhrewd turne* withall, now and then. Nay, that will not ſticke to boaſt (one there was that did ſo; of whom the Pſalme, *Quid gloriaris?* was made) how they are able to do *one a diſpleaſure* by their *place*, and pay him home, if need be. As if *officium* came of *officiendo*, of ſtanding in another mans light, of doing other men hurt. Otherwiſe (I truſt) themſelves take no hurt by their *Offices*. But take this for a rule, the *Apoſtle* gives it two ſeverall times: *There is no power given to any to deſtruction*, or to do harme; *for edification* it is, all that is; to do good with, and therein to be made *manifeſt*. We may not hatch *cockatrice eggs* to do miſchiefe unto any, as they do to ſuch as eat them. Pſal. 52. 1. 2 Cor. 10. 8. 2 Cor. 13. 10. Eſay 59. 5.

But all πρὸς τὸ συμφέρον. It is a compound word, and we will take it in peeces. Firſt, φέρον, which is to 1 *bring*, to 2 *bring in*, to 3 *bring forth*, to 4 *bring with*. To *bring in*, what? *What profit is there* (ſaith the Pſalme?) To bring in ſome *profit*. To *bring forth*, what? *What fruit had you* (ſaith the *Apoſtle?*) To *bring forth* ſome *fruit*. To *bring with it*, what? *That I may receive mine owne with advantage* (ſaith he that gave the *Talents:*) To bring with it ſome *advantage*. Away withall (ſaith *Elihu* in *Iob*) of which it may be ſaid, *it did me no good, no good came of it*. Theſe ſame *vana & non profutura*, away with them (ſaith *Samuel*) never looke after them. But what ſaith God by His *Prophet?* *Ego ſum Deus tuus docens te utilia:* He teacheth us nothing, but that which will *doe us good*. And what by the *Apoſtle?* *Theſe things are good and profitable for men*, when he was in the Theme of *good works*. For, Pſal. 30. 9. Rom. 6. 21. Luke 19. 23. Iob 33. 27. לא שוה לי 1 Sam. 12. 21. Eſay 48. 17. Tit 3. 8.

as we are forbidden to hatch *cockatrice eggs*, things that will doe harme: ſo are we
Eſay 59.5. alſo in the ſame place, to *weave ſpiders webs*, things very finely ſpun, but for no bodies wearing; none the better for them. Our ἐνεργήματα muſt be εὐεργήματα, *works* tending to *profit with*, els are they not the *right works*.

Prov.30.15. But φέρειν is not enough; *to bring in*. *Bring in, Bring in*, cries the *horſleeches two daughters*, till their skin crack: But it is onely for themſelves; and that is not the right. For, it is not *ſingulare commodum* (this profit) our owne private gaine. Here is yet another part. Here is σὺν (that is) *con*, which ever argues a *community*; a *profit redounding to more than our ſelves*. For, συμφέρον properly is *collatitium*, where there be a great many; bring every one his ſtock, and lay them together, and make a common bank for them all. Juſt as do the *members* in the naturall body. Every one conferres his ſeverall *gift*, *office* and *work*, to the generall benefit of the whole. Even as they did in the Law. Some offered *gold*; and others *ſilk*; others, *linnen*; and ſome, *goats haire*; and all to the *furniture* of the *Tabernacle*. And ſemblably we to lay together all the *graces*, *places*, *worth*, that we have, and to imploy them to the advancement of the *common faith*, and to the ſetting forward of the *common Salvation*.

For, the *common Salvation* is the *profit* here meant. The *Apoſtle* himſelfe ſaith it
1 Cor.1.33. plainly; *not ſeeking mine owne profit or benefit, but the profit of many*. And how? that they may have lands or leaſes? No: But that they may be *ſaved*. Which is the true *profit*, redounding of all theſe; and which in the end will prove the beſt profit: which
Mat.16.26. if any attaine not, *What will it profit him, if he win the whole world?* To which port we be all bound: to which port, GOD ſend us.

And into this, as into the maine *Ciſterne*, do all theſe *diviſions*, *manifeſtations* and all run and empty themſelves. All *gifts*, *offices*, *works* are for this. Yea the *bleſſed Trinity* it ſelfe, in their *dividing*, do all aime at this. And, this attained, all will be to *Pax in terris*, the quiet and peaceable ordering of things here on earth; and to *Gloria in excelſis*, the high pleaſure of Almighty GOD.

So come we about, and return againe to the firſt point, we began with (that is) to the *bleſſed Trinity*. *From them* are theſe: and if *from them*, *for them*; if *from their grace*, for *their glory*: the *glory* of them that *gave*, *ordered*, and *wrought*: *Gave* the *gifts* to us; *ordered* the *places* for us; *wrought* the *works* in us. If we, the *profit*; they, the *praiſe*: the rather, for that even that *praiſe* ſhall redound to our *profit* alſo: the higheſt profit of all, the gaining of our *ſoules*, and the gaining of them a reſt in the heavenly kingdome, with all the *three Perſons*.

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SER-

SERMONS
PREACHED
UPON THE
Fifth of Auguſt.

BLEACHED SKINS

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT RUMSEY, ON THE V. OF *AVGVST*, *A. D.* M.DC.VII.

II Sam. Chap. XVIII. Ver. XXXII.

Cui reſpondens Cushi, &c.

And Cushi *anſwered, The enemies of my Lord the King, and all that riſe againſt Thee, to doe thee hurt, bee as that young man is.*

THat *young man* was *Abſalom*: And hee was now *hanging upon an Oke, with three darts through him. Like him* doth *Cuſhi* wiſh, *al may be*, that do as he did (that is) be the *Kings enemies*, and riſe up againſt him. For I finde in the Text a dangerous treaſon plotted againſt *King David*: plotted, but defeated; and *Abſalom* the Author of it, brought to a wretched end. Good newes thereof brought by *Cuſhi* that ſaw it. And that good news here concluded with this wiſh, *That all the Kings enemies may ſpeed no better*, no otherwiſe than he ſped. For all the world, like glad tydings doth this day affoord us, in a like memorable example of Gods juſt proceeding, againſt a couple of like treacherous wretches. A barbarous and bloody treaſon they imagined againſt our Soveraigne. God brought their miſchiefe upon their owne heads, *Et facti ſunt ſicut Abſalom*. And we are here now to renew with joy, the memorie of theſe glad tydings

dings; and withall, to pray *Cushi*'s prayer, and all to say *Amen* to it, That the like end may ever come to the like attempts. Last yeare we changed but one word; *David* into *Iames*: we change no more now, but the number; *one* into *two*. *The enemies of my Lord, be as that young man*, saith *Cushi*. Say we; *The enemies of our Lord, be as those two young men* were; those two *brethren in mischiefe*: I will not do them that honour, to name them; no more than *Cushi* did him here.

Gen. 49 5.

The words we reade, as a *prayer*; they may also be read as a *prophecie*: Either, *Let them be*, or, *They shall be as that young man is* (for, the verbe is the future tense.) They have no other way, in *Hebrew*, to expresse their *Optative* but so: that hard it is, many times to say whether it be a *prayer* or a *prediction*, that so runnes in the future, and, for ought I know, it must be left to the discretion of the Translator, to take which he will, since it may be both. As, *Psal.* 21. either the *King shall rejoyce*, by way of *foretelling*: or, *Let the King rejoyce by way of wishing*. The sure way is, to take it both wayes: so, we shall be sure not to misse *Cushi*'s meaning. And so will we doe (for so we may doe) even take it both wayes, for it is both: both a good *prayer*, and a *true prophecy*. And *prayer* and *prophecy* sort well together: Ὁ τις βούλεται τοῦτο καὶ οἴεται (saith the *Philosopher*:) *Affectiones facile factum opiniones* (saith the *Schoole-man*.) *Our wishes* we would alwayes have *ominous*, and our *prayer* turne into the nature of a *prediction*; what we pray for rightly, we would gladly perswade our selves shall be certainly.

The Division I. Of this Propheticall prayer then. [1] As a *prayer, first*, [2] then, as a *Prophecy*. Prayer is of two sorts: [1] *for*, or [2] *against*. As, [1] *for good*: so, [2] *against evill*; both, *things* and *persons*. This is against, a kinde of prayer; indeed, an *imprecation*. Two things give forth themselves in the prayer: [1] The *parties*, against whom it is: [2] and the *wish* it selfe, what it is. The *parties* are [1] first the *Kings enemies*: [2] then, *those that rise up against him* (that is) the *Kings rebels*. Two divers kindes: neither superfluous.

Verse 10. For, there be no *tautologies in Scripture*: no doubling the point there, but with some advantage ever.

The wish is, that *they may be as Absalom*. And two things are in that *wish* (if wee marke them well:) [1] *Be, as he*; (that is) not perish only (that is not all) [2] but *perish*, and *so perish as he did*. How was that? *Vidi Absalom pendentem*, and so *hanging yet alive*, *thrust through with three darts*. *As he*, in his *end*: *as he*, in the *manner* of his end. That the *heads* that contrive, may *hang* as high as his: and the hearts that effect, be *thrust through* as his was: *thrice* through, though once would serve.

II. And when we have done with it, as a *prayer*, then will we begin with it, as a *prophecie*. That, so he wished: and that as he wished, so he foretold: and as he foretold, so it came to passe. All *that rose* after, fell as fast as they rose: *Et facti sunt sicut puer iste*.

III. Last of all, that this *prayer* or *prophecy*, is not pent or *shut up* in *Davids* dayes: not to end, with him. It reacheth unto these of ours: hath his force and vigour still; hath and shall have, unto the worlds end. God heard him praying, and inspired him prophesying. As it came to passe in *Absalom*, so did it in those that rose after him: that rose against *David*, that rose against many other since *David*, and namely, against ours. So it hath beene hitherto: and so ever may it be. *Cushi* not only a *Priest*, to pray that so they be; but a *Prophet*, to foretell, that so they shall be.

Viam

Fiant ſicut Abſalom, is a prayer (and which more is) an imprecation. Before we pray it, it will not be amiſſe, to enquire whether we may lawfully pray any ſuch or no. I move it, becauſe of ſome ſo tender hearted men, that they can by no meanes brooke or endure any imprecation; to wiſh any ſo evill, as to pray they may come to an evill end. It is nothing fitting (as well ſaith S. *Iames*) that with *the tongue we ſhould bleſſe God, and with the ſame, wiſh evill to man.* It is *Balaams* office, *Veni & maledic*; and who would ſucceed him in his office? It is *Shimeis* practice; and who would be like him? And this is *Cuſhis* prayer; like himſelf: Some would have him an *Æthiopian*; but, ſome black ſwart fellow, as his name giveth.

1 Of the Text as *a prayer againſt* or *curſing*.

Iames 3.9. Num.22.6. Chap.16.13.

Againe, theſe were *Iewes* all; we are *Chriſtians*: we have a charge given us, by S. *Paul* not to do it: not to them, that doe us hurt; *Bleſſe them that perſecute you*; *bleſſe* (I ſay) *and curſe not*. We have a patterne ſet us, by S *Peter*; of Him, *qui cum maledicereturr, non, &c.* that wiſhed not their evill, that both wiſhed, and did him all the evill they could, both in deed and in word.

Rom.12.14. 1 Pet.2.23.

And this I know: yet is not all this ſo peremptorie, but that, notwithſtanding even all this againſt ſome, in ſome caſes, ſuch prayer hath beene, and may be uſed. May be? nay, ought to be other while. For, ſuch may the perſons be, as Saint *Peter* calleth ſome, *maledictionis filii*: and their facts ſo execrable, as God himſelfe commanded *Moſes*, to goe up into the Mount *Ebal*, and there, againſt twelve ſundry ſorts of ſuch, pronounce *maledictus*. Even as we ſee, the *Serpents ſin* was ſo exorbitant, as it drew a *maledictus*, even from Gods owne bleſſed mouth. It is not good then to be nice or tender in this point; nor I would not wiſh men to be more tender or pitifull, than God: whoſe doing of it ſheweth us it ought to be done. For to begin with the *laſt* (of *Chriſtians*;) Hee that gave us the charge (S. *Paul*) for all his charge given, we know what he did to *Elymas*. And he that ſet us the patterne (S. *Peter*) for all his patterne ſet, we know he uſed it againſt *Simon Magus*. And for the other: it is not *Balaam* only, but even *Moſes*, as *mild a man*, as ever the earth bare, you may read, that he came to it though, *Numbers* 16. Neither was it *Shemei* only, but *David* too (though a gracious and gentle *Prince*, may *Shemei* well ſay: yet) what a *Pſalme* of imprecations hath he penned! I meane the CIX. *Pſalme*. It was thought by our Fathers, that there was not a more heavie or bitter curſe could be wiſhed to any, than to ſay *Deus laudum* upon him, which is the beginning of that *Pſalme*. Neither was it *Cuſhi* with his ſwart colour only, but an *Angell* as bright as the Sunne, even the *Angell of the Lord*, that curſeth (himſelf) and giveth an expreſſe warrant to *curſe the inhabitants of Meroz*. But what ſpeake we of Saints, or *Angels*? *Chriſt* Himſelfe doth it in the Goſpell, as appeareth by his many *Væ*'s Yea, God Himſelfe (we ſee) *Gen.* 3. againſt the *Serpent* and his whole brood. What the Saints, *Angels*, *God* Himſelfe have done, may be done, I truſt. It may be done then, *licet*; and ought to be done ſometimes, *oportet*; and in this very caſe, it ought and muſt; a neceſſitie lyeth upon us, we cannot chooſe but doe it. For pray we muſt *for the Kings ſafety*; *Cuſhi*, and all good ſubjects; but, for his ſafety we cannot pray, but we muſt (withall) for the overthrow of his under-miners. *Pro* includeth *Contra*; if for him, then againſt his foes. If wiſh him to *riſe*, and *ſtand upright*, then, them to *fall and become his foot-ſtoole*. So that (if all be well weighed) it is not voluntary; it is even wrung from us.

2 Pet.2.14. Deut.27.13. Gen.3.14. Acts 13.10. Act. 8.20. Num.12.5. 16.15. Iudg.5.23. Luk.11.43. Gen.3.14. Pſal.110.1.

And that indeed is the only *caveat*, that it be not voluntarie: that we be drawn to it hardly, and uſe it not, upon every ſlight, and trifling occaſion, againſt every thing that croſſeth our humour; but when the foulnes of the fact ſeems to exact it: and that *caveat* is not amiſſe. I like well of the *Hebrew* proverb: (*Gariſim* is the mount where they

bleſſed

bleſſed; *Ebal*, where they gave the *curſe*:) they ſay, *We muſt creepe into Ebal, and leap into Garizim* (that is) be ſwift to one and ſlow to the other. We are then not to forſweare going into mount *Ebal* utterly; but to be well adviſed, yer we goe into it. To
Numb. 22. do it, but not to doe it, *where God bleſſeth*: which *Balaam* was ſtill itching to do. The *cauſe* it is, which maketh the curſe fall; otherwiſe, if it be cauſeleſſe, it will not light but flie over as a bird. Therefore, to know well, both men and matter, againſt whom we let it flye. And we cannot better know them, than if we take our light from God: if we doe it, but where, and when, and for what God doth it, we need not be ſcrupulous: never feare to follow, where he goeth before us. And, by the grace of *God*, we will be well ware, not to wiſh ought to any, in this point, but ſuch, as ſhall have warrant even from Gods owne mouth.

I
The *parties* curſed.

The ſpeciall point of advice thus being, to know the parties well, againſt whom we ſend it forth, it will concerne us (and our next point it muſt be) to take perfect notice of theſe men. They offer themſelves to us, in two termes: 1 *The enemies of the King*; 2 *They that riſe againſt him*: joyned here, and as here, ſo in ſundry other places, *Pſal.* 3. 1. *Pſal.* 59. 1. *Pſal.* 44. 5.

1 The *enemies* of the King. Pſal. 55. 12.

The word *Enemie* is by *David* himſelfe, gloſſed * *Pſal.* 55. It was not an *enemie did it to me* (meaning, *a known, open, profeſſed enemie*;) *for then* (ſaith he) *I could have beene provided for him*: ſo may we take it.

2 Thoſe that *riſe againſt him.*

The other of *riſing againſt*, the phraſe is firſt uſed of *Cain* (and lightly, the firſt phraſe is the *key* of the reſt) when *Abel* and he were in the field together walking, it
Gen. 4. 8. is ſaid, *Cain roſe up againſt him*, and knocked him on the head: So is meant of ſuch as keepe their malice ſecret, to doe one a miſchiefe ſuddenly. And the next time it is
Num. 16. 2. uſed, is of *Core*, and his *Complices*: of them, it is ſaid (*Num.* 16.) *They roſe up againſt Moſes*. In the former of *Cain*, it is treacherie: in this latter of *Core*, it is plaine *Rebellion*. In a word: all that *riſe againſt, are enemies*; but not backward. For, *enemies* may be ſuch, as ſtand on even ground; as one *King*, or *State*, with another, *Riſing*, in proprietie of ſpeech, is of ſuch, as are of inferiour place, and yet *lift* themſelves *up* againſt their lawfull Superiours. In the end, both prove *enemies*, and doe the part of *enemies*: but, the former hath many times no bond of allegiance; the latter ever have.

1 Pet. 4. 12. We may not ξενίζεσθαι (to uſe S. *Peters* owne phraſe) *think it ſtrange*; that both theſe ſorts, *Kings* have them; yea though they be good Kings (as was *David*) yet
Pſal. 3. 1. that they have them. Heare *David* himſelfe ſpeake: *How are mine enemies increaſed! many are they that riſe againſt me*. Neither the place of a *King*, nor the vertue of a good *King*, could quit him, but he had both. He had *enemies*: *Iſhboſheth*, *Hanun*, *Hadadeſer*, the *States* of the *Philiſtins*. He had thoſe that roſe againſt him: *Abſalom*, *Achitophel*, *Amaſa*, here: *Sheba*, *Adonia*, *Ioab*, afterward; he had both. And let us not ξενίζεσθαι, think this ſtrange, ſince *Chriſt* Himſelfe; yea, ſince *God* Himſelfe hath
Pſal. 92. 9. them too. For, *lo thine enemies O Lord, lo, thine enemies, and thoſe that riſe up againſt thee* (it is the *XCII. Pſalm.*) That we may ceaſe to marvell, that Kings have them; or thinke it is, becauſe it is not as it ſhould be. Be they never ſo, as they ſhould; be they
1 Sam. 13. 14. as *David*; *according to Gods owne heart*; nay, be they as *Chriſt*, as *God* Himſelfe; both theſe they ſhall have. Let not this make us ſtumble, but that we may goe forward.

Of theſe two then, if we ſhall fit our ſelves to the preſent, wee ſhall not need to ſpeake of the one ſort, of enemies. The *King* hath none: No *King*, nor *State*, profeſſe themſelves for ſuch; nor never may do. The latter it ſhall not be amiſſe to ſtay a little, and looke better on, who they be, This dayes perill was; all his perill, both in *Auguſt*, and *November*, is from them, that (like *Cain*) *riſe up againſt him*. A *King* by
Prov. 30. 27. nature is *Rex Alkum*, ſaith *Salomon*, *Prov. XXX.* One, *againſt whom there is no riſing*:
Heb. 13. 17. אלקום So *God* would have it. *Subjects* (ſaith the *Apoſtle*) to lye downe before them: *riſing up againſt*, is cleane contrary to that; and ſo, contrary to Gods will: He would have no *riſing*. The *thought* to riſe (*voluerunt inſurgere in Regem*) is ſaid of *Bigthan* and

Thares

Thares, two of *Ahaſhuerus* chamber (marke that *voluerunt inſurgere*) was enough, to attaint them: the *riſing* but of the *will*, to bring them to the *gallowes*. Nor the *tongue* is not to riſe, or lift up it ſelfe: *Core* did but *gainesay*; his tongue was but *up*, and he, and all that took his part, periſhed in their gainesaying, *the gainesaying of Core*. But chiefely none, either (with *Iudas*) to *lift up his heele, to betray*; or (with *Cain*) to *lift up the hand*, to doe violence. No *partie*, no *part* of any partie, to *riſe against the King*. Yet, *riſe* they will, and doe: both the *thought* ſwell; and *exurgent è vobis* (ſaith the *Apoſtle*) *perversè loquentes*, yea, and *perversa facientes*; lewd *ſpeech uſed*, and worſe than ſpeech, preſumptuous deeds too. Eſter. 2. 21. Iud. 11. Ioh 13. 18. Gen. 3. Act. 20. 10.

Now of theſe, that thus riſe, two ſorts there be: For, either they riſe againſt the very ſtate it ſelfe of Kings; the very authority, they exerciſe (that is) would have no Kings at all; ſaying with them, *Quis eſt Dominus noſter, who is Lord over us* (as much to ſay, as by their good will, none:) Or ſuch, as only riſe againſt their perſons, as he in the 20. Chapter, that ſaid, *We have no part in David*; and they in the *Goſpell*, that ſay, *Nolumus hunc, We will not have this man. Rule*, they would not have quite taken away, but *not this perſon*, to rule over them. Pſal. 12. 4. Chap. 20. 1. Luk. 19. 14.

Of the firſt ſort of theſe *riſers*, are the *Anabaptiſts* of our age; by whom, all ſecular juriſdiction is denied. No Law-makers they, but the *Evangeliſts*: No courts, but *Presbyteries*: no puniſhments, but *Church-Cenſures*. Theſe, *riſe* againſt the very eſtate of Kings: and that ſhould they find and feele, if they were once grown enough to make a partie.

A ſecond ſort there be, that are but buſtling themſelves to *riſe*; not yet riſen; at leaſt, not to this ſtep: but in a forwardneſſe they be; proffer at it, that, they doe. They that ſeeke to bring *paritie*, not into the common-wealth by no meanes; but only into the *Church*. All Pariſhes alike, every one abſolute, entire of it ſelfe. No dependencie, or ſuperioritie, or ſubordination. But this once being had, doe we not know their ſecond poſition? Have they not broached it long ſince? The *Church* is the *houſe*; the *Common-wealth*, but the *hangings*. The hangings muſt be made fit to the houſe, that is, the *Common-wealth* faſhioned to the *Church*: not the houſe to the hangings: No, take heed of that. And when they were taken with it, and charged with it, how ſlightly in their anſwer do they ſlip it over? Theſe, when they are got thus far may riſe one ſtep higher: and as *Aaron*, now muſt not; ſo (perhaps) neither muſt *Moſes*, then, exalt himſelfe above the Congregation, ſeeing that *All Gods people are holy no leſſe than he*. Num. 16. 3

Theſe two riſe againſt their *States*. Againſt their *perſons*, two other ſorts of perſons, both diſcontented. [1] But the one was, of *ambition*: as *Abſalom* here, that thought it was wonderfull great pitie, that al cauſes were not brought before him, conſidering how able a man he was for it, and the King being negligent in looking to his ſubjects griefe. But, when he *ſpread a tent aloft*, and did you know what, not to be told, and that in the *ſight of all Iſrael*; Sure, he that could commit that villanous act, in the eyes of all *Iſrael*. He that could charge *Huſhai*, as with a foule fault, for forſaking his friend, himſelfe; then being in armour againſt his owne father, was not ſo very fit a man to doe *juſtice*. No matter: ſo he took himſelf; that was enough, to *riſe*. [2] The other, out of *revenge*: the caſe of *Bigthan* and *Thares* (and of our two, as is thought.) They were *angry* at ſomewhat, it is not ſaid what, nor it skils not what, but, *voluerunt inſurgere*, riſe they would for it (that they would.) Theſe did not wiſh government quite taken away: only the Kings perſon they heaved at; Him, for ſome purpoſe, they muſt have needs out of the way. Chap. 15. 2. Chap. 16. 22. Chap. 16. 17. Eſter. 2. 21.

By this time we know the parties reaſonable well. Bee theſe they whom God, *Angels*, and *Saints*, hold for *execrable*? They, whom *Cuſhi* may pray againſt, and we with him? Theſe be they. It was *Core*, one of the crue, againſt whom *Moſes* prayed, they *might be viſited with a ſtrange viſitation*, and not dye *the common death of other men*. No more he did. It was *Achitophel*, another of them, againſt whom *David* penned the *Pſalme* of bitter imprecations. They of *Meroz*, whom the *Angell* giveth warrant, and charge both, to *curſe*; wherefore was it? Becauſe *they came not to* Numb. 16. 29.

helpe

helpe the LORD, that is, *Debora*, the Lords Lievtenant, againſt the forces of *Madian*. If to be *curſed*, becauſe they laid not their hand to *help* Him; much more (I trow) if they would ſeek to lay their hands on him, to miſchiefe and make him away. It was *Iudas*, hee was one of theſe againſt whom CHRIST cryed *Va per quem*. and it was the *ſerpent*, whom God curſed: and why, what was his fault? What, but that hee ſought to withdraw our parents from due ſubjection; to riſe againſt God, to bee Gods themſelves, and never acknowledge him, or any, for their ſuperiour. Theſe be they (certainly) againſt whom (*God*, *Angels*, and *Saints* approving it) we may ſay *Cuſhi* his prayer, every ſyllable of it. May? nay, ought; are even bound to it. Yet to give full ſatisfaction; that there be no ſtriving, but that all may ſay *Amen* to it, it ſhall not be amiſſe, if I may with your good favour, lay before you ſome reaſons, and thoſe ſo enforcing, that we ſhall hold our ſelves ſo bound, as that we cannot avoid, but yeeld to it. I care not much, if I keepe the number of *Abſaloms darts*: they are three.

Mat.14.21. Gen.3.14.

The *reaſons* of this *curſing*.

I Becauſe the *enemies* of God. Iud.5.31.

First, *I* hold it for cleere, if we knew any were Gods *enemie*, we would none of us make any queſtion, but ſay (with *Cuſhi*, we need not, it is ſet down to our hands) *So periſh all thine enemies O Lord*. So, how? *Even as Siſera*: little difference in effect, betweene him and *Abſalom*. *Siſera* periſhed with a *naile driven into his head*. *Abſalom*, with a *dart* thruſt through his heart. To the *enemies of* GOD, you ſee, we have warrant. But, they that riſe againſt the *King*, are GODS *enemies*: for, GOD and the *King* are ſo in a league, ſuch a knot, ſo ſtraight betweene them, as one cannot be enemie to the one, but he muſt be to the other. This is the knot. They are, by God, of or from God, for or inſtead of God. *Moſes rod*, *Gods*: *Gideons ſword*, *Gods*; *Davids throne*, *Gods*. In His place, they ſit; His Perſon they repreſent: they are taken into the fellowſhip of the ſame name; *Ego dixi*, hee hath ſaid it, and wee may be bould to ſay it, after him; They are Gods: and what, would wee more? Then muſt their enemies be Gods *enemies*. Let their enemies know then, they have to deale with God, not with them; it is His cauſe, rather than theirs: they; but His agents. It ſtandeth Him in hand; it toucheth him, in honour. Hee can no leſſe, than maintaine them, than hold their enemies, for his owne. Saint *Paul* is plaine, *He that reſiſteth them, reſiſteth God*: hee that, the *regall power*, *the divine ordinance*.

Exod.4.20. Iud.7.20. 1 Chro.29.23 Pſal.82.6.

Rom.13.2.

The enditement was rightly framed (in judgement of all Writers) though it were miſ-applied, *Naboth maledixit Deo & Regi*; *Naboth* did neither, therefore it was evill applied; But, if he had done the one, he had done the other: and ſo it was truly framed. Even as he in the new *Teſtament* framed his confeſſion aright, *I have ſinned againſt heaven, and againſt thee*. For no man can treſpaſſe againſt a lawfull ſuperiour, but withall he muſt doe it *againſt heaven firſt*; and ſo he muſt confeſſe, if ever he have his pardon for it.

1 Reg.21.13.

Luk.15.18.

But there is no more pregnant reaſon to prove, *Gods enemies* they be, theſe that *riſe againſt Kings*, than this; ye ſhall obſerve ſtill they are called the ſons of *Belial*, *Belial Gods profeſſed enemie*. *Sheba* is ſo called in expreſſe termes, in the next *Chapter* ſave one, that roſe *up againſt David*. And indeed, what was the drift of the firſt tentation, but only to have made *Adam* and *Eve* the adopted children of *Belial*, that is, to be under no *yoke*? not Gods; much leſſe, mans; to brooke no ſuperiour. They are all his, by adoption, that carrie ſuch minds. It cannot otherwiſe be. And if it were the *Spirit of God*, that fell on *Amaſa* when he ſaid, *Thine are we O David, and on thy ſide thou ſon of Iſhai*: what ſpirit could it be but of *Belial*, or whoſe ſon *Sheba* but his that cryed, *We have no part in David, nor any portion in the ſon of Iſhai*? if it were the *finger of God* that touched their hearts that went after *Saul*, their lawfull Liege Lord: whoſe *claw* muſt it be, the print whereof was in theirs, who *roſe* and went againſt him? Whoſe but *Belials*? *Et quæ conventio Chriſti & Belial*? *Chriſt* and *Belial* ſo out, ſo at odds, that no hope of ever agreeing them: Now then being the ſons of *Belial*; and they, and *Belial* their father, *Gods enemies*, make we any doubt, but we may ſay after the *Holy Ghoſt*, *So periſh all thine enemies O Lord*.

Chap.20.1.

1 Chro.12.18.

1 Cor.2.15.

This

The one might be enough. But there were *three darts in Abſaloms* heart, one would have ſerved the turne; ſo, this one would ſuffice, but I will caſt yet a ſecond, and third at them, If then ſecondly, we knew any that were not only *Hoſtis Dei*, but *hoſtis humani generis*, would we yet doubt to pray, He might be as *Abſalom?* I truſt not: eſpecially, ſeeing wee ſhould therein but follow Gods owne example. Hee curſeth the *Serpent*, even for this cauſe, that he was enemie to the *woman, and all her ſeed*, and ſought the utter ruine of both. Thoſe that are ſuch, well may all men pray againſt them; for at all mens hands they well deſerve it. Now thus reaſoneth Saint *Paul*. *Rulers* not only come from GOD, but they come from him in particular; *Tibi in bonum*, for thy *good*, whoſoever thou art: *Thy good*, thou Nobleman, thou Gentle-man, thou Church-man, thou Merchant, thou Husband-man, thou Tradeſman: *Thy good*: (that is) for our good they come, and are ſent for all our good; for the generall good of us all. Us all: nay, even of all mankinde. Mankinde ſhould be as a *Foreſt* (ſaith *Moſes*) the ſtrong beaſts would devoure the weake; as a *Fiſh-poole* (ſaith *Abakuk*) the great fiſh devoure the ſmall, were it not for theſe. Without theſe mankinde would not continue. They then, that are enemies to them, mankindes enemies: and ſo, of the *ſerpents ſeed* certainly, to bee curſed with the ſerpents curſe; *conteratur caput eorum.*

2 The enemies of *mankind.*

Gen. 3. 14. 15.

Rom. 13. 4.

Gen. 10 9.
Hab. 1. 14.

Now then of this great Monarchie of Mankind, of the whole world, the ſeverall Monarchies of the world are eminent parts. What the eſtate of Kings is, in the whole; that is the perſon of every particular Prince, in his ſeverall ſoveraignty: *David*, in his of *Iurie*: Ours, in his of *Great Britaine*: the health and ſafety of the Kingdome, faſt linked with the Kings health and ſafety. *The head of the Tribes* (ſo is *David* called;) *The light of Iſrael*; *Tu paſces, the Shepheard of the flocke*; The *Corner-ſtone* of the building. I will content me with theſe. If the *Head* be deadly hurt, I would faine know, what ſhall become of the *body?* If the *light* be put out, is ought but darkneſſe to be looked for in *Iſrael?* *Smite the Shepheard*, muſt not the *flock* bee in perill? If the *Corner-ſtone* be ſhaken, will not both the wals feele a wrack? Verily, all our weale and woe dependeth on their well-fare, or decay. Therefore bleſſe wee them, and they that bleſſe them, be bleſſed: and they that ſet themſelves againſt them, accurſed even with the capitall curſe, the *ſerpents*, all our enemie; as the firſt of all; ſo the chiefe of all; as from Gods owne mouth.

1 Sam. 15. 17.
2 Sam. 21. 17.
5. 2.
Pſal. 118. 21.

To theſe two I add yet one more, and that by good warrant, both of the *Old* and *New Teſtament*; *let them be confounded and turned backward* (ſaith the *Prophet*) *ſo many as have evill will at Sion*; *Vtinam abſcindantur* (ſaith the *Apoſtle*) *qui vos conturbant*. Againſt them well may we pray, that maligne the peace and proſperitie of the *Church*: in which and for which we and all the world to pray; as that, for which, all, world and all was made, and is ſtill upholden: for, were the *Church* once gathered, the world diſſolves ſtraight. *God* is too high (as for any our good, ſo) for any our evill or enmitie to come neere him. He reckoneth of no enemies but His *Churches*. They, that perſecute her, perſecute him; they that touch her touch the *apple* of His *eye*. Now they that are enemies to *David*, are enemies to *Sion*: ſo neere neighbour-hood betweene *David* and *Sion*, the *King* and the *Church*, as there is between his *Palace* and the *Temple*, both ſtand upon two tops of one and the ſame hill. The King is *Nutricius Eccleſiæ*: If *enemies* to the *Nurſe*, then to the *Child*; it cannot otherwiſe be. Experience teacheth it daily, when the child hath a good nurſe, to take ſuch a one away, is but to expoſe the Child, to the evident danger of ſterving or pining away. I know not, men may entertaine what ſpeculations they will; but (ſure) *in praxi*, how much the *Churches* welfare hath gone by the good and bleſſed inclination of *Kings*, it is but too plaine. *Socrates* long ſince truly obſerved it in the beginning of the fifth booke of his ſtorie. Conſider me in the *Common-wealth* of the *Iewes*, theſe foure *Kings* immediately ſucceeding each the other; *Iotham*, *Abaz*, *Ezekia*, and *Manaſſes*: Conſider theſe foure Emperours in the Primitive Church, likewiſe in ſucceſſion; *Conſtantine*, *Conſtantius*, *Iulian*, and *Iovinian*: Conſider me here at home, the foure laſt Princes before his Majeſtie, and the waxing and waning; the alteration and alterna-

3 The enemies of the *Church*
Pſal. 125. 5.

Gal. 5. 12.

Eſay 49. 23.

tion

tion of religion, under them; forward and backward, backward and forward againe: and tell me, whether the *King* and the *Church*, have not reference, as I ſaid; and whether the *Church* have any greater enemies than ſuch as alien the minds of Kings, and make them heavie friends to their welfare and weldoing. Of ſuch then, ſafely may we ſay, *Be they confounded, Be they, as the graſſe upon the houſe top*, which withereth before hey-time (that is) let them come to untimely ends; let them be as *Abſalom*; or (as another *Pſalme* wiſheth ſuch kinde of people) *like them that periſhed at Endor, and became like dung upon the earth.* So then being [1] *Gods enemies*, [2] *mankindes*, and the [3] *Churches*; againſt the enemies of any one of theſe, the prayer were warrantable: how much more againſt them, that are enemies to all three? One naile ſerved *Siſera*, in his head: ſo would one ſpeare *Abſalom* in his heart, but he had three: not without a meaning. A morall alluſion they make of it: three were the faults he made: three the parties he highly offended, [1] *God*, [2] the *State*, [3] the *Church*. *Enemie* to all three: for every one, a *dart*. Each, deadly alone; but he had them all, to ſhew, he deſerved them all: and ſo they doe, that ſin *Abſaloms* ſin. The prayer (ſure) is good: *Cuſhi* prayed well: are all bound to ſay *Amen* to it.

Pſal. 129.16.

Pſal. 83.10.

II. Of the Text, as a *prophecy*.

But beſides that it is a prayer, *Let them be*: it is a prophecy too, *They ſhall be*. The tenor of the prayer we have heard: Let us ſee the ſucceſſe of the *prophecie*, what became of it; whether *Cuſhi* were a true Prophet, or no. So true, as from *Moſes* to *Malachie*, never any of the *Prophets* more true, in his foretelling, than he in this. *All the enemies, all that roſe up againſt him, erant ſicut*, were even ſo indeed.

Pitie it is, but that a *good prayer ſhould be heard*, and (as we ſaid) turne into the nature of a *prophecy*. They were three good prayers, we heard; there is none of all the three, but hath a *Prophecy* (that ſo it ſhould be) anſwering to the prayer, that ſo it might be. Againſt Gods *enemies*: the prayer, *So periſh, &c.* The *prophecy*, For *Lo thine enemies O Lord, Lo thine enemies ſhall periſh*; as if he ſaw it with his eyes, called others to ſee it with him; pointed at it with his finger, *Lo*, twice, once, and againe; (one *Lo*, not ſerve) ſo ſure he is that ſo it ſhall be. [2] Againſt the enemies of mankinde: The *wiſh, Curſed be thou above every beaſt of the earth*, the *prophecie* followeth in the neck of it, *Ipſe conteret caput*, One there is, ſhall *bruiſe his head* all to peeces. [3] Againſt the maligners of *Sion*: *Let them be confounded*, &c. That is the *prayer*: The Kingdome or Nation, *that ſhall maligne Sion ſhall periſh, and utterly be deſtroyed*; there is the *prophecy*. Now, that that is propheticall, in each of thoſe, is no leſſe verified in the *Kings enemies*, in whom they all meet.

Iud. 5.31. Pſal. 92.9.

Gen. 3. 14.15.

Pſal. 129.5.

Doe but, after this prophecy, enquire what became of them: aske but the queſtion. The King doth (here); in the forepart of the verſe: Is *Abſalom* ſafe, how doth he? He doth, as he deſerveth to doe. Ask, how the reſt, that after roſe againſt him: within a *Chapter after*, *Sheba* riſeth; how did he? Before the end of the *Chapter*, his *head* came *over the wall*. After him, *Adonia* was up and ſpake even broadly, *Regnabo*: What became of him? His end in blood. And (that which is ſtrange) with him roſe *Ioab*: he that took off *Shebas* head; he that *threw theſe darts*; and he that was the true man here, How ſped he? He was even *drawn* from the *Altar* (that, is no *ſanctuary* for *traitors*) and executed by *Benaia*. Could not take heed by *Abſaloms* example, but came to *Abſaloms* end. They all that ſought, that roſe to pluck him downe, whom *God had exalted*, they were ſlaine, *all the ſort of them*; were all, as a *tottering wall*, or as a *broken hedge*, which every man runnes over.

Chap. 20.22. 1 King. 1.3. 2.25. 1 Kings. 2.34. Pſal. 62.3.

But this judgement of God, was in none more conſpicuous, than *Abſalom*. A ſtreight charge was given by the King himſelfe, to have him ſaved: It would not ſerve, he was ſlaine for all that. And *ſlaine* by *Ioab*: one, before, that had highly favoured him, and beene a ſpeciall meanes to reſtore him to grace; even, by him, was he ſlaine notwithſtanding the Kings charge; and then ſlaine, when he made full account of the victory. For elſe he would have beene better horſed. Hee was on *his Mule*, now he never doubted the event, and yet was ſlaine. Sure *Gods* hand was in it, to rid the world of a *traitour*.

Chap. 18.9.

Neither

Neither was this a peculiar prophecy to King *David* alone. The *prayer* is ſaid, and the *prophecy* taketh hold of other, as well before, as ſince. Aske of *Core*, hee roſe againſt *Moſes*: How ſped he? He went to *hell quick for it*. Aske of *Baana* and *Rechab* that roſe againſt their Lord: Looke over the poole of *Hebron*; there, ſtand their quarters on poles. Aske of *Bigthan* and *Thares*, what of them? Fairely *hanged* at the *Court-Gate*. Time will not ſerve, to enquire of all. The ſhort is: all that were as *Abſalom*, came to his end. Some *hanged*, and their heart *opened* being yet alive (So was *Abſalom*:) and their *bowels pluckt out*, to make them like *Iudas*. Some their *heads* ſtrucken off, ſo was *Sheba*. Some *quartered*, and their hands feet and head ſet up on *poles*, that the Ravens might pluck out their eyes, as *Baana* and *Rechab*; that, upon them might come, all the puniſhments due to them, that *riſe* with *Abſalom*. For, all the puniſhments of *traitours*, as now they are in uſe with us, may ſeeme to have beene collected and drawne together, from thoſe ſeverall examples, that ſtand in the *booke* of *God*.

III. The prophecy *perpetuall*.

Num. 16. 23. 2 Sam 4 12. Eſter. 2. 23. Act. 1. 18. 2 Sam. 20. 2 Sam. 4. 12.

All to ſhew, that a King is *Alkum*, no *riſing againſt* him: Or, if any riſe, hee had better ſit ſtill. For, no ſooner riſe they up, but our *Prophet* ſtraight crieth: *Riſe up, riſe up, and put on ſtrength, thou arme of the Lord, riſe up as in old time, in the generations of the world*. Art not thou the ſame that didſt ſmite *Abſalom* by *Ioab*; and art not thou the ſame that didſt ſmite *Ioab* by *Benaia*.? That ſetteſt thy ſelfe ſtill to bring them downe, that riſe up againſt *Alkum*, againſt whom there is no riſing?

Prov. 30. 31. אלקום Eſay 51. 9.

For, Kings being *from God* (ſaith *Gamaliel*) we cannot *ſet our ſelves againſt them*, but we muſt be found (even) θεομαχοι to *fight againſt God*. Being *ordained of* GOD (ſaith *Gamaliel* his Scholler, S. *Paul*) to *reſiſt them*, is *to reſiſt the ordinance of God*; and as good put our ſelvs in the face of all the Ordinance in the *Tower* of *London*, as withſtand Gods *ordinance*. None might better ſay it, than he: it was told him from Heaven, when he was about ſuch another buſineſſe; *perſecuting Chriſt* in His *Church* (and *Chriſt* is perſecuted in His chiefe members, as well as His inferiour) he was told plainly, in ſo doing, he did but *kick againſt the prick*, His heeles might ake and run of blood, the prick not remove, but ſtand where it did ſtill. Therefore, as here *Cuſhi*, in the Old, ſo S. *Paul*, in the New, falleth to prophecy; *they that reſiſt ſhall receive to themſelves damnation*, is S. *Pauls prophecy*. And, a true prophecy, even as was *Moſes* of *Core*: That they ſhould not *die the death of other men*, but be *viſited with ſome ſtrange extraordinary viſitation*; but have their end in blood. All, as *Cuſhi* prayed they might, and propheſied they ſhould. And his prayer was heard, his prophecy came to paſſe, not a word of either fell to the ground.

Act. 5. 39. Rom. 13. 2. Act. 9. 5. 1 Rom. 13. 1. Numb. 16. 29.

Having now dealt with it as a *prayer* firſt; and then, as a *prophecy*; let us now ſee how it ſuiteth with the buſineſſe in hand, and whether the force and vigour of theſe have reached to us and our times.

And reacheth to *our times*.

It was with God no new thing (this) to reward ſuch as *riſe up* againſt Kings. Of that which is with him no new, but old (as old as *David*; nay, as *Moſes*) He giveth us new examples, every otherwhile, to ſhew, his eare is ſtill open to this prayer; and that His arme is ſtretched out to reach them ſtill. Yea, I dare be bold to ſay, there is no one of his promiſes hath ſo many ſeales hanging at it, by way of confirmation of it, as this hath: No one, ſo many *judgements*, upon record, as it. In every ſtory of every land, there is ſtill ſtanding ſome Gibbet or other, and their quarters hanging on it there ſtill, to put us in minde of the truth of *Cuſhi's* prophecy.

This very day yeeldeth us one of freſh memorie (but ſeven yeares ſince) wherein in our *Soveraigne*, God hath given a memorable example, of the hearing *Cuſhies* prayer, and the accompliſhing his *prediction*, not in one, but in a couple of *Abſaloms*. A couple of *Abſaloms*, I may well terme them; in many other points like him, but namely in theſe two: 1 Like, in their *riſing*: and 1 like in their *fall*. For, that *Abſalom* was a *ſonne*, and theſe but *ſubjects*, it altereth not the caſe much: Sonnes and ſubjects

The *Application to the day*.

are both under one commandement, as *Pater* and *Rex*, both in one name [*Abimelech*] the name of the first *Kings* of *Canaan*. If under one, then under one curse: If they doe but *speake* evill, under *Moses* curse, in *mount Ebal*; if but looke upon them with a *scornefull eye*, under *Salomons* curse, that the *Ravens pick those eyes out*: The same, against a *father*, to reach much more to *Abiam*, *Pater populi*. (So did *Salomon* name his nephew;) *Abiam*, a *father* of *Iuda*; even as *Debora*, was a *mother in Israel*. In a word: what *Noah* might wish to a bad *sonne* (*Cham*;) and *Elisha* wish to a bad *servant* (*Gehezi*;) no cause in the world, but *Cushi* might wish the same to a bad *subject*. All is one case. This then breeds no unlikelinesse; and in all the rest, exceeding like.

Deut. 27. 15. Prov. 30. 17. 1 King. 15. 1. אבים Iudg. 5. 7. Gen 9. 25. 2 King. 5. 27.

1 *As that young man* (to keepe the words of the Text.) For, those were *young men*, too. Their yeares, not many. Not many: nay, so few, so greene, as it may well seem strange, that there could such inveterate malice and mischiefe be hatched, in so young yeares. *As he*, in that (first.)

2 As in yeares, so in malice; bloody-minded both. Said not *Absalom* to his *Assasines*, *When I give you a signe, see you smite, kill him, feare not, have not I commanded you?* Said not they the same to him, whom to that end, they had armed, and placed to do that wicked act? In that like, second.

2 Sam. 13. 28.

3 As in this malicious bloody mind; so in raking it up, and keeping it close, diverse years together. Not only (as *Absalom* in this) to say neither *good nor bad*: but in this too; to intreat the King, and all his companie to their house; to entertaine and feast him, and besides promise, and pretend, I know not what, and all to cover and conceal their divellish intent. In this like, thirdly: this *young man*, and these.

4 And not in this kinde only of outward dissembling; but in a worse kinde of religious hypocrisie. *He made a religious vow*; it lay on his conscience, he could not bee quiet, till he had got leave to goe pay it, and then, even then, went hee about all his villanie. And was it not so here? He, so holy; as to a *Sermon* he must needs; to *Gods* word; no remedie, he might not be from it in any wise: and that, when he trusted, the deadly blow should have beene given. In this, like.

2 Sam. 15. 8.

5 And yet fifthly, the same man, like *Absalom*, when he was in *Gessur*. *Absalom* in *Gessur*, and this in *Italy*, as devout at his *Masses* then, as he was here zealous for his exercise of the *Word*. Alike at both, as they served his turne. Like in this too.

6 And, last of all, in this too: that for all this goodly *maske of religion*, when he saw his treachery was discovered, as *Absalom blew his trumpet*, so he was content to uncase himselfe, and to rush forth and appeare for such as he was. In which act, he perished, as *Absalom*: got in his heart, that *Absalom* got in his: only that was a *dart*, and this was a *dagger*.

Chap. 15. 10.

7 For (sure) being thus like in their conditions, and in so many circumstances besides, pitie but they should be like in their ends too: And they were. And, that so they were, is the matter of the publike gratulation of this day, of the day of the week all the yeare long; of this, the day it selfe, specially above all: that the *prayer* and *prophecy* of *Cushi* tooke place; his prayer heard, his prophecy fulfilled, no lesse in these *young men*, than in that; no lesse in the enemies of our King *Iames*, than in his Lord *King David*.

In the treasons, little difference or none: in the deliverie, some difference; but, all for the better. For first, in farre greater perill was his *Majestie*, far greater than ever was *David*. 1. *David* was but *pursued*: but he was even *caught*, and within (I know not how many) lockes and doores. 2. *David* was all the while without the reach of any blow: how neere the blow was to his brest, it is able to make any man chill, but to thinke. 3. *David* had his *Worthies* still about him: The *King* was *in torcular i solus*, in the very presse alone, *& vir de gentibus*, and not one of his people to stand by or assist him. 4. That *David* was delivered, it must be ascribed to the providence of God; but, in that it was a fought field, his armie must take part of the praise. It was another manner of providence, that was shewed here; of a more neare regard, of a more strange operation. I dare confidently affirme it (I may well

Isa. 63. 3.

well I am ſure:) Gods hand was much more eminent in this, than in that: praiſed be his name for it. 5. And laſt of all, *David* (here) heard of his delivery by *Cuſhi*. Ours ſaw it himſelf: and yet (I cannot tell well, what to ſay) the danger was ſo great, and the feare muſt needs be accordingly, whether it had not beene to be wiſhed, that ſome *Cuſhi* had rather brought tydings of it, than he ſeene it himſelf. But ſince it pleaſed God, ſo from *Heaven* to ſhew Himſelfe in it (if ever He did, in any) and though with ſuch feare, yet without any harme, *dulcis laborum præteritorum memoria.*

David heard his; *Segnius irritant*: Ours ſaw his, *oculis ſubjecta fidelibus*; the impreſſion of joy was the greater, and did worke both the ſtronger and the longer. The ſtronger, in a votive thankſgiving then undertaken: The longer, in the continuall renewing it, not only from yeare to yeare, but from week to weeke all the yeare long.

And what ſhall we ſay then? What but as *Ahimaaz* before at the 28. *Ver. Bleſſed be the Lord his God that hath this day given ſentence for him, upon thoſe, that roſe up againſt him.* And then ſecondly, with *Cuſhi*, *So be it* to all the reſt, as it was with theſe. Though it be to goe into mount *Ebal*, let us not feare, God goeth before us, and ſaith it before us; let us not make danger, to goe after, and to ſay after him. 1 They bee *His enemies*, ſo proved: ſay we boldly, *So periſh all thine enemies O Lord.* 2 They bee *enemies to mankinde*, in being enemies to them, by whom order and peace is kept in mankind, and without whom there would in mankind be nought but confuſion: The *Serpents* curſe be upon them, and let their *heads* be *trod* to peeces. 3 They by *Sions* malignant enemies: let them be as *graſſe* upon the *houſe top*, *as thoſe that periſhed at Endor, and became dung for the earth.* Let them be as *ſtubble ſcattered*, as *wax melted*, as *ſmoke driven*, no man can tell whither. Let them periſh; periſh, as *Siſera*, and *Oreb*, as *Abſalom*. *Iaels hammer*, on their *heads*; *Gideons axe*, on their necks; *Ioabs dart*, in their *hearts*. One, nay three: one, for the enemies of God: another, for the *enemies* of *mankind*, a third, for the *enemies of Sion*. Let *Cuſhi* be both *Prieſt* and *Prophet*; this his *prayer* never returne emptie, this his *Prophecy* never want ſucceſſe. And *Let the King ever rejoyce in thy ſtrength (O Lord) Let him be exceeding glad of thy ſalvation.* Ever *thruſt thou back his enemies, and tread them downe that riſe up againſt him.* Let their *ſwords goe thorow their owne hearts*, and their miſchiefe light upon their *own heads*. *Let His eare ſtill heare His deſire upon His enemies, and His eye ſtill ſee the fall of the wicked that riſe up againſt Him.* Be he as *David*; we, as *Cuſhi*: they, as *Abſalom*. God by whom this prayer was allowed, receive and grant it: God by whom this *prophecy* was inſpired, make it good, and fulfill it, as this day, ſo for ever: Even for ever and ever for his *Chriſts* ſake. Pſal. 121.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT HOLDENBIE, ON THE V. OF *AVGVST*, *A.* D. M.DC. VII.

I SAM. Chap. XXVI. Ver. VIII. IX

Dixitque *Abiſhai* ad *David*, &c.

Then ſaid Abiſhai *to* David: *God hath cloſed thine enemie into thine hand this day: now therefore, I pray thee let me ſmite him once with a ſpeare to the earth, and I will not ſmite him againe.*
And David *ſaid to* Abiſhai, *Deſtroy him not: For who can lay his hand on the Lords Annointed, and be guiltleſſe.*

Here is ſome-body here in the Text, in danger to be *deſtroyed*; and the partie is the *Lords Annointed, King Saul*. The matter is come to hard hold: *Deſtroy him*, and *deſtroy him* not. *Abiſhai* would have it done: *David* at no hand; he cries *Ne perdas*. But the end was, *Saul* was ſaved. Thus lyeth the caſe here in the Text.

And was not the very ſame the caſe of this day? There was ſome body in as great danger to be deſtroyed, this day. It was *Chriſtus Domini, Gods Annointed* here before us. The caſe was come to the very ſame plunge: *Perdas*; *ne perdas*; a *King*, or *no King*. Some were of *Abiſhais* minde: GOD was faine to ſupply *Davids*; there was none elſe. But bleſſed bee GOD, all ended in *Ne perdas*. And againe, bleſſed bee GOD who then alſo verified the latter part of the verſe, that *None ſhall ſeeke to lay hands*

on

on the Lords Annointed; but they ſhall be found, and handled, as *guiltie perſons*. For, ſo they were; and their *blood was upon their owne heads*. Both caſes ſuiting ſo well, this Text might well ſerve for this day.

There is, in the former verſe, a motion made by *Abiſhai* for a *blow at Saul*, thus: *See*, &c. There be three perillous motives in it: 1 *Inimicum*, He is your *enemy*; 2 *Concluſit*; here is an *opportunitie*; 3 *ſine me*, the act ſhall not be yours, *let me alone*, I will take it upon me. *The Diviſion* I.

There is in the latter, *Davids* utter diſlike of the motion, thus: *Deſtroy not*, &c. Wherein, firſt there is a double charge to the contrary: 1 One *ad oculum*; *Deſtroy him not*: 2 The other riſing out of the reaſon, yet plaine enough. He had ſaid, *Deſtroy him not*: Not that; *Quis enim miſit manum?* for a leſſe matter than that, you may not doe, not lay *your hands*, not ſo much: which is (as it were) a ſurcharge to the former; or (if I may ſo ſay) a ſecond *edition* of *Ne perdas*. No talke of *deſtroying*: ſo far from that, as no *ſtirring* the *hand* toward it. II.

1. Then upon this double charge, followeth a double reaſon; two *retentives* (as it were) againſt the firſt motion. 2 *He is the Lords Annointed*: that, may ſtay you, if you bee a good ſubject.

2 Be you good ſubject or no, if that will not, this muſt; *You ſhall not be guiltleſſe*. If not *guiltleſſe*, then *guilty*: and what becomes of them that be guilty, we al know. That is, do it not: if you do, it will bring you to *guiltie, or not guiltie*: if you *lay your hand*, you ſhall *hold up your hand* for it: it is as much as your life is worth.

3 Thirdly, it is not indeed, *Non eris inſons*. For if it had beene ſo, it might have beene thought to have reached to *Abiſhai*, to his particular, and no further. But he choſe rather to utter it by *Quis?* For, by asking *Quis?* Who ſhall? He plainely implieth, *Ne quis unquam*, that none ever may: Not he, not *Abiſhai*; nay, not any. So, there is a double charge: 1 *Deſtroy not*, 2 *lay not your hand*. A double retentive: 1 *He is Gods Annointed*; 2 *You ſhall not be guiltleſſe*: 3 and a *Quis* upon all, to binde all, and to ſhew, the charge is generall without exception.

1 In all which, there is a protection for *Saul* the firſt King, and all after him, not only from *perditio*, deſtroying, giving of the *blow*; but from *miſſio manus*, *ſtirring* of the hand.

2 There is a neck-verſe for *Abiſhai*, and all undertakers in that kind; they are all *caſt*, they are all found *guiltie*, yet they come to the barre; they are attainted, every one.

3 There is an *Euge* for *David*: who ſheweth himſelfe through all. 1 In his charge (*deſtroy not*) a good ſubject: 2 In his reaſon (*He is Gods Annointed*) a good *Divine*: 3 in his ſentence (*Non eris inſons*) a good *Iudge*: 4 in his *challenge* (*Quis mittet?* a ſtout *champion*, to any that ſhall maintaine the contrary.

4 But for that, beſides this reaſon in the Text (of *inimicum tuum*,) there have beene other reaſons framed in our dayes to the ſame end; and all of them in *Saul*, the partie in the Text: we will make them in too, to rule this caſe once for all. For *Sauls* caſe will be found to have in it, all that can be alledged, why any King ſhould be, if any King might be *touched*. All (I ſay) will be found in him: But, he for all them, may not be *touched*: therefore none may.

5 And this done, we will come (as the duty of the day requireth) to lay theſe caſes, caſe to caſe; ours of the day, to this in the Text. Where we ſhall ſee, that wee have as great cauſe; nay, of the twaine, the greater cauſe of *gratulation*, for the happie *Ne perdas* of this day.

I. *Abiſhai's* Motion.

THis is *Abiſhai's* motion. There be three motives in it: 1 the partie is your *enemie*. 2 God hath ſent you *opportunitie*. 3 I will take it upon me. *Enmitie* makes us willing to take revenge: *opportunitie*, able; and if another will doe the *act*, the rather for that; for then we ſhall beare no blame: Three ſhrewd motives, where they meet: and here they meet all in one. Let us weigh them: which I doe the more willingly, becauſe all three meet alſo in this dayes attempt. 1 *Enmitie*, that was the colour, an old wrong; ſo, there were in both, the ſame pretence. 2 And the ſame *advantage* in both. For, the King was ſhut up indeed, and that literally. 3 And he that was at Church, he ſhould not have done it, not he. *Abiſhai* ſhould have done it, he in the chamber. Of theſe motives then.

1 The firſt motive. *Inimicum tuum* 1 *A deadly* enemie. Chap. 18. 15. Chap. 18. 11. 19. 20.

He is an *enemie*. But not every *enemie* is to be *deſtroyed*, but they that would *deſtroy* us. All enmitie is not deadly fewd: *Sauls* was; nothing would ſerve him but *Davids* life; and many wayes he ſought indirectly. 1 By matching him with his owne *daughter*, and laying on him, for a *dowrie*, ſo many *fore-skins of the Philiſtims*, ſo he might fall by their hands. 2 That would not doe: he went to it directly; 1 at three ſeverall times caſt his *javelin* at him, to *have nailed him to the wall*. 2 When he eſcaped him ſo: then gave he expreſſe charge openly to all men to kill him, where ever they met him. 3 When that would not be, ſent to his houſe for him, when word came, he was *ſicke* in his *bed*, bad bring him bed and all, that he might ſee him ſlaine in his owne preſence. Was there ever the like? who would not have beene quit of ſuch an *enemie*?

Chap. 19. 1. 19. 15.

2 An enemie *Without cauſe.* Pſal. 7. 3.

It may be, there was cauſe why: and then it holds not. Nay, no cauſe. To *God* he proteſts, *Saul without any cauſe*, was his enemie. For, no cauſe he gave him to bee his enemie; he never hurt him: But great cauſe to have been his good Lord, he had many wayes done him good ſervice. Not to ſpeake of his *Harpe* (wherewith hee had rid him of many a *furious fit* of melancholy, or a worſe matter:) with his *ſling*, it cannot be denyed, he did him, and the whole Realme good ſervice, in the overthrow of *Golias*, and tooke away the *rebuke from Iſrael*, Yea many times after, put his *ſoule in his hands* (as *Ionathan* pleaded for him) that is, ventered his life to do him ſervice in his warres, and ever with good ſucceſſe; and yet for all this ſought his life. And who would ſave the life of ſuch an enemie?

Chap. 16. 23. Chap. 17. 49. Chap. 19. 5.

3 An *enemy* not to be *won* as out of *envie*. Chap. 18. 6.

Yes, there may be hope to winne an enemie, and in that caſe he would not be *deſtroyed*. Nay, no hope of ever winning *Saul*. He was an enemie out of *envie*, and they will never be wonne more. From the time, the fond *women* made that fooliſh rime of a *thouſand* and *ten thouſand* hee could never abide to looke right on him. *Envie* was the matter; that, is the dangerous enmitie, that never will be pacified. Well ſaith *Salomon*, *Anger is fierce, and hatred is cruell, but who ſhall ſtand before envie?* As who ſhould ſay there be meanes, to ſatisfie both thoſe: But the enemie from *envie*, no appeaſing him, no hope ever to do it. If ought would, when he ſaved his life at the *cave*, and ſhewed by cutting a *ſhred* from his *mantle*, hee might have gone further if hee would; *Saul* himſelfe confeſt, it was a great favour: yet that would not winne him; he ſought his life ſtill: And even after this here, yet he ſought it ſtill. There was no hope to appeaſe him. And who then would not make ſure of ſuch an enemie? Verily if any *enmitie might have ſerved*, here it was.

Prov. 27. 4. Chap. 24. 18. 20.

4 An *enemie* to his *riſing*. Chap. 16. 40. Mat. 21. 38.

But there is yet a worſe enmitie than all theſe. *Saul* was not only an enemy to *David*; but *Sauls life*, an enemie to *Davids riſing*. *David* was, in reverſion (wee know:) So, *Saul* ſtood in his way. There was not onely the ſting of *revenge*; but the edge of *ambition*, to helpe this motion forward. It was but *occidamus eum*; here he

he is, *kill him and the inheritance is ours*, all is ours. Any other enemies ſpare, and ſpare not; but, theſe that ſtand in our light, away with them. It made *Abimelech* not to ſpare *his owne brethren*; nor *Abſalom*, his *Father*; nor *Athalia*, her *children*. Sure, he that weighs it well, that at one blow he might have rid himſelfe of ſuch an *enemy*, and withall have gained the *crowne*, will wonder, he let not the *blow* proceed. Now, lay them together: [1] An *enemie*, ſuch an one, ſo *deadly*; [2] ſo *without cauſe*; [3] ſo without all hope of *appeaſing*, [4] ſuch a ſtop to his *fortunes*: who would have ſtayed *Abiſhai's* hand.

Iud. 9. 5.
1 Sam. 15.
2 King. 11. 1.

This is enough to give his appetite an edge: but, we lack *opportunity* to do it; and want of *opportunity* ſaves many an *enemies* life. Men muſt deale wiſely, and forbeare, till they finde him handſomely, at ſome good advantage. Nay, it is now growne to be good *Divinity*, *rebus ſic ſtantibus*, to be as gentle as *David*; and *Ne perdas* is good doctrine. But, as ſoone as time ſerves and ſtrength, if we get him once within *locks*, penned up, and in our power, then doe as we ſee cauſe, *deſtroy* him and ſpare not. So that, upon *concluſit eum* ever ſtayeth our concluſion. Why here now, *concluſit eum*. It was *night*: *Saul* lay all wearie *aſleepe*, in a dead ſleep, he and all about him. *David* and *Abiſhai* came and went; ſaid what they would; took what they would; none waked or knew of it. It might have beene done ſafely, there was none to reſiſt them: and been carried cloſely, none to deſcrie them. An opportunity it was, and a faire one.

The II. Motive.
Concluſit Deus

1 It was *night*, a faire opportunity.

And (as it might ſeem) of GOD's owne *ſending*. It was perillouſly put in (that) of *Abiſhai*, *Concluſit Deus*; that it was GODS *doing*, ſure: it was the ſleep of GOD was fallen on them: none awake; all aſleepe; watch and all. They might ſtay all the dayes of their life, and GOD never ſend the like againe. What now?

2 *Of Gods ſending* (as it might ſeem)

Though *David* wanted no courage to be revenged on an enemy, nor wiſedome to diſcerne this opportunity; yet, for his reputation, he muſt not ſoile his hands: but poſſibly, if ſome other would take it upon him, he would not be much againſt it. Why, it was undertaken by *Abiſhai*, that too: he ſhall goe his way, and doe nothing to it: *Sine me*, you ſhall beare no blame, let that be upon me; you ſhall go to *Church* and ſing *Pſalmes*, and heare the *Sermon*, and never appeare in it. What now? I know not what can be required more. Thus you ſee the *motives*: Now, what ſaith *David*?

3
The III. *Motive.*
Sine Me.

Nay firſt, what ſaith *Saul*? Can we have a better Judge than him in this caſe? *Et inimici noſtri ſint judices*, an enemy to be Judge in his own cauſe? If you will know, what he ſaith; He it is, that (in the XXIV. *Chapter*, XX.) ſaith thus. *Who ſhall finde his enemie at ſuch an advantage, and let him goe free*: As much to ſay, Not any; Sure, not he. But if he, or many another had found *David*, as *David* did him, in the *Cave*, he would have cut his *skirts* ſo cloſe, as he would have made him have bled in the reines of his back; or if he had taken him (as he did *Saul* here) *aſleepe*, he would have ſet him out of that ſleepe into another, a perpetuall ſleepe, and made him ſure enough for ever waking more. This is *Sauls* doome, from his own mouth. And indeed, *hæc eſt via hominis*, with fleſh and bloud theſe *motives* would have wrought. They did not with *David*: what ſaith he? theſe motives move him not.

II.
Davids diſlike

For all this, all this notwithſtanding, *Ne perdas*, ſaith he. And firſt, mark; he denieth none of his three motives, [1] that *Saul* was his *enemy*; [2] or that the *time* ſerved fitly; [3] or that the colour was good: but, granting all theſe, for all our *enmity*, for all this *opportunity*, for all your *colourable offer* to ſave mine honeſty; for all this, *Deſtroy him not*.

1
The firſt charge: *Ne perdas.*

Secondly, Marke, it is not *negando*, a bare deniall, *Non eſt faciendum*: but, with an

imperative, with authority, *Ne feceris*; ſtraightly charging and commanding him not to be ſo hardy, as to do it. *Et eſt efficatior vetandi ratio quàm negandi*; by *Ne*, than by *Non*: The *imperative* negative is moſt effectuall.

And thirdly that this is not the firſt time: once before, he had done the like: and *Iteratio præſupponit deliberationem*. And indeed, there is a *myſtery* in this ſame [*Sine me*] of *Abiſhai*. They had had him once before at like advantage, in the *Cave*; (and will you but obſerve, how it went then; it is well worthy your obſerving.) Then they were at *David*, to have done it himſelfe, *Deſtroy Him you*: What was his anſwer? Who I? GOD *forbid*, never move it, I will never doe it. Now then, here at this, *Abiſhai*, knowing by the former, it was in vaine to move him to doe it, he offers to be the doer: It ſhall be none of your act; *Sine me*: What anſwer now? No, nor you; *See you doe it not*. *Perdas* (ſaith *Abiſhai*) before: *Non perdam*, ſaith *David*, *Perdam* (ſaith *Abiſhai*) now: *Ne perdas*, ſaith *David*. So, he will neither *doe it* himſelfe, nor *ſuffer it* to be done. The ſhort is: Neither *waking*, as at firſt; nor *ſleeping*, as now: neither by day, as in that; nor by night, as in this: neither by himſelfe, nor by other, will *David* indure to doe it, or to have it done. But, in the one and the other, firſt and laſt, ſtill and ever, *Ne perdas* (ſaith *David*:) *Saul* muſt not be *deſtroyed*.

4. Yea, ſo far was he after this, from forethinking this ſpeech, or wiſhing it unſaid, that he pleaſed himſelfe in this *Ne perdas* ſo, that not content to have ſaid it, he made a *Pſalme* of it, to ſing himſelfe, and all *Iſrael* with him; and by ſinging it, to ſing their duty in this point, into all their mindes and memories. A ſigne, the words were good, he would beſtow a dittie and tune upon them, as if he glorified in them. Yea, to make them the more memorable, that they might never be loſt, he hath framed diverſe other *Pſalmes* to the ſame tune. You may turn to the 58.59.75. You ſhall finde all their *titles*, to the tune of *Ne perdas*; that ſo, all that then were, and all that were to come might know, how good a ſpeech he took it to be; how meet to be ſaid, and ſung, of all ages.

5 And what would ye more? Not theſe two only, *ſaid*, and *ſung*; but in the verſe following, takes his oath, and ſweares to it: *As the Lord liveth* (ſaith he) GODS *hand may*, but *mine ſhall never be upon him*: and his *day may come*; but, not a day ſooner for me. So, that, he ſaid no more in this; than he meant to ſweare to.

2 The Reaſon, or 11. *charge*. *Ne mannm mittas.*

But now to come to looke into the *reaſon*: we ſhall finde, he goeth further than ſo, than *Not deſtroying*. For being to give a reaſon of *Ne perdas*, keeping the rule, he ſhould now have gone on with it, as he begun, and ſaid, *Quis enim perdidit?* For who ever *deſtroyed a King?* He doth not ſo: That (as it ſeemeth) would not ſerve his turn: he changeth his verb now, and ſaith, *Quis enim manum miſit?* Who hath but *put forth his hand?* As if he had given too much ſcope, in ſaying no more, but *deſtroy not*. Indeed, it was well ſpied; it muſt be ſtopped, before it come to *deſtroying*, if it be come to the *deed once*, we are all undone; *Ne perdas* is not enough. Much miſchiefe may be; at leaſt much feare, and *fright* (as this day there was) and yet, no *deſtruction*.

To make ſure work then, ſo farre is he from *perdas*, as he will not allow *manum mittas*. By which denying the latter, the former is put paſt all doubt. If the *hand* be ſtayed, no *blow* can be given: if order be taken for one, the other will follow of it ſelfe. You may not *deſtroy*; for, you may not *ſtirre your hand*, is a good conſequent.

And ſure, GODS care, in this point, is worthy all obſervation; it deſcendeth to ſuch minutes: here in this place we have two *reſtraints* together, [1] *Deſtroy not*; [2] and (which is more) *lay no hand*. In another place, he goeth yet further, *Touch not mine Annointed*; there needs no *hand* to that, the *finger* will ſerve. And yet further in another place, *Ne ſurgas*, *Riſe not out of your place*; or (as the *Pſalme* expreſſeth it) *lift not up your heele*: (that is) ſtirre not *hand* nor *foot*, to any ſuch end. Men may ſtirre their *foot*, and not *riſe*; and *riſe*, and not *touch*; and *touch*, but

Pſal. 105.15. Prov. 30. 31.

Pſal. 41.9.

lay

lay no hands; and *lay the hands on*, and not *destroy*. But, GOD's meaning is from the first to the last, to restraine all: To have all so farre from destroying, as not to *lay your hand*; nay, not *touch* with your *finger*; nay, not so much as rise, or *stirre the foot*: but keep every joynt quiet, from any the least quetching in this matter of *Ne perdas*. To go about to do it, is as much as to do it.

We heare this charge: but all this while we see not the *Retentive*, that holds him so, that all *Abishais* motives could not move him. He tels us now, what it was: CHRISTUS DOMINI. In which word, is the solution of *Abishais* argument, thus. That his military Maxime (*destroying an enemy*) which he and many one else in the world take to be universall, is not so. It admits exceptions divers; but among the rest, and above the rest, this; if the party be CHRISTUS DOMINI, it holds not. There is more *retentive force* in CHRISTUS DOMINI, to keepe him alive; than there is motive in *Inimicus tuus*, to *destroy* him. This is his answer. And it is under one, both a solution of *Abishais* argument; and a new one propounded by *David*, to conclude his part, thus. The LORDS *Annointed is not to be touched*: (GODS owne expresse words, *Touch not mine Annointed*:) But *Saul*, what termes soever he stand in of *amity* or *enmity*, GODS *Annointed* he is: Therefore, *no touching* him. And I observe this, that he maketh choice of CHRISTUS DOMINI, for his *medius terminus*, rather than *Dominus Rex*, or any other; rather of GODS *Annointed*, than of his *Liege-Lord* the *King*. (Yet there is force in them too; but nothing such, as in this.) To the *Sanctuarie* he goeth, as to the surest place, and from thence fetcheth this terme of the *Lords Annointed*, and so makes the matter surer, as he thinketh. For, when all is done, from that place it commeth, that maketh both their Callings, and Persons *sacred*, and *holy*: therefore, not without sacriledge to be violated; nay, not to be *touched*. For, such is the nature of *holy things*, not to be *touched*; I say, not by any *enemy*; no, not in *warre*. For, so we see, *David* is displeased with the *Philistims*, for so dealing with *Saul*, as if he had not beene *Annointed* with oyle; as who say, it was their duties to have spared him, even in that respect.

I
The first *Retentive*: *Christum Domini*.

Agg. 2. 13.
2 Sam. 1. 21.

And sure a high terme it is, and not sleightly to be passed over. In another place he calleth them GOD's; here, CHRISTUS DOMINI: So, they participate with the name of GOD, and with the name of CHRIST, *Annointed*; and if they be *Annointed*, it is with the HOLY GHOST *and power from above*. Which all shew a neare alliance between GOD and them, between *Christ* and them, the *Holy Ghost* and them, so as, they are not to be harmed the least way, if GOD, or *Christ*, or the *Holy Ghost* can keep them from it.

Psal. 82. 6.
Acts 10. 38.

And this *Retentive* is strong enough, where there is any sense of *Religion*. But, it is to be doubted, *Abishai*, and some besides him, have no great feeling that way, and so not capable of this. What care they for *Samuel* or his horne of *oyle*? It must not come out of the *Sanctuary*, it must come from the *Barre* and the *Bench*, that must prevaile with them. Tell them of *Non eris insons*, *Guilty or not Guilty*, and then you say somthing. We said before, there is no more effectuall way to *deny*, than to *forbid*; and, it is true, *Nec efficacior vetandi ratio, quàm pœnâ propositâ*, No way of more force to forbid, than set a *penalty* on it: specially, the great penalty of all, *death*. And yet, *death* a *Souldier* careth not so much for neither, except it be *mors sontica*, a malefactors death, and the chiefe malefactors, the *traitors* death, to be *drawne* and *dragged* from his place, as [a] *Ioab*; *hanged*, as [b] *Bigthan*; His bowels pulled out, (to suit him to [c] *Iudas*, whose *gushed out* of themselves;) To have his *heart opened*, yet being alive, as [d] *Absalom*; His *head chopped off*, as [e] *Sheba*; and it and his quarters *hanged up*, as [f] *Baana*, and *Rechabs* were: To have [g] their *lands* and *lively-hoods seazed on*, and given to *strangers*; [h] Their *issue miserable* for their sakes: [i] To be *damnate memoriæ*, their name, and memory as a curse: (which three are set downe in the hundreth and ninth *Psalme*, the *Psalme* against *treacherie*.) Tell *Abishai* of this, and this may perhaps stay him.

2
The II. *Retentive*: *Non eris insons*.

a 1 Reg. 2. 28.
b Ester 2. 28.
c Acts 1. 18.
d 2 Sam. 18. 14
e 2 Sam. 20. 22
f 2 Sam. 4. 11.
g Psal. 109. 11.
h 10.
i 13.

And

And to ſay truth, this was no more than needfull; without it, all that was ſaid, might have been thought to have had but *rationem conſilii & non præcepti*; to have been ſpoken by way of good honeſt *adviſe*, but to have beene no *penall* or capitall *law*. Gently ſaid of *David, Ne perdas*; And well done of *Abiſhai*, to forbeare; but, no neceſſity in it. Therefore he tels them, Theſe words [*Ne perdas*] are a binding *precept*: and that ſo, as if they be tranſgreſſed, they will beare an action; yea, an enditement; that who ſo breaketh them, *Non erit inſons*. And *Non erit inſons* are judiciall words, and this they import; That, not only they may be *arraigned*; but, that no *Queſt* can *acquit* them, or finde them *not guilty*: that by no Booke, they can; that by this *book*, they cannot be *ſaved*. But, if they ſtretch *forth* their *hands* againſt the *Lords Annointed*, their *necks* muſt *ſtretch* for it; and being found *guilty*, they muſt be dealt with as thoſe that are ſo found; and upon them muſt come all that is written in this book, which yer-while we recounted.

And yet, *Non erit inſons* goeth further. For, ſuppoſe ſome of them ſhould happen not to be brought to the barre, it ſhall not ſerve; for all that, *Non erit inſons*, ſtill GOD will not hold them *guiltleſſe*; He will not ſo leave them; but (rather than there ſhould not be holden) hold an *Aſſize* Himſelfe, and bring them to the end of guilty perſons, all the ſort of them. *Heaven* ſhall do it by *lightning* [a] (as *Pſal.* 144.) or the *earth* do it by *ſwallowing up* (as [b] *Core*;) or their owne *friend* ſhall do it (as [c] *Ioab*;) or their owne beaſt (as [d] *Abſalom*;) or their owne ſelves *hang themſelves* (as [e] *Achitophel*;) or *burne themſelves* (as [f] *Zimri.*) If they will not ſay *Ne perdas* to *Chriſtus Domini*, *Chriſtus Domini* ſhall ſay *perdas* to them, and ſend them all to their *owne place*, the pit of perdition, ſo many as will not ſay *Ne perdas*, to the *Lords Annointed*. It was not for nought, that *David* ſaid to him (2 *Sam.* 1.) *How waſt thou not afraid to do it?* There is (ſure) matter of feare in it, every way, to ſtay them: *feare* of GOD, in *Chriſtus Domini*, to move *David*, *feare* of the *Gallowes*, in *Non eris inſons*, to move *Abiſhai*.

a Pſal. 144. 6.
b Num. 16. 32.
c 2 Sam. 18. 14
d 9.
e 2 Sam. 17. 23
f 1 King. 16. 18
2 Sam. 1. 14.

3 *Abiſhais* own *confeſſion.* Verſe 9.

But upon all this, would it not do well, if we had *Abiſhais* owne confeſſion given in evidence againſt himſelfe? That (I ſuppoſe) would take up the matter quite. We have it, 2 *Sam.* 16. There, in a caſe onely of looſeneſſe in the tongue, where *Shemei* let go certaine *railing* ſpeeches againſt *David*, could *Abiſhai* ſay, What ſhall this foule-mouthed curre thus be ſuffered to ſpeak againſt the *Lords Annointed?* and no remedy, he would needs have gone and fetched his *tongue* and *head* and all. Yea, after this returne in peace, when *King David* had, upon *Shemeis* ſubmiſſion, given him his pardon, *Abiſhai* pleaded hard, to have it called back, and would needs have him die for it; and well worthy he was. And all was but for *miſit linguam*: and *Abiſhai* himſelf is here *laying hands, violent hands, on the Lords Annointed*; a worſe matter by farre. So that upon the matter, *Abiſhai* is judged out of his own mouth, and *David* juſtified by him, in his *Non eris inſons*. There are your two *Retentives*: [1] the firſt for good ſubjects; [2] the latter for whomſoever.

3 The *generality* of the charge. *Quis erit inſons?*

Now, leſt any might conceive, this is but a caſe of inſtance; holds in this particular, but extends not to all; ſome body, in ſome caſe, may doe it for all this, therefore is it, he carrieth it along through all, with his *Quis?* to tell us, his meaning is, That not onely *Abiſhai*, but that *Ne quis perdat, Ne quis manum mittat*; that, none at all *deſtroy*, none *lay hands* at all: that his *Ne* is generall without exception of any.

And in this, even his manner of denying, his *figura dictionis*, the tenor of his ſpeech is ſuch, as I dare make a note of it. There be diverſe wayes of *denying*, one more full and forcible than another: but of all, the way by *interrogative*, is holden the fulleſt, and moſt of force. To have ſaid, None did ever attempt it, which was not *guilty*; this had been a *deniall*, but a *calme* one. But to ſay: *Who ever went about it, but he was found guilty?* there is more life and vigour in it, by a great deale. Indeed, of all *Negatives*, the ſtrongeſt, the moſt peremptory, is by *Quis?* For it is not a bare *Negative*; but a *Negative* with a *challenge*: ſending a challenge to any, if he can for his life, to

ſhew

ſhew one, that was holden *innocent* in that caſe. They call it the *triumphant Negative*; as bearing it ſelfe confident, that none can riſe up againſt it: *Who?* (that is) ſhew, if ever any ſuch had peace, if ever any were reputed innocent; As much to ſay as, never was there any, never. If there were, name him, bring him forth; but that you cannot: therefore *Quis fuit inſons?* maketh the caſe cleare, and paſt all queſtion. So you ſee, *David* told us of *Chriſtus Domini*, as it were in his *Ephod*, as a *Prophet*: Then went he into his *long robe*, and told us *Non erit inſons*, as a *Iudge*: And now he is in his *armour*, as a *Challenger*, with *Quis unquam?* to challenge any, that holdeth the contrary.

And his challenge will be taken; and there be, that hold the contrary, in our age; and that dare ſtep forth, and make a queſtion of it for all this: or rather, make no queſtion at all of it, but can tell *David*, both who may lay his hand on, to *deſtroy* GODS *Annointed*; and who ſhall acquit, abſolve, and make them innocent, that ſo doe.

Who ſhall? *Quis?* marrie *quiſquis*, any whoſoever, being warranted. And who ſhall warrant him? That ſhall the *High Prieſt*, by his laſt cenſure.

Theſe fellowes would not ſtick to tell *Abiſhai*, a cleane contrary tale to that of *Davids deſtroy not*, ſaith he. Go to, ſay *David* what he will, or what he can; we ſay, *deſtroy him*: what, if he be? Yea, though he be the *Lords Annointed*. You *ſhall be guilty* then certainly, ſaith *David*. What ſay they? Say they thus: You *ſhall not be guilty*, you may do it, we will *Abſolve* you? (that were too much:) No; but you ſhall *merit* by it; you ought to doe it: we will *Saint* you for ſo doing. This is not matter of talk; we know it hath been done.

Quis, who? A *Iacobine lay his hand*: Yea, *hand* and *knife*, and thruſt it into the body of GODS *Annointed*: Yea, *annointed* with the *oyle* that came downe from heaven (as they tell us) ſent purpoſely to annoint the *French Kings* and make them GODS *Annointed* κατ' ἐξοχὴν. What, and not *guilty*? Not guilty: yea, and hardly ſcaped from being a *Saint*, if the *Cardinals* faith had failed as well as the *Popes* did; and if they had not kept S. *Peters Succeſſor* from erring. Be not we fallen into ſtrange times, wherein *David* muſt be driven to recant, and *Abiſhai* prove the *Prophet*? and in which (as if there were no ſuch verſe as this, in the *Bible*) the illuſion of *errour* is growne ſo ſtrong with ſome, as they will rather them ſelves be *deſtroyed*, than ſay, the *Lords Annointed* is not to be *deſtroyed*.

Sauls caſe a ruling caſe for *Ne perdas*.

I will do them no wrong: They will ſay, this Text is enough to condemne this dayes attempt, it commeth full home to that caſe. It was upon *Inimicum tuum*: in which caſe of private revenge, themſelves hold it cleare, *quòd non*, as well as we. But when they diſpenſe with *Ne perdas*, it is upon other grounds: upon miſgovernment, or (to ſpeak as they do) *tyrannie*; upon uſurping power in matters Eccleſiaſticall: upon bloudy perſecution, and that of GOD's *Prieſts*; and theſe are not in the Text. Yes they are in him in the Text, concerning whom this *Ne perdas* was given, every one: and yet *Ne perdas* ſtands for all that. And this I ſay, howſoever *Abiſhai* did look upon *Saul*, but with a ſouldiers eye, and ſaw nothing in him but an *enemy*, to move him, to deſtroy him; if ſome of theſe quick and ſharp-ſighted *Abiſhai's* had had the looking into him, they would have ſpied in him other manner of matter, to have reſolved him meet to be made away: they would have found him, not *Davids* enemy onely, but an enemy to GOD, and all goodneſſe; and returne him culpable of all thoſe faults, which they uſe to inſiſt on, when they write their bookes to that end.

And I verily think, GOD in this firſt example, of his firſt *King* over his owne people, hath purpoſely ſuffered them all to fall out, and to be found in him; even all that ſhould fall out in any King after him, to inforce their poſition: that ſo we might finde them anſwered to our hands.

Notwithſtanding his *Miſgovernment and tyranny*.

To touch them in order. They would eaſily have quarrelled at *Sauls* miſgovernment. Not at the firſt: he then, was a milde, and a gracious *Prince*. Never came there

there from any Princes mouth, a more princely ſpeech, than the firſt ſpeech, he is recorded to have ſpoken, *Quid populo quòd flet? What ayles the people to complaine?* A ſpeech worthy everlaſting memory, ſo they complaine not without cauſe. But within a while, he grew ſo ſterne and fierce, as no man might ſpeake to him. Upon every light occaſion, nay upon no occaſion at all, his *Iavelin*, went ſtraight to naile men to the wall: Not *David* onely, but *Ionathan* his Sonne and Heire apparent, and no cauſe why. In the XIII. *Chapter* it is ſaid, *Saul* had then beene King a yeare, and reigned *two yeares in Iſrael:* yet it is well knowne, his reigne was *forty yeares:* Their owne Writers reſolve it, thus: how long ſoever he reigned, he was a *King* but two yeares. All the time after, he was ſomewhat els, or ſomwhat more than a *King*. And they let not to tell what; applying to *Saul* that of the *Pſalme*, *Tyrants that have not God before their eyes, ſeeke after my ſoule.* And that: *Vnder thy wings ſhall be my refuge, till this tyrannie be overpaſt.* Yet for all this *tyrannie*, *Ne perdas*, ſaith *David*.

Chap. 11. 5.

Chap. 20. 33. Chap. 13. 2.

Pſal. 54. 3. 57. 1.

2 *Vſurping the Prieſts office.*

Yet for all this he fell not into the ſin of all ſins, which they ſtand ſo much on, *Vſurping power in things ſpirituall.* Yes, and that would they have found too. Why? did he call himſelfe *Head of the Church?* Indeed no: *Samuel* did that for him; He it was, that ſaid: *When thou wert little in thine owne eyes, the Lord made thee Head of the Tribes of Iſrael* (of which, the *Tribe* of *Levi* was one:) for that, *Samuel* muſt anſwer. But *Saul* went further a great deale; yea, further than *Oza:* For he took upon him to *ſacrifice* in perſon himſelfe; to offer burnt offerings, upon the very Altar, the higheſt part of all the *Prieſts* Office: that is, uſurped further than ever did any. And all this *David* knew, yet it kept him from ſaying, *Ne perdas*.

Chap. 15. 17.

Chap. 13. 19.

3 *Shedding the Prieſts bloud.*

They never had done with perſecuting and ſhedding *Prieſts bloud:* was *Sauls* finger in that too? In that, he paſſed. He put the *High Prieſt* himſelfe and LXXXIV. more, all in one day, *to the ſword:* and all but upon the ſingle accuſation, but of *Doeg*, all proteſting their innocency, in the fact, and all, loyalty to him: and all but for a *dozen of bread* given to *David*. This could not but grieve *David* exceedingly: it was for his ſake; yet he ſaith, *Ne perdas* though, for all that.

Chap. 22. 18.

4 Being *poſſeſſed* with an *evill ſpirit.*

And one caſe more I give in for advantage. It is well known, he was a *Demoniack*, one actually *poſſeſſed* with an *evill ſpirit*; which is a caſe beyond all other caſes: Yet *deſtroy him not Abiſhai*, though. So that, if *Abiſhai*, in ſtead of *inimicum tuum*, had ſaid, GOD *hath ſhut up* 1 *this Tyrant*, 2 *this Vſurper*, 3 *this Perſecutor*, 4 *this Poſſeſſed party*, this what you will; *David* would have ſaid no other than he did, *Ne perdas*, ſtill. I would faine know, which of all their *deſtructive caſes* is here wanting: They be all here; all, in *Saul*; all in him, at the time of this *motion:* yet, all alter not the caſe: *David* ſaith ſtill, as he ſaid. If then all be in *Saul*, all incident, all eminent in him; nay if his caſe be beyond all; ſaid it muſt be, that *David* here ſaith. Though he be any of theſe, though he be all theſe, *deſtroy him not*; or *deſtroy him and be deſtroyed, deſtroy* him, and be the child of *perdition*.

Chap. 16. 14.

5 *There was an High Prieſt Abiathar.*

I would be loth to deceive you: There may ſeeme yet to want one thing. Here was no *High Prieſt* to excommunicate him, or give warrant to doe it: yes, that there was too. For *Abiathar* ſcaped that great maſſacre of Prieſts by *Saul:* and now, he was lawfull *High Prieſt*. Now he fled to *David* thence, and brought the *Ephod* with him. So as by good hap the *High Prieſt* was with *David* now in the Campe, and the *Ephod* too. There wanted no juſt cauſe (you ſee) to proceed againſt *Saul*. There wanted no lawfull authority; the *High Prieſt* we have. There wanted no good will in *Abiathar*, ye may be ſure, his father and brethren having been murthered by *Saul*. So here was all, or might have been, for a word ſpeaking. All would not ſerve; *David* is ſtill where he was; ſaith ſtill, *Ne perdas*; knew no ſuch power in the *High Prieſts* cenſure, was not willing to abuſe it: cannot ſee *Quis*, any perſon to do it; nor any cauſe, for which it is to be done. Enough to make a ruled caſe of it for ever. That *Abiſhai* may not do it, nor *Abiathar* give warrant to it. His *charge* is honeſt, *Ne perdas:* His *reaſon* good, *Chriſtus Domini:* His ſentence juſt, *Non erit inſons:* His *challenge* unanſwerable, *Quis mittet manum?*

Chap. 22. laſt.

Chap. 23. 6.

And

And, this being cleared, come we now to the principall cauſe of our coming. Which is, in this publike manner, to render our yearely ſolemne thanks to *Chriſtus Dominus*, for the deliverance of our *Chriſtus Domini*, this day (a deliverance like this in the Text;) even for His *Ne perdas*, at *Perth*. For it, and for both points in it. 1 That *His Annointed* was not *deſtroyed*. 2 That they, that *put forth* their *hand* to do it, carried it not away, but found the reward due to *guilty* perſons. The two caſes, 1 this in the *Text*: 2 and that of this *day*: are both like in the *maine*: if in *circumſtances*, diſlike; this of ours hath the advantage. The *fact* more foule, the *deliverance* more *famous*. The *Text* and *Day* compared.

To ſpeak then of *malitia diei hujus*, the malicious practice of this day. Had the King been an *enemy*; yea, ſuch an enemy as *Saul*, it had been no warrant. But, he was no *enemy*: No, but many wayes, a gracious *Prince* to them both. I know, pretence there was, of a wrong. Say it had been one; what was done, was done by others, in the *Kings* minority. And though done by others, yet juſtly done: and no wrong was it at all, but wrongfully ſo called.

Secondly, the *King* was *ſhut up*, it is true; but not as in the Text, *by* GOD; but by wicked men, who found him not caſually (as *Saul* was) but trained him guilefully to the place, and there *ſhut him up* treacherouſly. It was not ſudden, it was a long plot: the malice, the more; the fact, the fouler. And there he was *concluſus & derelictus* both; *ſhut up* by *Abiſhai*, *forſaken* of *David*.

Thirdly, and it was not *night*, nor the *King aſleepe*, that he might have paſſed away without any fright or terrour. No: it was *Dæmon meridianus*, this, a *noone-day devill*: He was broad awake, and the feare of death (worſe than death it ſelf) I know not how oft and many times, before his eyes. Pſal. 91. 6.

Fourthly: And as beyond it in theſe; ſo, in the *Principall* beyond it too. Both of them *lift up*: *Abiſhai*, his *ſpeare*; this, his *dagger*, to have given the fatall *blow*. *Abiſhai*, but *once*: This, *twice*. And certainly, nearer it came the *King*, than *David* would ſuffer it to come to *Saul*: So, the danger nearer, and the delivery greater. And yet, there was a *Ne perdas* in this too; and that a ſtrange one: Not by *David*, no: Judge, if it may not ſeeme a miracle, that GOD then ſhewed. When there was none to ſay *deſtroy not*, elſe; GOD opened, his mouth that was there ſet, himſelfe to be the *deſtroyer*, to ſay once aud againe, *ô deſtroy him not*, *deſtroy not the King*. The *voice* was *Davids*; the *hands*, *Abiſhai's*. It cals to my minde, what long ſince I read in *Herodotus*: that at the taking of *Sardi*, when one ran at *Cræſus* the *King*, to have ſlaine him, that a little boy borne dumbe, that had never ſpoken word in all his life, with the fright and horrour of the ſight, his *tongue* looſed, and he broke forth and cried, ὦ ἄνθρωπε, &c. *O Man deſtroy not the King*, and ſo ſaved his life. So writeth he, as of a wonder: and ſee, if this were not like it. But ſo we ſee, if there were no body elſe to ſay it, they that are born dumb ſhall ſay it; yea, the *deſtroyer* himſelfe ſhall ſay it, rather than *Ne perdas* ſhall not be ſaid. This would not ſerve (though it did to *Abiſhai*;) but they were worſe than *Abiſhai*, that were here. That GOD therefore might have the honour of the day, he paſſed over to the latter part of the verſe; and when there was none elſe to doe it, he took the matter into his own hands; himſelfe held the aſſiſe, found him *guilty*, gave order for his execution, ſent up one to doe it; and one, that formerly had been his ſpeciall friend, and (if I be not deceived) ſworne brother, as *Ioab*, to bring *Abſalom* to his end; that *deſtroyed* him, for not hearing *deſtroy not*.

And yet the goodneſſe of GOD ſtayed not here, neither; but, where in the Text, in *Sauls caſe*, there was but one blow, one danger, one deliverie: In this, there were no leſſe than *three*, one after another. Firſt came *Abiſhai*; he and his *armed man*: GOD delivered him. Then came the other, the *Maſter* of the miſchiefe, then bewrayed, and (as one bewrayed) deſperately ſet: GOD againe delivered him. Then laſt of all (and that was worſt of all) came the popular tumult, whoſe rage knowes

no reaſon, who, as they *Num.*16. called *Core and Dathan, the people of the Lord:* ſo theſe (little better:) and even then alſo did GOD by his mighty providence turne away the *deſtruction.* This in the Text was ſoone done; a few words, and away: This of the day, it was long firſt, and much adoe, yer it was done: the longer, and the more, the more is GOD to be magnified for it.

And when all was done there, he that was ſaved was but *Saul:* but here (envy flatters not, but) if envy it ſelfe ſhould ſpeake, it would ſay, *Major Saule hîc,* a *greater* than *Saul* any: (For, the territory of the leaſt of your kingdomes was greater than that of his:) And *Melior Saule hîc,* a better than *Saul* was here ſaved; better, without all compariſon. So, the beginning was (as they made account) *Concluſit Deus inimicum noſtrum:* The end was, as it proved, *Concluſit Deus inimicos Domini Regis,* GOD made a concluſion of their wicked premiſſes and their wretched perſons all at once. So, the concluſion was *Ne perdas* to the King, and *Non inſons* to the *children of perdition.*

Now, to that GOD, that when You were *ſhut up,* forſooke You not, but delivered You *à malitia diei hujus, & à Damone meridiano;* that in the depth of all your danger, when there was no tongue on earth could ſay *Ne perdas,* ſaid it from heaven, and ſaid it thrice over: for that his three-fold delivery, render we three-fold thanks and praiſe; thrice bleſſed be His holy Name for it. And He grant, that this leſſon of *Davids* may take deep root in all our hearts, that there may never be a *Quis in Iſrael* to *lift* up his *hand,* to the like action; all may be quit, none found *guilty* ever of ſo foule a crime. None, on *Abiſhai's* ſide, to make any ſuch motion; all of *Davids* minde, to miſlike it, to ſay *Ne perdas: Ne perdas,* though it be *Saul.* But, for *David, Ne perdas* is not enough. To Him, and ſuch as He is, let us with one voice crie *Hoſanna;* not onely, *not deſtroy,* but *Hoſanna,* LORD *ſave,* LORD *proſper,* LORD add dayes to his dayes, that his yeares may be as many ages. And as this day thou didſt, ſo ſtill and ſtill prepare thy loving mercy and truth, that they may preſerve Him, even for ever and ever.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT HOLDENBIE, ON THE V. OF *AVGVST*, *Anno Dom.* MDCX.

I. CHRON. Chap. XVI. Ver. XXII.

Nolite tangere Christos meos.

Touch not mine Anointed.

HERE is a ſpeech: but we know not *Whoſe*, nor to *Whom*, nor yet (well) *concerning whom*: onely concerning certaine Perſons, whom the Speaker (whoſoever He is) calleth *His anointed*. It behoveth us, to know theſe three, who they be.

The perſon, *whoſe* the ſpeech is, *Perſona loquens*, He that ſaith *Meos*, *Him* we finde at the fourteenth Verſe. *Ipſe eſt Dominus Deus noſter*, *He is the Lord our* GOD: GOD it is, that ſpeaketh here; *He*, that challengeth them for *His*, by calling them, *Mine*. 1

The perſons *to whom*: in the verſe before, *Non reliquit hominem*, *He leaveth not a man*. So, it is, *to all* in generall: but ſpecially *to ſome*, more quick of *touch* than the reſt, whoſe fingers are never well, till ſome way or other, they be *touching*, whom GOD would not have *touched*. 2

The perſons, *concerning whom* (whom, He ſtileth, *His Anointed*) will fall out to prove, the Princes of the earth. We muſt not ſay it, but prove it (ſay it now, prove it anon.) 3

Now, as if ſome body were about to offer them ſome wrong; here commeth a voice from heaven, ſtaying their hands, and ſaying, *See you touch them not*. *Quos Deus unxit, homo nè tangat*. Whom GOD hath *anointed*, let no man preſume to *touch*.

Of which, it may well be ſaid, as the *Pſalmiſt* ſaith to us, every day, *Hodiè ſi vocem:*

To day, if ye will heare His voice, harden not your hearts, and ye may: For, as this day (now ten yeares) from the ſame Perſon, and the ſame place, a like voice there came, concerning *His Anointed,* in whoſe preſence we ſtand. That GOD would not have *His Anointed touched,* this *Text* is a witneſſe, and this *Day* is a witneſſe: The Text, *dixit*; the Day, *factum eſt.*

Referred unto the *Text next before,* 1 Sam. 26.9.

Touching the ſame point, when time was, in this place you heard, *Ne perdas:* you ſhall heare it againe now, but, from an *higher perſon,* under a *ſtraighter charge,* and with *a larger compaſſe.*

I The *perſon higher:* for, that was *David: Sed ecce major Davide hîc,* but behold, a greater than *David* is here. This, is no voice on earth (neither of *Prophet* nor *Apoſtle*) we now heare: *Audivi vocem de cælo,* We heare a voice from heaven: And thence, neither of *Saint* nor *Angel,* but of GOD Himſelf. To ſhew His care of them (*His Anointed*) He would have none give the charge about them, but Himſelf; Himſelfe in perſon, *Non alienæ vocis organo, ſed oraculo ſuæ*; from none other, but from His own mouth.

2 The *charge ſtricter:* for, there it was, *deſtroy not,* the worſt that could be: Here it is, *Touch not,* the leaſt that may be; and ſo, even that way, amended much.

3 The *compaſſe larger:* That, was to *Abiſhai,* but one man; and it was, concerning *Saul,* one *King* onely; and therefore it was in the ſingular, *Ne perdas:* This is, *Nolite,* and *Chriſtos:* the number altered, of a larger extent farre, even to *All men,* concerning *all His Anointed. Nolite,* in the *plurall,* that is, None of you: *Chriſtos* in the *plurall,* that is, None of them. *Them, not touched,* not *Any of them*; *You, not touch,* not *Any of you. Non reliquit hominem:* He leaveth not a man, but forbiddeth *All.* Now out of this *plurall,* you may deduce any ſingular; out of *Chriſtos,* any King: Out of *Nolite,* any party: Out of *Tangere,* any hurt: and ſo, not *any man,* to do *any hurt,* to *any His Anointed.*

This Text, *the firſt and great Commandement* concerning this point.

A Commandement it is, and I may ſafely ſay, *Primum & magnum mandatum,* The firſt and great Commandement, touching the ſafeguard of *Princes.*

The *firſt:* For (as the *verſes* before ſhew) it was the firſt given, in this kinde, and that before all other, in the Patriarchs time, long before *Moſes,* under the Law of Nature.

The *greateſt,* not onely becauſe it is of the *greateſt* in heaven, and concerning the *greateſt* in earth: but for that it is the originall maine precept, touching Princes and their ſafety, or (as the phraſe is) the *fundamentall Law,* upon the which all the reſt are grounded, unto the which all the reſt reduced, and from the which all the reſt derived. *Davids deſtroy not,* is but an abſtract of this *touch not.* Ask him what Text He had for his *Ne perdas:* hither he muſt come, this muſt be it, and none other. This *nolite tangere* is the maine *wing* of protection: *Ne perdas,* or any other particular, is but a *feather* of it.

The Diviſion

To ſee the parts of it. A *Precept* it is, and *negative*; and the negative precept is of the nature of a *fence,* and the *fence* leadeth us to the thing *fenced.* Firſt of all then, we take it in ſunder, in the midſt: *meos,* whoſe the fence is; and then *nolite tangere,* as it were a circle or *fence* round about them.

I. *Chriſtos meos* hath in it two things: Not only *the parties,* whom they ſhould not; but *the reaſon* why they ſhould not *touch them.* Not *touch?* Whom *not touch? His Anointed.* And why *not touch?* Even becauſe, *His Anointed.*

In *Chriſtos meos* taken together, are the parties *non tangendæ:* Againe, in *Chriſtos meos* taken in ſunder and weighed apart, are two reaſons couched, *de non tangendo.*

Why *not touched?* firſt, they be *His:* and ſecondly, *what* of *His? His Anointed.* Theſe two, be two ſeverall: *His Anointed,* is more than *His:* for, all that be *His,* be not *Anointed.*

1. *His*

1 *His* alone, were enough; that they be *His*, they pertaine to *Him*, and ſo, *He* to ſee them ſafe.

2 But then beſides, they be the very choice and chiefe of *His*, *His Anointed*, and ſo, a more ſpeciall care of them, than the reſt.

3 And then (from the nature of the word) not onely *His Anointed*, *Vncti Ejus*: but *Chriſti Ejus*, *His Chriſts*, which is the Higheſt degree of *His Anointed*: for higher than that, ye cannot go.

And laſt, what that is, that maketh them thus, *His Anointed*: to know whether they may be ſtripped of it, or no.

Then come we to the Circle or *Fence*, and that we may divide too: for, *Nolite tangere*, is a double *fence*; 1 from the *act*, 2 and from the *will*. *Touch not* (ſo we read) where the *touch*, the *act*, is forbidden. *Nolite tangere* (ſo read the *Fathers*) where the *will* to *touch* is forbidden likewiſe. *Nolite*, that is, Have ye not the *will*, not ſo much as an inclination to do it. So, both the *act* and *will* of *touching* is reſtrained: the *act*, in *tangere*; the *will*, in *Nolite*. II. 1 2

In the former, we are to take the extent, of *Tangere*, and *Chriſtos*: 1. To what matters *Tangere* will reach: 2. In how many points, to *Chriſtos*. And in the latter, to what perſons, in *Nolite*.

And ſo, ſee we the ſumme of the Text, which is ſufficient enough to keep Kings from *touching*, if it ſelfe might be kept untouched: but as the times are, the Text it ſelfe is touched, there needs a ſecond *nolite tangere* for it. To that end then, to ſee the Text ſafe and well kept, the three perſons in it, all to joyne together: *Kings*, touching whom; and *Subjects*, to whom; and GOD Himſelfe, by whom it is given in charge. And if the two former do their parts, GOD will not faile in His.

Let me add one thing more. That this Text, beſides that it is a *Commandement*, it is alſo a *Thankſgiving*; but both have but one errand, the *Kings ſafety*.

A *Commandement* it is *from* GOD: the very ſtile, the mood (*nolite*) giveth it for no leſſe.

And a *Thankſgiving* it is *to* GOD; for it is a verſe of a Pſalme, of a *Hallelujа*-Pſalme, of the firſt *Hallelujа*-Pſalme: (there be twenty of them in all, this is the firſt of them all.)

A *Commandement* it is; for it is proclaimed with ſound of Trumpet, and that by *Benaiah* and his company: And a *Thankſgiving* it is; for it is ſung with ſolemne muſick by *Aſaph*, and the *Queere*, at the ſixth and ſeventh *verſes* before. It is both, and both wayes we to have uſe of it.

Firſt, as of a *Commandement* from GOD, to teach us this duty towards GOD's *Anointed*. I truſt, we will performe better duties to them than this: but, whatſoever we do beſides, what good we do them, *ne noceat*, not to *touch* them, to do them no hurt.

And, never ſo much need of this *doctrine*, as now, when by a late heavie accident, we ſee, wretches there are, dare attempt it: And other (and they the more wretches of the twaine) that did dare to avow it: Did dare (I ſay;) for, now they would ſeem to diſavow it; but ſo poorely, and faintly, as all they ſay, may hold, and yet another like act be done to morrow.

And then ſecondly, as a *Thankſgiving* to GOD, who hath ſet the print of this commandement, upon this day; in cutting ſhort this day two wicked Imps, that went about to breake it, by *touching*, and more than *touching*, the LORDS *Anointed*.

And never were we ſo much bound to doe it, as this yeare: For that, this yeare, upon this freſh occaſion, truly we may ſay, He hath dealt thus with us, *Non taliter fecit omni Nationi*, He hath not ſo dealt with all Nations, nor hath every King found Him ſo gracious. Others, have not in theirs; I ſpeak it with compaſſion: we have in ours; I ſpeak it to our comfort, and to praiſe of GOD. Both theſe wayes. Pſal. 147. 20.

Christos Meos.

Christos meos, who they be.

AN honourable Title to begin with: and begin with it we muſt: the very Gram-mar-Rules lead us to it. *Anointed,* is but an *Adjective,* we are to ſeeke the *Subſtantive* for it. But beſides, we are to finde *who* they be, whom we are *not to touch,* leſt we *touch* them unawares. And as well, that we may know the right, and doe them their right; as that we may diſcern them from the wrong: for, wrong there be, that call themſelves *Chriſtos Domini,* whom the HOLY GHOST never chriſtned by that name.

Matke 13.21. As, of CHRIST Himſelfe, many come and ſay, *Ecce, hîc eſt* CHRISTUS, *ecce illic: Here is* CHRIST, *and there is* CHRIST, and *deceive many:* So, of theſe *Chriſts* here likewiſe; See, here is *Chriſtus Domini,* and there he is, and no ſuch matter. Our firſt point then is to know, *who* they be.

Patriarchs, *Chriſti Domini.* Theſe in the Text here, were the *Patriarchs,* it cannot be denied. They be ſet downe by their names, *Abraham, Iſaac, Iacob,* touching whom, *primâ intentione,* this charge is given, that they be *not touched.*

And let not this ſeeme ſtrange: For in the firſt world, the *Patriarchs* were principall perſons, and (as I may ſafely ſay) *Princes in their generations,* and for ſuch, holden and reputed by thoſe, with whom they lived. I may ſafely ſay it: for of *Abra-*

Gen. 23.6. *ham* it is in expreſſe termes ſaid by the *Hethites, Audi Domine, Princeps Dei es inter nos, Thou art a Prince of God* (that is, a *mighty Prince*) *here among us:* As indeed, a *Prince* he ſhewed himſelf, when he *gave battell and overthrow to foure Kings* at once.

Gen. 26.16. Of *Iſaac* no leſſe may be ſaid, who grew ſo mighty, as the King of *Paleſtine* was glad to intreat him to *remove further off,* and not dwell ſo neare him: and then, to goe after him in perſon, and ſue to him, there might be a *league* of amity between them.

Verſe 28. Gen. 48.22. And the like of *Iacob,* who by his *ſword* and *bow,* conquered from the *Amorite* (the mightieſt of all the nations in *Canaan*) that countrey, which by will he gave to *Ioſeph* for his poſſeſſion. It was neare to *Sichar,* well knowne; you have mention of it, *Iohn* 4. 5.

Great men they were certainly, greater than moſt conceive: but be their greatneſſe what it will, this is ſure, they were all the Rulers the people of GOD then had, and beſides them, Rulers had they none. And that is it we ſeeke; *Pater* was in them, and ἀρχὴ too, *father-hood* and *government:* and theſe two made them *Patri-*

In Pſal. 140. *archs, & Vnctos ante unctionem* (ſaith S. *Auguſtine*) *Anointed* before there was any materiall *Anointing* at all.

Princes, *Chriſti Domini.* In them then this terme began, and in them it held ſo long, as they had the government in them. But *Patriarchs* were not alwaies to governe GODS people; but *Kings,* in ages following, were to ſucceed in their places. And ſo did ſucceed them; ſucceed them in the word *Pater,* and in the word ἀρχὴ both, both in the right of their *father-hood,* and the rule of their *government,* as *Fathers* of their Countries, and *Governours* of their Common-wealths. Where the *Patriarchall* rule expired, the *Regall* was to take place, being both one in effect. For, *Abraham* the *Patriarch* is termed a *Prince,* (*Gen.* 23.6.) and to make even, *David* the Prince is termed a *Patriarch; Let me ſpeake boldly unto you of the Patriarch David,* ſaith S. *Peter* (*Act.* 2.29.) So that two things we gaine here: 1. That *jus Regium* commeth out of *jus Patrium,* the *King's* right from the *Father's,* and both hold by one Commandement. Then 2. That this text bindeth, as a *Law* of *Nature,* being given for ſuch, to the old world, long before the *Law* came in any *Tables.*

Now, that as in other things, ſo in this term of *Chriſti Domini, Kings* do ſucceed the

the *Patriarchs* we have (first) our warrant from the *Holy Ghoſt*, applying this terme here, after, *to* [a] *Saul, to* [b] *David, to* [c] *Salomon, to* [d] *Ezekias, to* [e] *Ioſias, to* [f] *Cyrus: Kings* all. Secondly, from the *Councels*. The third generall Councell at *Epheſus*; the great Councell of *Toledo*, the fourth; the great Weſterne Councell at *Franckford*. Thirdly, from the conſent of *Fathers*. To diſpatch them at once, ſo ſaith the Councel of *Franckford*, *B. Hieronymus & cæteri S. Scripturæ tractatores, &c. S. Hierom* and the reſt of the Writers on Scripture (all) underſtand it not of others, but of *Kings*: Yea, laſtly from their owne Writers, *Cajetan*, and *Genebrard*, who themſelves ſo apply it, upon this very place.

a 1 Sam. 12.3, 4
b 2 Sam. 19.21
c 2 Chro. 6.42
d Abac. 3.13.
e Lam. 4.20.
f Eſay 45.1.
Append. ad Tom. 4. p. 1097. can. 74 pag. 649. Editio Venet.

Nay, *Kings*, they will grant (they can neither will nor chooſe:) But then, they would hemme in others likewiſe, to enter-common in the title; as the *Pope*, as the *Cardinals*, and as any elſe, ſave them that be indeed. But that they muſt do then with out booke: For in this book warrant have they none. For, this terme [*Chriſti Domini*] here, originally aſcribed to the *Patriarchs*, is ever afterward, without variation, continually appropriate to *Kings*, and to *Kings* only all the Bible through. The queſtion is, whether we will ſpeake, as the *Holy Ghoſt* doth, or no? If we will, then upon a juſt ſurveigh taken of all the places, where the word *Chriſtus Domini* is to be found in Scripture, three and thirtie they be in number. Of which one onely is in the New, and that is of our SAVIOUR Himſelfe: the reſt, all in the Old. Foure times by God, *mine Annointed*; Six times to God, *thine Anointed*: Ten times of God, *His Annointed*: Twelve times in termes terminant, *Gods Anointed*: Of which, twice it is ſaid of the *Patriarchs*; Here, and in the CV. *Pſalme* (which two places are indeed but one.) All the reſt are ſaid either of *Chriſt*, or of Kings, all: and never applyed to any other, but to them only. And here we joyne iſſue: if to any other the *Scripture* apply *Chriſtus Domini*, wee yeeld: if to none but them, we carrie it. For, what reaſon have we, if the *Scripture* appropriate it to them and none but them, to take it from them, and give it to others, to whom the *Holy Ghoſt* never gave it.

Princes only in *Scripture* have the title of *Chriſti Domini*.

Luc. 2.26.

Verſe 15.

Though other perſons *anointed*, yet none called the *Lords Anointed*.

Yet have I no meaning to deny, but that others, not only *perſons*, but (if they will) even things too, were *anointed* under the Law. *Perſons*, as *Prieſts* and *Prophets*: *Things*, as the *Tabernacle*, and all the *veſſels* of it, even to the very *fire-forks*, *aſhpans*, and *ſnuffers*. But though they were ſo, yet none of the *things*, nay, nor any of the perſons, have ever the name given them, of *Chriſtus Domini*. No *Prophet*, of all the fellowſhip of the *Prophets*; no *Prieſt*, no not the *High Prieſt* himſelfe, ever ſo called. It may be *anointed*, but not the *Lords Anointed*: it may be *Vncti*, but not *Chriſti*: or, in a corner of one chapter of the *Maccabees* [*Chriſti*] once, but not with his full Chriſtendome, not *Chriſti Domini*. Still they fall ſhort: and *Chriſtus Domini* followes the King and him only.

Yea, this ye ſhall obſerve in their owne old Tranſlator: that the ſame word in Hebrew and Greeke, when he ſpeaketh of the *Prieſt* he ever turneth it *Vnctus*; when of the King, *Chriſtus* ever: as if of purpoſe he meant by this word, to make a partition betweene them. Any will thinke, there was ſurely meant them ſome ſpeciall prerogative more than the reſt: that from the reſt it is given them, and ever to them, and to none of the reſt.

We may well conclude this point then, with the Apoſtle: *They are made ſo much the more excellent than the reſt, by how much they have obtained a more excellent name than the reſt. For unto which of all the reſt at any time ſaid he, Thou art mine Anointed?* Enough to ſettle this terme upon Kings. The *Holy Ghoſt* attributes it to them, and none but them. We to underſtand it of them, and none but them. It is, and ſo let it be, their owne due ſtile, their proper denomination. *Touch not mine Anointed*: Who be they? If we goe by the booke, *Princes*: Why then, *Touch not Princes*.

Heb. 1.4, 5.

Meos the claime whose they be.

Chriſtos meos, who they be, we ſee. But in theſe words (we ſaid) there are not only the *parties*, whom they ſhould not; but the *reaſon*, why they ſhould not *touch* them. And not one reaſon, but two at the leaſt. Now then let us take the words in ſunder, and weigh either by it ſelfe, ſeing either word is a *reaſon*, *de non tangendo*. Firſt, *whoſe* they be, *His meos*. Then *what of his*: *his Anointed*. And his *Anointed* is *Chriſti ejus*: Which (it may be) will amount to two *reaſons* more. *Meos* is his *claime*: *Chriſtos*, his *character*, or ſpeciall marke.

Lay no title to them.

Meos, His *claime*: which word is not ſlightly to be paſſed by. It is to the purpoſe. To *claime* is to *touch*. He that ſaith *meos*; He that *claimes* them, *toucheth* them: *toucheth* their free-hold (as we ſay.) He that ſaith, *touch* them not; ſaith *claime* them not. Some queſtion there is growen, whoſe they be. Two claimes there are put in, and laid to them, beſides. *Meos*, ſaith the *Pope*; and *meos*, ſay ſome for the *People*; but neither ſay true: God, Hee ſaith *Chriſtos meos*, and hee only hath the right ſo to ſay.

1 *Meos* the *Popes* claime.

Meos, ſaith the *Pope*. For he, or ſome by his commiſſion, uſed to *anoint* the *Emperours*, and becauſe he was maſter of the *ceremony*, he would be maſter of the *ſubſtance* too: and his they were. The *Pope*, he was *Gods*; and they were his *anointed*, and of him had their *dependance*, and he to *depoſe* them and to *diſpoſe* of them, and to do with his owne what he liſt. And this *claime* is not yet given over. For, he that ſhall marke the *Popes* faintneſſe, when ſome *Kings* are ſought to be *touched*, nay are *touched* indeed, out of his *meos*; will eaſily think, he is well enough content they be *touched*, though they be Gods *Anointed*, if they be not his too, *Touch not his*: Not his, as for others it skilleth not, *touch* them, who will.

But this *claime* by the ceremonie is cleane marred, by this Text: for when theſe words (here) were ſpoken, there was no ſuch *ceremony* inſtituted, it was *Non ens*, no ſuch thing *in rerum naturâ*. That came not up, till *Moſes*: Now theſe here in the Text, were in their graves long before *Moſes* was borne. No *meos* then; no *claime* by the *ceremonie*.

2 Eſay 45. 1.

And after it came up, no *Prieſt* went out of *Iury* to *Perſia* to carry the *ceremony* to *Cyrus*: yet of him, ſaith *Eſay*, *Hæc dicit Dominus, Cyro Chriſto meo, Thus ſaith the Lord, to Cyrus mine Anointed*, and yet never came there any *oyle* upon his head. So that even after it was taken up, yet the *ceremonie* and the *claime* by it, would not hold. The truth is, the *ceremonie* doth not any thing; only declareth, what is done. The *partie* was before, as much as he is after it: only by it is declared to be, that he was before, and that which he ſhould have beene ſtill, though he had never ſo beene declared. The truth may and doth ſubſiſt, as with the *ceremonie*, ſo without it. It may be retained, as with ſome it is, and with us it is: and it may be ſpared, as it is with others: Spared, or retained, all is one; no *claime* groweth that way.

3

But laſt of all, where it was uſed, as by *Samuel* to *Saul*, by *Sadoc* to *Salomon*: yet they *claimed* nothing in the *parties* they anointed, but called them ſtill GODS, and never their *owne anointed*. They knew no *claime* lay by it; Nay, if it had beene a *Sacrament*, as it was but a *ceremonie*: hee that miniſtreth the *Sacrament*, hath no intereſt in the partie by it, but GOD alone; and then much leſſe hee, that performeth but a *ceremonie*, is to plead any *Meos*. So that every way, this *claime* vaniſheth, of *Chriſti Pontificis*.

Meos the peoples claime. *Bellarmine.*

Now then a ſecond *claime*, another *Meos*, hath of late begun to be buzzed of, as if they were *Chriſti populi*, and held of them. And whatſoever the matter is, the *Cardinall* himſelfe waxeth very earneſt for it; (I thinke, becauſe he ſeeth the *Popes* arme groweth ſhort; and loth he is, but that there ſhould be ſtill ſome hands to *touch them*;) he will not ſo much, as give God leave to appoint *Saul* or *David* of himſelf, but he taketh upon him, to *ſuſpend* them both, untill the *people* with their ſuffrage come in, and ratifie GODS doing.

But this *claime* likewiſe falleth to the ground, even by this verſe: then muſt we go

mend

mend our Text here. For if ſo: God was properly to have ſaid, *Nolite tangere Chriſtos veſtros, Touch not your anointed*; for to the *people*, He ſpeaketh. Of all others, *Meos* cannot be theirs, unleſſe we will gloſſe it thus, *Meos (id eſt) non meos*; *Mine* (that is) *none of mine*, but *your own*. And then ſure, He ſhould have done them ſome wrong, to have forbid them to *touch* that, which was their *own*. The *Pope* ſaith, He can make *Chriſtum Dominum, Chriſt the Lord Himſelfe:* if he could ſo doe indeed, it were not altogether unlike, he might make *Chriſtum Domini*. But *God* help, if the people fall to make Gods, or make Chriſts, if they ſhall take *Gods* verſe from Him, and ſay, *Nos diximus, Dii eſtis*, We have ſaid, *ye are Gods*: yea, and *Chriſts too*, and change it, *Thou ſhouldeſt have no power, unleſſe it were, data deſuper, Given from above*, ſaith he; They unleſſe it were *data de ſubter*, unleſſe it *were given you hence from beneath*: then; muſt we goe change all our Texts that ſound that way. Enough to let you ſee, they both *claime* that is none of *theirs*, but *Gods*. Pſal. 82. 6. Ioh. 19. 11.

To give in evidence now, for Gods right; That His *meos* is the only true *claime*, that His only they be. Three times over it is told us by *Daniel* in one Chapter, that the *Kingdomes* be Gods, and that *He giveth them, to whom he will*, as having the ſole *propertie* of them. And it is ſaid there that this is *Sententia Vigilum, & Sermo Sanctorum*. And, if it be *Sententia Vigilum*, they are ſcarce well awake, that think otherwiſe; And if it be *Sermo Sanctorum*, they talke prophanely, that ſpeake otherwiſe. And this verily was the divinitie of the *Primitive Church* concerning Kings, which of all, had leaſt cauſe to favour them. *Cujus juſſu naſcuntur homines, ejus juſſu conſtituuntur Principes*; *By whoſe appointment they be borne men* (and that is, neither by *peoples* nor *by Popes*) *by His appointment, and no other are they made Princes*, ſaith old *Irenæus*. *Inde illis poteſtas, unde ſpiritus*; *Thence have they their power, whence they have their breath*, ſaith *Tertullian:* And that is from neither (I am ſure) but from God alone. 3 *Meos*, Gods claime. Chap. 4 14. Verſ. 22. Verſ. 29. Ver. 34. *Lib. 5.* *Apolog. p. 6. 5.*

His they be: for His their *Crowne, Diadema Regis in manu Dei, Eſay LXII.* And as if he ſaw a hand come from heaven with a *Crowne* in it, ſo ſpeaketh he in the *XXI. Pſalme. Tu poſuiſti, Thou haſt ſet a crowne of pure gold upon his head. His*, their *Scepter, or rod: Virga Die in manibus Ejus, Gods rod in his hand, Exod. XVII.* of *Moſes*. *His* their *throne*: *Sedebat Salomon in throno Dei, Salomon ſate upon Gods throne*, 1 *Chron. 29.* Nay, long before; in the law of *Nature*, ſaith *Iob*, *Reges in ſolio collocat in perpetuum:* He takes them by the hand, and *placeth them in the throne*, and that *in perpetuum*, there to ſit, in themſelves, and their ſucceſſion for ever. His, their *Annointing*; *Oleo ſancto Meo*, with *mine* holy oyle: The *Anointing* His, therefore the *Anointed*. And if all theſe, their *Crowne*, their *Scepter*, their *Throne*, their *Anointing His*; then His they be, *Chriſti Domini*. And of *Chriſti Domini*, we ſhall ſhew twelve faire evidences in expreſſe termes, Gods *Anointed*. And ten more we ſhall bring forth, with an *Ejus*, a plaine reference to *Him, His Anointed. Chriſti Pontificis, Samuels* or *Sadoc's Anointed: Chriſti populi, Iuda's or Iſraels Anointed, non legitur*, we ſhall not finde. His they bee then. Verſ. 3. Verſ. 4. Verſ. 9. Verſ. 21. Iob 36 7. Pſal. 89. 21.

Now infer. His: therefore hand off, what have you to doe with that, is none of yours? what to claime or to *touch*, that is His? *Nolite tangere meos*. This only, and no more but this, in very equitie were enough, *Touch not mine*. This, for *meos:* Now to *Vnctos*.

His then: but not as all are by a generall tenure: but His, as His *Anointed*, by a more ſpeciall and peculiar kinde of intereſt. *His anointed*, is more then His, for all His are not *anointed*: for if all were *anointed*, there ſhould be none left to *touch* them: we might ſtrike out this verſe, the charge were in vaine, there were none to receive it. If all be *Vncti*, where ſhould be *Tangentes?* We muſt then needs leave a difference betweene *Chriſtiani* and *Chriſti*. For holding all that are Chriſtians, all Gods people *anointed* and holy alike; it will follow, why ſhould *Moſes* then, or any take upon him to be their Superiour? And ſo we fall into the old contradiction of *Core*: which is all one with the new *paritie* and *confuſion* of the *Anabaptiſts*, or thoſe that pricke faſt towards them. *Anointed, Vncti.* Num. 16. 3. Iude 11.

But the very Ceremony it ſelfe ſerveth to ſhew, ſomewhat is added to them, by which

which they be His, after a more peculiar manner than the reſt, to whom that is not added. *Oyle* it ſelfe deſigneth *Soveraigntie:* powre together water, wine, vineger, what liquor you will, *oyle* will be uppermoſt: And that is added by their *anointing*. Beſides then this generall claime *Mine*, here is his ſpeciall ſignature, *anointed*, whereby they are ſevered from the reſt. His hand hath *touched* them with his *anointing*, that no other hand might *touch* them. Things *anointed* of our ſelves we forbeare to *touch:* but ſpecially, if the *anointing* have the nature of a *marke*, that we wrong it not: And this hath ſo, theſe are ſo marked, that we might forbeare them. And yet more ſpecially, if we have a Caveat, not to doe it, as here we have. *Nolite tangere unctos*, Touch not them that I have *anointed*.

Anointed, yet not *Vncti*, but *Chriſti*, which is more.

This were all, if it were but, *anointed:* but, there is yet a further matter than all this. For it is not *Vnctos*, but *Chriſtos meos:* We read it, *Mine anointed*, In the *Hebrew*, *Greeke*, *and Latine*, it is more full. In Hebrew, *my Meßiah's*; in Greeke and Latine, *Chriſtos meos*, that is, *my Chriſts*, which is far more forcible. Somewhat (we may bee ſure) was in it, that all the old Writers uniformely forbore to turne it *Vnctos*, which is enough for *Anointed*, and all have agreed to turne it *Chriſtos*, that is, *Chriſts*, which is a great deale more. It ſeemes they meant not to take a graine from this charge, but to give it his full weight. And it cannot but weigh much with all that ſhall weigh this one point well, that Princes are taken into the ſocietie of Gods Name, in the *Pſalme* before; and here now, into the ſocietie of *Chriſts* name, in this; and ſo made *Synonymi*, both with *God*, and with *Chriſt*: Specially ſince God Himſelfe it is, that *ſo ſtileth* them; for He *flatters not* (we are ſure.) *God* himſelfe is a King, King of all the earth, and *Chriſt* is his *heire of all*, as appeareth by his many *Crownes on his head*, *Apoc.* 19.22. Thoſe whom GOD and CHRIST vouchſafe to take into the charge of any their Kingdomes, them they vouchſafe their owne names of GOD and of CHRIST. They two, the firſt Kings, to theſe other the after-Kings ruling under them, and in their names.

Pſal. 82.6.

Pſal. 47.8.

Anointed, not with every *ointment*, but with *holy*, and ſo *Sacri*. * Pſal. 89.51.

A third graduall reaſon then there riſeth here. All *anointed* are not *Chriſti:* for all *anointing* is not *Chriſme*. *Chriſme* is not every common; but an *holy anointing*, a ſacred ſignature. * *Oleo Sancto meo*, with mine *holy oyle* have I *anointed* them. *Meo*, to make them His: *Sancto*, to make them *ſacred*. He might have taken this *oyle* out of the Apothecaries ſhop, or the Merchants ware-houſe: he did not, but from the Sanctuarie it ſelf, to ſhew their calling is ſacred, ſacred as any, even the beſt of them all. From whence the Prieſts have theirs, thence and from no other place the King hath his; from the Sanctuary, both. The *anointing* is one and the ſame. All, to ſhew, that ſacred is the *Office* whereunto they deſigned, *ſacred* the *power* wherewith they endued, *ſacred* the *perſons* whereto it applyed. And for ſuch were they held, all the Primitive Church thorow. Their *Writ*, *Sacri apices:* Their *Word*, *Divalis juſſio:* their *preſence* *Sacra veſtigia:* (the uſuall ſtile of the *Councels*, when they ſpeake of them.) And when they ceaſed to know themſelves for His (that here ſaith *meos*) and to hold of Him, then loſt they their holineſſe: He that took from them the one, tooke to Himſelf the other. Now then, will ye infer? *Holy* they be, their *anointing* hallowed: therfore *Nolite tangere ſacros*, Touch not mine *holy ones*. No more *touch Moſes*, than the holy Mount, which neither *man nor beaſt might touch* upon paine of death. No more touch *David*, than the *holy Arke*, It is not good touching of *holy things*. In the 13. Chapter before, *Vzza* ſo found it.

Exod. 19.12. Heb. 12.20. Verſ. 10.

Anointed, not with *everyholy oyle*, but with a *ſpeciall* above the reſt, and ſo *Chriſti*. Pſal. 45.8.

And yet ſtill me thinks we fall ſhort: for it is not *Sanctos* neither, it is more than *Sanctos*, it is *Chriſtos:* in which word, there is more than in *Commune Sanctorum*. *Omnes Sancti non ſunt Chriſti, at Reges Chriſti*. Wee cannot ſay of all Saints they bee *Chriſts*, of *Kings* we may. Verily, every degree of *holineſſe*, will not make a *Synonymy* with CHRIST. He was *anointed*, ſaith the *Pſalme*, *Oleo exultationis ſupra ſocios*, with an *holy oyle*, or *chriſme above his fellowes*. To hold this name then of *Chriſtos Domini*, it is not every ordinary holineſſe will ſerve, but a ſpeciall and extraordinary degree of it above the reſt, which they are to participate, and ſo doe, from *Chriſt* whoſe Name they beare, eminent above others that carry not that name; as if they did in ſome

ſome kinde of meaſure partake *Chriſma Chriſti*, even ſuch a *Chryſme* as wherewith *Chriſt* is *anointed*. And the inference of this point, and the meaning of this ſtile of *dii* and *Chriſti* is, as if He would have us, with a kind of analogie, as carefull in a manner to forbeare *touching* them, as we would be to touch *God*, or the Son of *God*, *Chriſt* Himſelfe. It is not then *Meos*, nor *unctos Meos*, nor *Sanctos Meos* only; but it is *Chriſtos Meos*, *mine*, and that *Annointed*, *Annointed with holy Oyle*: So *Anointed*, and with *Oyle ſo holy*, as it raiſeth them to the honour of the denomination of the *Holy of Holies*, *Chriſt* Himſelfe. Theſe foure degrees, and from them theſe foure ſeverall reaſons, are in *Chriſtos meos*.

What this *Anointing* is.

One thing more of *Chriſtos Meos*: For I ſhould doe you wrong certainly, if I ſhould ſlip by it, and not tell you what this *Annointing* is, and leave a point looſe, that needeth moſt of all to be touched. Upon miſconceiving of this point, ſome have fallen into a phanſie, *His Anointed*, may forfeit their tenure, and ſo ceaſe to be *His*, and their *anointing* drie up, or be wiped off, and ſo *Kings* be *un-Chriſted*, ceaſe to be *Chriſti Domini*, and then, who that will, may *touch* them.

They that have beene ſcribling about Kings matters of late, and *touching* them with their pens, have been foulymiſtaken in this poin:. Becauſe, *anointing*, in Scripture, doth otherwhile betoken ſome *Spirituall grace*; they pitch upon that, upon that taking of the word: and then, *anointing* it muſt needs be ſome grace; ſome *gratia gratum faciens*, making them religious and good Catholikes; or ſome *gratia gratis data*, making them able or apt for to governe. So that, if he will not heare a Maſſe, no Catholike, no *Anointed*. If after he is *anointed*, he grow defective (to ſpeake their owne language,) prove a Tyrant, fall to favour Hereticks; his *anointing* may be wiped off, or ſcraped off; and then, you may write a book *De juſta abdicatione*, make a holy league, *touch him*, or *blow him* up as ye liſt. This hath coſt Chriſtendome deare: It is a dangerous ſore, a *Noli me tangere*; take heed of it, *touch* it not.

It is no *ſpirituall grace*.

Before I tell you what it is, I may ſafely tell you, that this it is not. It is not Religion, nor vertue, nor any ſpirituall grace, this Royall *anointing*. *Chriſtos Domini* is ſaid not only of *Ioſias*, a King truly Religious, by *Ieremy*; but of *Cyrus* a meere Heathen, by *Eſay*: not only of *David* a good King, but of *Saul* a Tyrant, even then when he was at the worſt. *Religion* then is not it, for then *Cyrus* had not been; nor *vertue* is not it (eſpecially the vertue of clemencie) for then *Saul* had not beene Gods *Anointed*. If it were *Religion*, if that made Kings; then had there been of old no Kings, but thoſe of *Iuda*: and now, no Kings but thoſe that be *Chriſten*. But by *Cyrus*'s caſe we ſee, one may by *Chriſtus Domini*, and yet no *Chriſtian*.

Lam. 4. 20.
Eſay 45. 1.
2 Sam. 19. 21.
1 Sam. 26. 9.

Among *Chriſten*, if the Orthodox truth were it: *Conſtantius*, *Valens*, *Valentinian* the younger, *Anaſtaſius*, *Iuſtinian*, *Heraclius*, I know not how many, had beene no Emperours: yet alſo acknowledged by the Chriſtians of their times.

Then, if Religion make them not, Hereſie will not unmake them. What ſpeak I of Hereſie? Harder is the caſe of *Apoſtacie*, yea hardeſt of all: yet, when *Iulian* from a Chriſtian fell away to be a flat *Pagan*, his *anointing* held, no Chriſtian ever ſought, no Biſhop ever taught to *touch* him. And it was not *quia deerant vires*, that there hand was too ſhort, it is well knowne, far the greater part of his Army were *Chriſtians*, and could have done it, as appeared inſtantly upon his death, by their acclamations to *Iovian* his Succeſſor, *Chriſtiani ſumus*.

Will ye ſee it in the *Patriarchs*? Theſe in the *Pſalme* here, were holy and good men. But twelve *Patriarchs* there were preſently after, of whom, *Simeon* and *Levi*, were two very Tyrants; *Reuben*, ſcarce honeſt; nor *Iuda*, no better than he ſhould; *Iſſachar*, by his bleſſing, ſhould ſeeme none of the *wiſeſt* (as it might be *Roboam*:) yet were they numbred with the twelve, and were *Patriarchs* ſtill, no leſſe than the other.

Gen. 49. 5. 6. 7. and 35. 22. and 38. 16. and 49. 14.

And after the *Patriarchs*, *Saul* the firſt *King* (that there might be no miſtaking) with his *anointing*, there came no *grace* to him. The *Spirit* of GOD *came* indeed *upon him*, but he was *anointed*, and gone from *Samuel* firſt: And the ſame *Spirit* as it came, ſo it went, and left him afterward: and GODS *Annointed* hee was, before it came,

1 Sam. 10. 9. 10.
1 Sam. 16. 14.

came, and *Gods Anointed* he remained after it was gone againe, and that no leſſe than before, and is ſo termed by *David* ten times at the leaſt.

It is *jus regnandi.*

Vnxit in Regem, Royall unction gives no grace, but a juſt title only, *in Regem*, to be King: that is all, and no more. It is the *adminiſtration* to governe, not the *gift* to governe well: the right of ruling, not the ruling right. It includes nothing but a due title, it excludes nothing but uſurpation. Who is *anointed?* On whom the right reſts. Who is *inunctus?* He that hath it not. Suppoſe *Nimrod*, who cared for no
Gen. 10. 9. *anointing*, thruſt himſelfe in, and by violence uſurped the throne: came in rather like one *ſteeped* in *vineger*, than *annointed* with *oyle*; rather as a *Ranger* over a *Forreſt*, than a *Father over a Family*. He was no *anointed*, nor any that ſo commeth in. But on the other ſide, *David*, or he that firſt beginneth a Royall race, is as the head; on him is that right of ruling firſt ſhed; from him it runs downe to the next, and ſo ſtill, even
Iob 36. 7. to the loweſt borders of the lawfull iſſue. Remember *Iob*, *Regis in ſolio collocat in perpetuum*. It is for ever. *Gods* claime never forfeits: His character never to be wiped out, or ſcraped out, nor Kings loſe their right, no more than *Patriarchs* did their fatherhood.

Not, but that it were to be wiſhed, both *anointings* might goe together, and that there might goe, as there doth, a fragrant odour from the precious ointment which is ſhed upon them, at their Crowning: ſo a like ſent from their vertues, and they no leſſe venerable for their qualities, than for their callings; and happie the people *qui*
Cant. 1. 4. *currunt in odore unguentorum Principis ſui*, that can trace their Prince by ſuch a ſavour. This we are to wiſh for, and pray for daily, and uſe all good meanes it may be. But if it be not, ever hold this, Allegiance is not due to him, becauſe he is *vertuous*, *religious*, or *wiſe*; but becauſe he is *Chriſtus Domini*. Let this be ſtill in your mind; *God* ſaith not, *Touch him not*, Hee is a good *Catholike*; or, indued with this virtue, or that: *Touch him not*, he deſerveth well, or at the leaſt doth no harme. No, theſe would faile, He ſaw; or be ſaid to faile though they failed not: Wee ſhould never then have done, never have beene quiet. But, this he ſaith, *He is mine Anointed*. Marke that well, *God* giveth no other reaſon here, nor *David* after, in as evill a Prince as might be. That is the true reaſon then; and we to reſt in it, and let other phanſies go.

Tangere the act forbidden.

Now, by whoſe appointment they be ſet, by His Commandement they be fenced: *Fenced* from *touching*; and that is the lighteſt and leaſt; conſequently, from whatſoever is greater or worſe. What talke you of *Non occides*, or *Ne perdas?* I tell you, *Ne tangas*, *Touch them not*.

Yet, are we not ſo ſillily to underſtand it, as if one might not *touch* them at all, not for their good: For how can they be *anointed*, but they muſt be *touched?* No, the verſe before telleth us, it is for their hurt this *touch* is forbidden. *Non permiſit nocere*, He ſuffereth no man to doe them hurt; to that end ſaying, *Touch them not*. Yea, the very word it ſelfe, without any gloſſe, giveth as much, which is נגע properly *plaga*, and that is *tactus noxius*, a hurtfull *touch*, that leaveth a marke behinde it, *Qui tangit, & angit*, as the verſe is. For, it is good ye underſtand, this phraſe is taken from the Divell: and good reaſon: for whoſe-ſoever the fingers be, his the *touch* is, when
Iob 1. 11. and 2. 5. *Gods Anointed are touched*. He calleth it but *touching Iob*; but *touching*, when he did him all the miſchiefe he could deviſe. And his nature, and the nature of hurtful things is well ſet out by it. Few things are ſo good, *ut in tranſitu proſint*, as they only *touch*, and do good: evill is far more operative, if it but *touch* and away, if it but blow, or breath upon any, it is found to do miſchiefe enough.

The *extent* of *Tangere*: how many waies *touch*.

To ſpeak then of this *touching*, and the extent of it. Where the Scripture diſtinguiſheth not, neither do we: but let the word have his full latitude. *Nolite tangere* is generall, no kinde is limited; then not to *touch* any manner of way.

1 There is none ſo ſimple, as to imagine there is no *touch*, but that with the fingers end, *immediate*. The *mediate*, with a *knife*, or with a *Piſtoll*, that is a *touch*: if we *touch* that, whereby they are *touched*, it is all one.

Againe,

Againe, be the *touch* ſo as we feele it, or be it by meanes unſenſible, as of *poyſon*, or *ſorcery*, it is a *touch* ſtill, and theſe no leſſe guilty: No leſſe? Nay a great deale more, as the more dangerous of the twaine. One ſhall be *touched* and know not *how*, *when*, or by *whom*. *Curſed be he that ſmiteth his neighbour ſecretly*, ſaith the Law. His *neighbour*? much more his *Prince*, betweene which too there is as great a diſtance, as betweene *non occides*, and *non tanges*. In a word, as it is the *lighteſt*, ſo it is the *largeſt* terme He could chooſe. For, *non eſt actio niſi per contactum* (ſaith the Philoſopher) Nothing can be done, but a *touch* there is, ſome *touch*, ſuperficiall or vertuall, immediate, or mediate, *cominus* or *eminus*, open or privie, and all come under *tangere*. For it is no *Nolite ſic tangere*, touch not this way or that: but *nolite tangere*, *touch* not *any way* at all; let nothing be done at all, to doe them hurt. Deut. 27. 24.

2 And is there no *touch*, but that of the violent hand? The *virulent tongue*, doth not that *touch* too? and the *peſtilent pen* as ill as both? *Venite percutiamus eum linguâ*, ſay they in *Ieremie*, *Come let us ſmite him with the tongue*. If *ſmite* him, then *touch* him (I am ſure.) There is (ſaith *Salomon*) that *ſpeaketh* (and is not there alſo, that *writeth*?) *words, like the piercing of a ſword*. *Et qui, quos Deos ungit, eos pungit*, commeth not hee within the compaſſe of this charge? Yes, they be Sathans weapons, both *tongues* and *pennes*; have their points and their edges: their points, and pricke like a *ſword*; their edges, and cut like a *razor*; both *touch*, and with the worſt *touch* that is, *tactus dolore cordis*; therefore the worſt becauſe of the beſt part. Theſe, it is GODS meaning to reſtraine: you may ſee it by the verſe before: *Non dimiſit hominem calumniari*, ſaying, *nolite tangere*. So that even *calumnia* is a *touch*. You may ſee it exemplarily in the *Patriarchs*: One of *Gods nolite tangere*'s was touching *Laban* to *Iacob*, and this it was: *Vide nequid loquare durius*: See you give him no ill *language*, no foule words, for they *touch* too: *Touch* him not ſo. As well to *Shemei's tongue*, as to *Iacobs hand*, is this *nolite tangere* ſpoken. Ier. 18. 18. Prov. 12. 18. Gen. 31. 24.

3 Is this all? What ſay you to the *touch* with the *foot*? the foot of pride upon the neckes or Crownes of *Emperours* (though no cricke or bodily paine enſued?) Will not *Nolite tangere*, reach to *Nolite calcare*? Yes certainly; This *Nolite tangere*, was a ſtronger Text againſt it, than *Super Aſpidem, & Baſiliſcum*, was a Text for it.

4 Yea, I goe further: by an undecent and over-familiar *touch*, void of the reverence that is due to them, *læditur pietas*, duty taketh hurt, and wrong is offered to his *Anointed*. *Mary Magdalen* was not about to have done our Saviour any harme, when after his reſurrection ſhe offered to touch him; only becauſe ſhe did it as to one *mortall* (where the caſe was altered now) and not with the high reverence pertaining to His glorified eſtate, ſhe heard, and heard juſtly *noli me tangere*. The *touch* which any way impeacheth the high honour of their *Anointing*, *nolite tangere* takes hold of that too.

1 The extent of *Chriſtos*, how many wayes they *touched*.

Touch them not; not *them*. And when we ſay, *not them*, meane we their *perſons* only, and not their *States*? Are not they *touched*, when thoſe are wronged? They that *touch* their *Crowne* and *dignitie*, their *Regalia*, ſhall wee ſay they touch them not? Yes, no leſſe; nay rather, more. For then the *Annointed* are properly *touched*, when their *Anointing* is, and that is their *State* and *Crowne*, as deare every way, and as precious to them, as their life. Indeed *touch* one, and *touch* both. If their *State* hold not holy, no more will their *perſons*. It hath ever beene found if their *Crowne* once goe, their life tarrieth not long after. And even in this point alſo, it may ſafely be ſaid, that the looſe and licentious *touching* their *State*, with *Mary Magdalens touch*, without the regard due to it, as if it were a light matter, that might be lifted with every finger, falleth within the reach of this *nolite*. I liſt not dilate it, it would be looked to. Theſe light and looſe *touchings*, are but the beginnings of greater evils.

2 Againe, *not them*. Sathans motion was twofold: 1 One, that he might *touch* that was *Iobs*: 2 The other, that *touch* himſelfe: and in either of theſe, hee reckoned that hee ſhould *touch him home*. They are *touched*, when that is *touched*, that is *theirs*. It was ſo here directly. *Pharaoh*, one of them, to whom originally, nay the very firſt of

all, to whom this *Nolite* was ſpoken, *touched* not *Abraham* himſelfe; it was *Sara* was wronged: In *Sara* was *Abraham touched*. So God eſteemed it, and gave his firſt *Nolite tangere* in that point. So, even unto her wrong, doth this *touch* extend, take in *her* too, as being the one halfe, yea, one and the ſame perſon with the *Lords Anointed*.

3 *Not them.* One more yet: For two kinds of *Anointed*, I find in Scripture: *Sauls* and *Davids:* the one in *eſſe*, the other in *fore*: one in *being*, the other *to be*. If *David* had beene *touched* (*Saul* yet living) though but *Annointed* to ſucceed, I make no doubt this *Commandement* had beene broken: For we are bound by it, to preſerve the *Annointing*, not only upon the *head*, but even in the *ſtreames* running downe from it: that with a King Himſelfe, the whole race Royall is folded up in this word; every one of them in their order, that not one of them is to be *touched* neither.

Nolite the will forbidden. This bar then, is ſet to the *touch* every way, and to the *touch* of *them*, and every of *theirs*, every way. But there is a further matter yet. For (if we marke it well) it is not, *Ne tangite*, but *Nolite tangere*: *Nolite* (that is) have not ſo much as the *will*, once to goe about it: So that, not only *tactus*, the *touch* is forbidden, but *voluntas tangendi*, the very will to doe it: For that *will* is *tactus animæ*, the *ſoules touch*, the *ſoule* can *touch* no way but that. And Gods meaning is abſolute: neither body nor ſoul ſhould *touch*; neither the *body* by *deed*, nor the *ſoul* by *will*.

And *Nolite* ſtandeth firſt, beginneth the Text: for, indeed, with that, is the right beginning. The Devill *toucheth* the *will*, before the *hand* ever *touch* Gods *Anointed*: Hee doth *mittere in cor*, put a will in the *heart*, before any doe *mittere manum*, put forth their hand to doe it. Therefore, even *velle tangere* was to be made a *crime*, and
Verſ. 21. that a *capitall crime*. And ſo it is: for, in the attaindar of the two *Eunuchs* (*Eſth.* 2.) there was no more in the inditement, but *voluerunt*, they *would* have done it, they *would have touched Ahaſuerus*: that being proved, was enough; they dyed, and died juſtly for the *will*, though no *touch* followed. Pitie it ſhould be otherwiſe. He *toucheth* not alwayes, that hath a *will* to *touch*; hath a will to *touch* the *throat*, *toucheth* but a *tooth*. what though? To breake *Nolite*, *voluit* is enough; and *voluit*, he would have *touched*, at another place.

They that laid the *Powder* ready, and lighted the match, it was but *voluerunt*, (as God would) it touched not any: but righteous and juſt was their execution. To teach them, or others by them, *Ne tangite* is not it: *Nolite tangere* is the charge: and, if you breake *Nolite* only, it is enough, though *Tangere* and it, never hap to meet.

The extent of *Nolite*, to whom it reacheth. Of which *nolite*, I hold it very pertinent to *touch* the *extent* alſo (as I did even now of *tangere*, the *touch* it ſelfe) and of the *perſons*, to whow it may reach; that wee may ſee it, it is true in the verſe before, *non reliquit hominem*, he leaves not out a man, hee exempts not any from it. I will not once ſpeake of *Subjects*, no queſtion of them: o-
1 ver whom they are *Anointed*, them it toucheth neereſt, and bindeth them faſt. But this, I ſay, that even *forreiners*, borne out of their Allegiance, are within it, The
2 *Amalakite* was a *ſtranger*, none of *Sauls Leiges*, borne out of his dominions; yet died
1 Sam. 1. 9. 23. for ſaying, he had *touched Saul*: And that ſheweth, that even *Aliens* here *ſortiuntur forum ratione delicti*, and that they are intended, within this *nolite*.

3 Yea, even ſuch *Aliens* as are in open hoſtilitie, even at that time, they are in *Camp* and are in *Armes* againſt a King, they are barred by this *nolite*, and are to ſpare him. So
2 Sam. 1. 21. ſaith *David* in his mourning-ſong for *Sauls* death: He blames there the *Philiſtims*, as if they had done more than they might, in ſo *touching Saul*, conſidering he was a *King* with holy *oyle anointed*, as if they ought even in that reſpect, to have ſpared him. So that this *nolite* is a Law, of *Nations*, making their *perſons* ſo ſacred, as even in battell they are to be forborne, and their lives ſaved.

Yea, if we looke to the words next before, it is given even to Kings, this *Touch not*. The parties were *Pharaoh* King of *Egypt*, and the two *Abimelechs* Kings of *Gerar*, and even they in particular charged, not to *touch* (for *Pharaoh* did *touch*:) not to *will to touch* (for *Abimelech* went no further.) *Kings* not *to touch* them, none but *God to*

touch

touch them: As if it were another Law of *Nations*, not one *King to touch* another; but by vertue of this *Nolite*, each to ſpare, and to ſave the others life.

And the difference in Religion maketh here no let: for; theſe being *Ægyptians* and *Philiſtims*, to whom it was given; there can be no greater difference, than between them and the *Patriarchs* in the worſhip of God: for all that not to *touch* them though. Which is *ad erubiſcentiam noſtram*, to our ſhame, that *Heathen men* and *Idolaters*, were kept from it by this charge, and now (I will not ſay) *Chriſtians*, but holy Religious men, *Friers*, and *Prieſts*, yea and *Martyrs* forſooth, will not be held in by it, but they will be *touching*. 1 Cor. 6. 4.

And laſt of all this reſtraint of *will* and *deed*, it is not in the *ſingular*, *Noli*, to this or that priyate man; it is in the *plurall*, *Nolite*, and ſo reacheth to whole multitudes. *Nolite*, will ſerve even people and *Countries*, to reſtraine them alſo. I wonder at it; It is Gods manner to give his precepts in the *ſingular*: Witneſſe the whole Law, and all the *ten Commandements* in it. How happeneth it, the *number* is here changed? Some what there is in that. He ſaw *multitudes* might aſſay it, as well as ſingle men, and take libertie to themſelves, thinking to be priviledged by their *number*. To make ſure, he putteth it in a *number* that incloſeth them too. For, be they many, or be they few, *Nolite* will take them in, all. So, neither *Subject*, nor *Alien*, nor *Enemie*, nor *King*, nor *People*, nor one *Religion* nor other, nor one, nor many; *Non reliquit hominem*, None left, none exempt, not any to *touch* them, not any to *will* to *touch* them. For, with *Nolite*, *God* toucheth the heart: and ſo many as God toucheth their hearts, will have *idem velle*, *& nolle*, make His *will*, their *will*, and will obey it. This is the ſumme of the charge; here is the *double Fence* I ſpoke of. *Touch not*, By which He raiſeth (as it were) an high wall about them, that none may reach over to them. And then, with *Nolite*, diggeth deep, even *in profundum cordis*, the very depth of the heart; caſteth a trench there: and ſo they be double fenced. Or you may (if you will) call them the *Cherubins two wings* ſpred over *His Annointed*, to protect them: *Touch not*, one wing; *Nolite*, the other; reaching as the *Cherubims wings* did, from one wall to the other, covering them from all, and none may come any way to doe them hurt. And by this we ſee the full of this Text. We ſee it, but we are to feele it alſo; and ſee whether the Text be whole, whether it be well kept, and have taken no hurt. 6

The *charge* is *ſhort*, ye ſee; an *Hemiſtichion*, but halfe a verſe; *Touch not mine Annointed*; foure words only, and but ſix ſyllables. One would think, it might well bee carried away, and well be kept. But, as ſhort as it is, we ſee it is not though; For, the very *Text* is *touched* and broken. And, I ſpeak not of inferiour *touchings*, that every tongue is walking, and every pen buſie to *touch* them and their rights, which they are to have, and their duties, which they are to doe; And if they do not, then I know not what, nor themſelves neither. This is too much, but I would it were but this. How this text is obſerved.

Hands have been buſie of late, and that in another more dangerous manner. Two fearefull examples we have, in two great Kings. One, no very long time ſince; the other very lately made away: not ſo far from us, but that they may, and (I truſt) do *touch* us. What ſhall I ſay; I would this were the worſt.

Yea, I would this were the worſt: For, this hath happened in former times too. This *Pſalme*, he that indited and ſet it (*David*) hee living; *Iſhboſheth* his neighbour King was ſlaine upon his bed. The like hath happened then: broken it hath been, in former ages. But then upon *revenge*, or *ambition*, or hope of *reward*, or ſome other ſiniſter reſpect: never upon *conſcience* and *Religion*, till now. *Nolite tangere*, was ſtill good *divinitie*, till now. The Text it ſelfe never *touched*, never taken by the throat before, and the contradictory of it given in charge, [*Touched they may be, touch them notwithſtanding:*] never bookes written, to make men willing to Gods *Nolite* before. *Baanah*, he upon hope of *reward*, ſlew *Iſhboſheth*: *Bigthan* upon *revenge*, would have done the like to his Liege-Lord. *Zimry*, upon ambition ſlew his *Maſter*. But *Religion* came never forth with a *Knife* in her hand, till now: a Kings life was never a ſacrifice to expiate ſin, before. The Text it ſelfe *touched*, and a *Nolite* given to it.

1 And will yee but conſider the great odds betwixt thoſe *touchers*, and theſe of late? They, ever, yer they went about it caſt how to eſcape; and when they had done it fled and hid themſelves, as guilty to themſelves of evill they had done: theſe ſtirre
2 not an inch, as if they had done that they might well ſtand to. Thoſe formerly grew ever contrite at their end, deteſting the act, and crying God mercie: theſe now re-
3 joyce in it, as if by it they had done God a peece of good ſervice. Then yet it was
1 ever a crime, and a grievous crime, and they that did it, were generally upon the firſt
Mariana. report, ever condemned by all men, none to defend them: Now it is, *multis laudan-*
Pag. 54. *tibus* (you know the booke) it findeth many to juſtifie, nay to praiſe it; *& immortali-*
2 *tate dignum judicantibus*, and think them worthy immortalitie, for their worthy act.
Pag. 60. Yea, write they not further? *Præclarè cum rebus humanis ageretur, ſi multi*; It were a merrie world, if there would many ſo exerciſe their fingers, to keepe them in ure.
3 And to Kings themſelves (GODS *Anointed*) dare they not ſay? This is *ſalutaris*
Pag. 61. *cogitatio*, an wholeſome meditation for them next the heart, to thinke *ſe eâ conditione vivere*, they live in that caſe or condition, *ut non ſolùm jure*, that they may not only be ſlaine lawfully, *ſed cum laude & gloriâ perimi poſſunt*; but to the praiſe and glory of them that ſhall doe it. How now! What is become of our Text? Of *nolite tangere* with theſe? Are we not fallen into ſtrange times, that men dare thus print and publiſh, yea, even *prædicare peccatum ſuum*, preach and proclaime their ſins, even theſe ſinfull, and ſhamefull poſitions, to the eyes and eares of the whole world? Whereby, Gods *Anointed* are endangered, mens *ſoules* are poyſoned, *Chriſtian Religion* is blaſphemed, as a murtherer of her owne Kings, God in his *Charge* is openly contradicted, and men made believe, they ſhall goe to heaven, for breaking Gods *Commandements*.

The cenſure upon *Mariana* idle.

But now, we have all great cauſe to rejoyce: The book is condemned, if we may believe it. Whether condemned or no, that we know not: this is too ſure, eleven yeares agoe, ſet out it was, and that authorized, and ſo went eight whole yeares, by their own confeſſion, and even the whole eleven, for ought that we know. How went it forth ſo allowed at the firſt? How went it ſo long uncontroled; without an *Index expurgatorius* at leaſt?

But now lately we have newes, that ſome few yeares ſince, it was cenſured in a privie Provinciall Councell. But, that was as ſtrange a Cenſure, as ever was heard of, a Cenſure *ſub ſilentio*, kept cloſe, and none knew of it but themſelvs: faſt or looſe; Cenſure, or no Cenſure, as they pleaſed. If any ſuch cenſure were, why made they it not as publike as their approbation? The approbation the world ſeeth: their Cenſure we but heare of, and peradventure it is but a tale, neither. Why came it never to light, till the deed was done; and it was too late? Why heard we not *Iacobs* voice, till we had felt *Eſaus* hands? But this is all they have to ſay for themſelves: after ſo great a loſſe, this we muſt be faine to take for paiment.

But, I aske, is it condemned? Indeed no, but the matter ſo faintly carried, as all they ſay ſtanding for good, he that will give the like attempt againe, may. For, what ſay they? An *Vſurper* may be *depoſed*, ſo they all agree. And is it not in the power of *Rome*, to make an *Vſurper* when it will? If he have no right, he is an *Vſurper*: If he be lawfully *depoſed*, his right is gone: If he but favour Hereticks; nay, though he favour them not, the Pope may *depoſe* him, *Non hoc tempore, ſed cùm judicabit expedire*: and that done, he hath no right, then is he an *Vſurper*, and ye may touch him, or doe with him what ye will.

What ſay they then further? *A private man may not doe it, by his owne authority.* Not by his owne, but may be by ſome other? Belike, ſome other then there is, wherby he may. Authority then there is, and it may be given, and when it is given him, he may doe it. And ſo we are where we were before. And this is their condemning: indeed the condemnation of the world; if they *love darkneſſe* ſo well, as to be deluded by it.

Firſt,

First, they will doe it: will doe it? Have done it, *touched, touched* in the higheſt degree, againſt *Tangere*. It may be againſt their wills; nay *voluntarie*, have done it *wittingly* and *willingly*, againſt *Nolite*. But it may be repent themſelves; Nor that: For they give a charge againſt this charge, willing men, and making men willing, to doe flat againſt it, to *touch*, exen the *Text*, and breake it, and ſpare not: by holding, They may be *touched* for all it.

The Text it ſelfe to be preſerved and kept *untouch*

What is then to be done of us? The more buſie they, to ſuggeſt the Divells motion, *Mitte manum & tange*; the more earneſt wee, to call on Gods charge here, *Nolite tangere Chriſtos ejus*. The more reſolute they, to be *touching*; the more carefull wee, to looke to their fingers. The more they endeavour to breake downe this double fence; the more we to labour to ſtrengthen it. How will that be? Our ſelves not to *touch* them? I will not ſpeake of that for ſhame. I truſt, God hath ſo *touched* all our hearts, as wee deteſt the leaſt thought that way. Never was any, truly partaker of the inward *Anointing* of a Chriſtian man, but hee was ever faſt and firme to the royall *Anointing*. That we will doe: and that is not all; (I truſt) wee will doe more than ſo, even provide a *nolite tangere* for the *Text* too, keepe that from *touching*, and that will keepe Gods *Anointed* untouched: Keepe one, keepe both.

By the three perſons in the Text.

Three perſons there be in the Text: 1. *Gods Anointed* themſelves, touching whom it is given. 2. *We all, non reliquit hominem*, not leaving a man of us out, to whom it is given 3. And he that ſaith *Meos, God* that giveth it. The two firſt, to doe their parts towards it, we to looke to ours; and God will come in at His turne, and not faile with His part, we may be ſure.

1 *God's Anointed.*

Let me begin with *Chriſtos Domini*, whom it toucheth: that they would be *touched* with it, and not lay themſelves open to this *touch*, nor careleſly goe where they may be within the reach, or fall into ſuch fingers, as tickle to be *touching* them: Not to put it upon, *what ſhall be, ſhall be*. *Non eſt bonæ, & ſolidæ fidei, ſic omnia ad voluntatem Dei referre, & ita adulari, ad unumquemque dicendo, Nihil fieri ſine juſſione Ejus, ut non intelligamus aliquid eſſe in nobis ipſis.* It is *Tertullian*: and moſt true it is, that it is neither good nor ſound Divinitie, in theſe caſes, to put all upon the will of God, every one to flatter himſelfe or others, ſaying; Nothing can be done without Gods will, but to conveigh aright, and that therewithall there is ſomewhat that belongs to our part. Therefore ſubordinately to ſerve Gods providence, with our owne circumſpect foreſight and care, knowing, that His providence doth not alwayes worke by miracle: This day it did: every day it will not doe ſo. That He *gives his Angels charge over them that tempt him not*, that doe not *mittere ſe deorſum*, caſt themſelves wilfully into danger. That *Baltazers daies were numbred*, when he forgat his dutie, not before. That he hath indeed promiſed to ſave his *Anointed*: but he promiſed S. *Paul* alſo *his life, and all theirs with him in the ſhip*, and that by *an Angell*: for all that, *Paul* would not let the *Mariners goe away with the boat*, but *cut the rope*, and ſaid, *If theſe tarrie not in the ſhip, we cannot be ſaved*, for all the Angels promiſe. Let His *Anointed* ſay and do the like: keep your Mariners about you in the name of God, keepe your ſelves with that ſtate and guard, that is meet for the *Majeſtie of Princes*: and think God ſaith to you, *Chriſti mei, nolite tangi*, be you willing to keepe your ſelves from being *touched*, and I for my part, will not be behinde.

Pſal. 91. 11. Mat. 4. 6. Dan. 5. 26. Pſal. 20. 6. Act. 27. 30. 31.

This way only is now left them. Another way there was, that Gods *Anointed*, might not bee *touched*; to ſet liſts about them, as about the *holy Mount*, that is, *Lawes*; whereby (that deſperate wretches might not *touch Gods Anointed*) *Gods Annointed* might *touch* them firſt. I finde *Abimelech* made a Law to ſtrengthen this Law of God, made a liſt about this very *Nolite*, a Law upon paine of *Morte morietur*. And this was wont to keep them from approaching. But, if that which ſhould give ſtrength to the Law, and make it a Law to the conſcience, *Divinitie*, if that be corrupted, if it be a matter of the will, as appeareth by *Nolite*, and the *will* be made wilfull (an horrible ſin, being now become an heroicall and holy act:), theſe liſts will not hold them, the Law commeth too late. For if men grow wilfull

Exod. 19. 12.

Gen. 26. 11.

it is well knowne, *Vita aliena Dominus eſt, quiſquis contemptor eſt ſuæ.* And who would not be *Contemptor ſuæ*, if he may be ſure to be *Comprehenſor æternæ?* Then do but once perſwade them, that for their *touching* they ſhall ſtraight goe to heaven, and no *Anointed* ſhall ever ſtand before them. *Nolite* is gone then: take order for *tangere* how we can.

2 The *Subject.*

Our part then is (and to us it is ſpoken, and to us properly doth *nolite* belong.) Every man in his place to doe his beſt. They that are His *Prieſts*, by bowing their knees daily, and lifting up their hands to God: They that in the place of *Counſell*, by all the wayes of wiſdome: They that in the ſeate of *juſtice*, by juſt and due execution: All, by all the meanes they can, --. *hanc talem terris avertere peſtem*, to deviſe and procure (if it may be) *ne velint*, that evill diſpoſed hands would not: but howſoever, *ne poſſint*, that they may not be able (if they would) to *touch his Annointed*. It muſt be in part, by carrying a continuall eye, and keeping a continuall watch over them; or a ſhorter way, by removing them far enough off, that are in any likelihood to doe it: and thoſe be ſuch, as hold, *Gods Anointed* be *tangibiles*, and may be; nay in ſome caſe, be *tangendi*, and ought to be *touched*.

Num. 16. 21. 24.

God himſelfe in *Cores* caſe and *Dathans* (who went about to *touch Moſes* and *Aaron*, not in their perſons, but eſtates only) ſheweth us the beſt way: He gave order that a generall *nolite tangere* went out againſt them and theirs, that no man ſhould *come neere* them, but all ſhun them and their company, as having them in a generall deteſtation. Gods courſe would be followed; that ſeeing their *conſciences are ſeared*, and they feare not Gods voice here from heaven, they might feel the full diſcoverie, of his vengeance upon earth, and might aſſure themſelves, upon the leaſt meaſure of but a *will* to *touch*, but a *will* to do that execrable *Act*, to incurre an univerſall deteſtation, to have all riſe againſt them, to have all the hatred of the earth powred upon them and theirs, to be the out-caſts of the common-wealth, and the *Maranath's* of the Church; yea, they and their names for ever to be an abhorring to all fleſh. Nothing in this kinde is too much: this way, if no way elſe to keepe them from it: which is leſſe than they ſhould ſuffer, but all that we can doe.

3 God Himſelfe will joyne with them.

The beſt is, if we faile not in our duty; though neither we, nor the *Anointed*, can take perfect order againſt them, the *Anointer* can; can, and will, as this day He did. And the rather, He will doe it in the time to come, if we turne to him, to thanke him for that is paſt. To Him then let us turne, that he may take the matter into his owne hand. If his *nolite tangere* will not prevaile, his *nolo tangi*, will: and if He ſay, *Nolo tangi*, have they never ſo bent a *will*, doe what they can, they ſhall not (for their lives) be able to doe them hurt.

Two points there be in this *Charge*, both expreſſed in the verſe next before, *non permiſit*, He ſuffered none to attempt it; *Sed corripuit*, but them that did, He put them to rebuke. *Put to rebuke*, we turne *Corripuit*; it is properly to take up ſhort, and that is, by a *touch*, or rather by a *twich*. And ſo he hath ever done, and ſo he will ever doe: *Tangentes tangentur*, or rather *tangentes corripientur*, if they *touch*, they ſhall be *twitched*, bee taken ſhort, and cut ſhort for it (all the ſort of them.) Have beene (I am ſure.)

By *Corripuit.*

I begin with *Corripuit*: for that never faileth: for ſure, God will not ſuffer His *Annointed*; nor *Chriſt*, His *Synonymo's*, thoſe of His name, to be *touched* for nought: if not His *name* it ſelfe to be *taken*, neither thoſe that beare it to be *touched* in vaine. And there is nothing more kindly, than for them that will be *touching*, to be *touched* themſelves, and to be *touched* home, in the ſame kinde, themſelves thought to have *touched* others. You may ſee it in the firſt, in *Pharaoh*, the very firſt that *touched* the *Patriarch Abraham*. It is ſaid, God *touched* him for it (and it is the very ſame word which God uſeth here in willing not to *touch*:) *God touched* him and *touched* him, *tactibus maximis*,

Gen. 12. 17.

with many a grievous *touch*: we reade, *plagued him* with *many plagues*. And indeed He *toucheth* them ſo, that He *plagueth* them that have beene buſie in this kind. Grievous are the *touches* they are *touched* with here on earth; of pincers red-hot, and boiling Leade: but, who knoweth the *touches* of the place, whether (being unrepentant) they

they muſt needs go? which, beſides that they are *maximi* (in another manner of degree than theſe here) are *aterni* withall, and not ended in an houre or two, as theſe are. *Tactibus maximis tangentur*, they ſhall be *touched* indeed throughly, as the firſt was.

And look, as He began in the Patriarchs, ſo hath he ever held on in *His Anointed*, the Kings that enſued. The firſt that ever *touched* his Kings, *Baana* and *Rechab*, were *touched* for it: and cut ſhorter; both by the *hands*, wherewith they *touched*, and the feet, wherewith they went about it. Ask the reſt, if it were good *touching*. *Shemei* *touched*, but with the *tongue*; his *neck* was *touched* with the ſword. *Bigthan* and *Tharez* ſaid nothing, did nothing, but onely with their *will*: their necks were *touched* with the halter, *tactibus maximis*, the greateſt *touch* or twitch that is here. And ſo (to make ſhort) were all the reſt, even to thoſe two that were this day put to a foule *rebuke*, and *cut ſhort* in their going about it. Beſides the Cherubims *wings* then, to protect Kings, here you have, in *corripuit*, the blade of a *ſword* ſhaken, to keep the way to them.

2 Sam. 4. 12.

1 Reg. 2. 46. Eſter 2. 23.

But what comfort is it, if *corripuit* come to the malefactor, if he be cut ſhort, and if the King miſcarrie withall? *Baana* and *Rechab*, they that killed *Iſhboſheth*, were *cut ſhort*, ſhorter by the *heads*; but *Iſhboſheth* he died for it. I confeſſe, there is ſmall comfort in *corripuit*, unleſſe *Non permiſit nocere*, goe withall; in ſhortning them, without ſaving *His Annointed*. And that is our comfort, the comfort of this day, which we meet to give thanks for, that both theſe went together, *Non permiſit nocere*, and *corripuit*, both.

By *Non permiſit*.

You know, at the beginning I told you, beſides that it is a *Commandement*, it is alſo a *Thankſgiving*. It is ſo, in that it is a verſe of a *Pſalme* of *Halleluja*, the firſt *Pſalme* of *Halleluja*, of all the twenty.

The thanſgiving.

Now in that He hath placed this duty, and ſet it in a *Pſalme*, His will is, men ſhould come to it with pleaſure, cheerfully, and as it were *ſinging*. When we ſpeak of it, we do it *ſpeculatively*; when we ſing it, that would be *with affection*.

1 Pſal. 119. 54.

In that it is in the firſt *Halleluja* of all, it ſheweth (as I think) that GOD's *Annointed* are the *perſons*, which (ſaith the *Apoſtle*) *Ante omnia*, before all, *we are to pray for*: which (ſaith the *Prophet* here) before all, *we are to praiſe God for*; for them, and their keeping out of evill hands. Their ſafety we are to put in our firſt *Halleluja*.

2 1 Tim. 2. 1.

This *Halleluja* is a *Pſalme* purpoſely for the bringing home of the *Arke*. And that ſheweth, *His Arke*, and *His Annointed* are allied, and that no ſooner is the *Arke* well come home, but this *Commandement* goeth forth ſtraight from it, firſt of all, before all other: That all may know, what account they were to make of this duty; how high regard to have *His Annointed* in, in that the *Arks* welfare and theirs, are ſo inſeparably knit together. And indeed, experience hath taught it, The well ſetting of the *Ark*, dependeth much upon the ſafety of the Prince.

3 Verſe 1.

Now this *Pſalme*, as it was ſung with all the muſick could be invented, of *wind*, of *hand*, and of *voice*, to ſhew, the preſervation of *Kings* is a benefit extraordinary, that requireth ſo ſolemne a thankſgiving.

4 Verſe 5. 42.

So beſides, it is ordered every day after, to be ſung *jugiter coram Arca* (that is) to be the ordinary *Anthemne* of their daily ſervice: to ſhew, it is a duty perpetuall, that needs ſo daily a remembrance, to wit, the care of their preſervation.

5 Verſe 37.

For laſt of all, that all the praiſe and thanks here in the *Pſalm*, are for this *Nolite*, that all the *Pſalme* was ſet to come to this verſe; it is plaine. There be ninety two verſes more in the *Pſalme* it ſelfe (it is the CV. *Pſalme*.) But aſſoone as ever they once come to this *verſe*, all the reſt, all the verſes following, are cut off; they go no further in the *Pſalm*, than till they come to it; and then break off all thoſe behind, and ſtraight goe to another *Pſalme*: (for, this is all of the CV. and the next verſe is the firſt of the XCVI. *Pſalme*.) So that, this verſe plainly was the *end* and *up-ſhot* of all the *Pſalme* beſides.

6

Of this Verſe then, of His *Nolite tangere*, and of *His Noli tangi*, beſides of a famous *non permiſit nocere* in this kind, this day is a memoriall to us, and to all our poſterity, even to the children yet unborne: In GODS *Annointed*, not *touched* I cannot ſay, for *touched* he was, and more than *touched*: But, in the *touch*, there is no great matter (we ſaid) but for the hurt; ſo that in the end, *not hurt*, is as good, as *not touched*. As good, nay better, for a *Halleluja*. For to be *touched*, as he was, and to take no *hurt*, is a greater delivery farre, than at all not to be *touched*. To go through the Red Sea, and not *wet* a threed: To have been in the fornace, and no *ſent* of the *fire*; that, is the miracle. So, to have been *touched*, and taken by the throat (that the marke was to be ſeene, many dayes after;) To be *thruſt at*, and *throwne downe*, as He was, and yet no harme (*Hîc eſt potentia*) Here was the power, and here was the mercy of *God*; Here it was certainly, and that ſo ſenſibly, ye might even *touch* it.

1 And here *Halleluja* firſt: and we to praiſe Him, that when *Nolite tangere* would not ſerve in word, made *Non permiſit nocere*, to ſerve indeed: Came forth, firſt, with *Non permiſit nocere*, as with His *ſhield*, and ſo ſhielded him, that he ſuffered him not to take any hurt at all; *Annointed* the ſhield, made it ſlippery, their hands ſlid off, their *touch* did him no harme. *Non permiſit* was as His ſhield, that He brought forth to ſave

2 him. But beſides it, He brought forth His *ſword* too, and cut them ſhort: *Corripuit eos*, was His ſword, *touched* them with it, and twitched them for *touching His Anointed*, *touched* them with *Pharaoh's tactus maximi*, that the marks of it will be ſeen upon them and theirs, for ever.

3 For either of theſe ſeverally, a ſeverall *Halleluja*: but eſpecially, for not ſevering them, but letting them meet and go together; *Eripuit*, and *corripuit*, both joyntly arme in arme. Not either alone, this or that. Not *permiſit nocere*, *ſed corripuit*, ſuffered them to do hurt, but rebuked them: No, but *Non permiſit*, *& corripuit* both, ſuffered them not to doe any hurt; and rebuked them, and cut them ſhort too beſides.

And this happy conjunction of theſe both, is it, which maketh the ſpeciall increaſe of our thanks this yeare, more than the laſt, or any before. For that, ſince, and very lately, GOD, that ſuffered not *Him*, hath ſuffered ſome other King, to be *touched*, as farre as his life. True: He that did that execrable act, *Corripuit eum*, GOD *touched* him, touched him as he did the Mountaines, *Tange montes, & fumigabunt*, touched
Pſal. 144. 5. him, till he *ſmoaked* againe. What of that? In the meane time a *great Prince is fallen*. But *permiſit nocere*, He ſuffered the King to take hurt: And as for *non permiſit nocere*, GOD did not Him that favour.

I Not him, but *Ours* he did: And did it, for the manner, not without miracle, if we compare the caſes. For, He was then ſitting in the midſt of diverſe his Nobles. No likelihood, that any would come neare him, to offer but *to touch* Him: If he did, there was odds, there would have been many a *non permiſit*, he ſhould never have been ſuffered to do it. One man, for all that, one, and no more, did it; Diverſe were neare him; None of them, All of them kept him not from his harme. But *Ours*, was all alone, ſhut up, and ſo left as one forſaken; not many, nay not any, no helpe at all, neare him. And not one alone, and no more, but three there were to *touch* him: yet even then, even in that caſe, *God non permiſit nocere*, ſuffered not, not any of them, nor all of them, to *touch* him, ſo as they did him any *hurt*.

And even in the manner of the *Non permiſit*, *God* ſhewed himſelfe more than marvellous: for, it was not, *God* only ſuffered him not to be hurt; but miraculouſly he made, that of them, that came to break His *Nolite*, even of them, one, that was ſet, that was ready armed to have *touched*, and to have *hurt* him, he, even that party, *Non permiſit*, would not, did not ſuffer the other to do him any *hurt*; *ſed corripuit*, but rebuked him, gave the *Noli tangere* to the other, ſpake this very Text, and ſtayed his hand, that would have done it. This was a *Non permiſit* indeed; worth a *Halleluja*, and after it, came there at the leaſt three other *Non permiſit's* more. But I have preſumed too much already: I will not enter into them, but end.

The

The more they were, the more are we bound to magnifie GOD, and to bleſſe His holy name; yearely, yea weekly, yea daily to ſing our *Hallelujа* of praiſe, and thanks to him for this dayes *Non permiſit*, and for this dayes *corripuit*, for them both. That, what He ſpeaks in this Text, He made good upon this day: Shewed, He would not have His *Annointed touched*: Shewed, He was diſpleaſed with them, that did *touch* him: kept Him without *hurt*, and *cut* them *ſhort*: ſhortened their armes, they could doe Him no *harme*, ſhortened their lives for attempting to do it: *ſcattered them* firſt, *in the imaginations of their hearts*; and then after, made them periſh in that their wicked enterpriſe: and hath made this *Nolite*, this precept, to us, *Præceptum cantabile*, a Precept *Pſalme*-wiſe, that we may ſing it to Him. There is another, in another place, of another dittie and tune, wherein he takes up a dolefull complaint, thus: *But thou haſt caſt off thine Annointed, and art diſpleaſed with him. The dayes of his life haſt thou ſhortened, and caſt his Crowne downe to the ground.* With them indeed it is, *Præceptum flebile*, but with us, *Cantabile*. Praiſe we Him for it. Pſal. 119. 54. Pſal. 89. 38. 44. 45.

And withall, pray we alſo, that as this day He did not, nor hitherto He hath not; ſo henceforth *Malignus nè tangat eum*, the malignant wicked one may never *touch* Him: never may any have the *will*; or if have the *will*, never have the *power* to doe Him *hurt*: Suffer Him not to be *touched*, or, if ſuffer him *to be touched*, ſuffer not their *touch* to do him any *harme*, no more than this day it did: Make all *Nolentes*, with his *Nolite*; if not, come with His *Non permiſit*, that he may ever be ſafe; and ſtraight after, with his *corripuit*, that they may ever be taken ſhort, that offer it. This day He ſuffered them not: nor let Him ever ſuffer any. This day he cut thoſe ſhort; ſo may He ever doe them all: And ever make this Statute, our Song, all the dayes of our Pilgrimage. This is now the *tenth* yeare, and ſo theſe the *Decennalia* of it: That as this day it is, ſo it may ſtill be celebrated, from ten yeares to ten yeares, many ten yeares more. 1 Ioh. 5. 18.

Which GOD grant, *&c.*

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE,

At BURLEIGH neere OKEHAM,
ON THE V. OF *AVGVST*,
Anno Dom. MDCXIV.

PSALME LXXXIX.

Verſe 20. *I have found David My ſervant: with My holy oyle have I annointed him.*

21. *My hand ſhall hold him faſt* (*or* ſtabliſh him:) *and Mine arme ſhall ſtrengthen him.*

22. *The enemie ſhall not be able to doe him violence: the Son of wickedneſſe ſhall not hurt him.*

23. *But, I will ſmite downe his foes before his face: and plague them that hate him.*

WE have found here a Text, wherein (we ſee) *God found David:* and wherein, *David found* GOD. GOD, found *David* His ſervant: and *David* found GOD, his good and gracious LORD: firſt, to *Annoint* him, then to *deliver* him: So to *deliver* him, as his *enemies did him no hurt:* Nay ſo, that the *hurt* came to *themſelves*; And they (as we read) were *ſmitten downe* before him.

And do not this text and this day ſomewhat reſemble one another? To my thinking they do. For, who is there that hearing in the *Pſalme* this, that *violence* was offered to *David* by a *ſonne of wickedneſſe*; but withall, he ſhall think of the wicked attempt of this Day. Who, that (for all that)

that) they did *David* no harme: but your *Majesties* like deliverie, will come into his mind? Who, that *Davids enemies* were *smitten downe:* but it will lead him straight to the very same end of Yours. And who can doubt, that it was the same *hand* and *arme*, and of the same *God* in both? And that He, that did the one, did the other?

King *David*, He is in Scriptures, not *persona Regis* only, the person of a *King*; but *Persona Regum*, a person representing all *Kings* to come after him; such specially, as with *David, serve and worship* GOD *in truth*. We do safely therefore, what is said to him, apply to them all, since he is the type of them all.

But most safely, to such a King (if any such be) where there is a correspondence of like events between *David* and him: that, what was Covenanted to the one, is performed to the other. For there GOD Himself is our warrant, and even points us so to apply it.

As here now; I find a prophecie, or a promise. A prophecie of *Ethan* (his is the *Psalme*) or a promise of GOD. And I find this prophecie fulfilled: and this promise made good to your *Majesty*. What promised to *David*, made good to You; and made good this Day: What is said in the Text, done on the Day. What doubt we then to apply it to the present? And, since it fell on this day, what better day than this, for me to treat, or You to heare, or for us all to thank GOD for it?

The Summe. The Text hath the name, from the first word of it, *I have found*. A *finding* it is.

Two wayes, may a thing be found: One, when a thing is *found* at first, and never was before: Another, when it is afterward *lost*, and *found* againe: Both here; *David* is twice *found*.

Found first, and *annointed* at the first *verse*. *Found* again, and *delivered*, at the third.

Psal. 78. 71. GOD *found* him first *among his ewes, tooke him thence, annointed him*, and of a *Shepheard* made him a *King*. And being a *King*, *found* him after among his enemies, in danger to lose both crowne and life: and so, being as good as lost, *found* him againe. It is hard to say, whether of these, is the greater: We will not strive, both are in the Text. And either hath his day (I sought but for one day, but I found two) and both for our turne.

According to which (somwhat strangely, but for our purpose, fitly) I may divide it into the XXIV, or XXV. of *July*, the day of your first *finding* for your Annointing or Coronation; and the V. *of August*, the day of your latter *finding*, for Your deliverance or preservation.

The Verses are foure: the points in them, eight (two in each) of which eight, some be past, some to come in the text: (All past with you.) Past two, 1 *Inveni*, 2 *Vnxi*, the *finding*, the *annointing*. To come, all the other six; all in the future, *shall* or *will*. Two *shall's*, 1 *My hand shall*, 2 *My arme shall*. Two *shall not's*, 1 *The enemy shall not*, 2 *The sonne of wickednesse shall not*. Two *will's*, 1 *I will smite*, 2 *I will plague*. And all six comprised in a *League* or *Covenant*, which GOD is pleased to make with *David*, upon his *annointing*: and are as so many clauses or articles of it.

Which *league* is made, *pro & contra*. *Pro*, with and for *David*, in the second: And *Contra*, against his enemies, in the two last. And that, both *defensive*, in the third: and *offensive*, in the fourth. So, a perfect *League*.

The Division We shall pursue it thus. 1. Of his *finding*, first. 2. Then of his *annointing*. 3. Thirdly, of GODS *covenant*-making with him. 4. And to this of the *covenant*-making, we will add a fourth of the *covenant-keeping*. Which, is indeed out of the text, but not out of the day though. And, we preach on the day, as well as on the text. Which keeping of the *covenant*, I hold to be a part full as necessarie, though it be without, as the making of it, though it be within the text. That then, be our fourth, and this our order.

The

THE first word, is *I*, that is GOD. He, is the *ſpeaker*, and *beſpeaker*: the *finder* and the *anointer*: the *faſt-holder*, and the *ſtrengthner*: the *reſcuer* and the *revenger* of *David*, and in him (as the *type*) of all *Kings*. Not one of theſe, but is within the very letter of the *Text*. For, this firſt perſon [*I*,] goeth clean through to the end, and (as it were) ingroſſeth them all to himſelfe. Of the *finding* firſt. I. I (that is) God

The points in it are foure. 1. The *Perſon* firſt, GOD it is that *found*. 2. Then the *manner*, *Inveni*; *found* by *ſeeking*. 3. Thirdly, the *cauſe* why he *found David*: for He *found him Servum Meum*. All theſe three are *inventio*. 4. And, having *found* him laſtly, He proclaimes it here, cries ἵνρκα, *I have found* (that is) *Inventi prædicatio*.

All *Kings*, are *found* by *God*: But in *David*, there is ſomewhat ſingular. He was not a King only, but a King (as we may ſay) of the *firſt head*. For, before he was *found*, he was a private man: *God found him*, and *annointed him* (that is) of a private perſon, made Him a King. His ſeed alſo, were to ſucceed him, by vertue of the entaile, *Verſe* 4. But, he was the firſt King of his race: as in every race of Kings, there was ſuch an one, that at firſt was *found* out. In him, in ſuch an one, *finding* is moſt needfull: In them that ſucceed, there ſhall need no ſuch ſeeking, they are *found* to his hand; Onely *anoint* them, and no more adoe. *God found* David.

This then, we finde firſt; that *Kings* were of *Gods* finding at the firſt. *God* (we ſee) takes it to Himſelf, *I have found*. They are then, no humane invention, deviſed or taken up by man: but *found* by *God*. They came not out of mans braine: but *ex cerebro Iovis, inventum Dei*, of *Gods finding forth*. I

As of His *finding*, in this *verſe*: ſo of His exalting, in the very next before. *I have exalted one, one choſen out of the people*. Look you, there comes two at once; *exalted* and *choſen*. Neither *choſen*, nor *exalted* by the *people*; but by GOD, *out of the people*. Not they, out of themſelves: but GOD, out of them. Marke that point well.

As, for his *finding* in this, and *exalting* in that: ſo (within a verſe or two following) of his *adopting* too. There, *God* ſaith; *He* (that is) the *King ſhall call me, Thou art my Father*. Where we ſee, whereto he was *choſen*; whither *exalted*: even, to be the *Sonne of God*. And not every ſonne neither: but His heire, His eldeſt. For, ſo it followeth, *I will make him my firſt-borne*. So *Filius Dei* he is, *primogenitus Dei*: And what would we more? Then is not *David*, *filius populi*, *God* forbid. Never father him upon them. No *adoptive*; no *foundling* of theirs. His *finding*, *chooſing*, *exalting*, *adopting*, *God* takes them all, to Himſelf.

Shall I let you ſee it *ad oculum*, this; that it was none, but *God*? Not the *people* (no colour for them.) Full little knew they, or any of them; not the Elders of *Bethlehem*: Nor did ever imagine any ſuch thing in hand, when *Samuel* went about it, when *David* was firſt *found*. 1 Sam. 16.4.

Nay, nor the *Saints found* him not neither, till *God* (as it is in the verſe next before) *ſpake to them in a viſion*, and told them of it. Verſe 19.

Nay, not he, of whom there is moſt likely-hood, the *Prophet* himſelfe (*Samuel*) he *found* him not, he could not *finde* him, till *God* did it for him, and ſaid to him, *This is he*. All this is, 1 *Sam.* 16. Thus, *God*, in *David*, would let us ſee at firſt, that it was He that *found Kings*, and none but he. If *Samuel* the *Prophet* had beene let alone, it had not beene *King David*, but *King Eliab*: he would have *found* him. If *Abiathar* the *High Prieſt* had had his will, it had not beene *King Salomon*, but *King Adonijah*, it is well knowne. So then, neither *People*, nor *Saints*; nor *Prophet* nor *Prieſt*; but *God* it was, of Himſelfe and by Himſelfe. He to have the honour of this invention, 1 Sam. 16.6. 1 Reg. 1.7.

And if Kings be the invention of GOD, then are not their inventions of GOD, (theſe I mean that have been broched of late) that *finde Kings*, or *found Kings* upon any but GOD: that make Prophet, Prieſt, or People, *King-finders*, or *King-founders*, or aſcribe this invention to any, but to him in the Text. This for the perſon, *I have found.*

2 Found Him *inveni.*

How *found* (the *ſecond*) by hap? No, it is *inveni*: in that word is the manner of it. Every tongue hath a proper word to ſever things ſought and ſo found; from things found without ſeeking: you know--*Tu non inventa, reperta es.* *David* then, was not; Kings are not *reperti*, hit upon at adventure, or ſtumbled on by chance: they are not ἔ τυχέντων. No, they are *inventi*: firſt ſought, and ſo *found* upon ſearch. Will ye heare it *totidem verbis*: *Quæſivi mihi hominem*, ſaith *God* of *David*, *I have ſought me out a man*, 1 *Sam.*23.14.

Not, that any is hid from Him, that He need ſeeke Him; It is but in our owne phraſe to expreſſe to our capacities, how GOD ſtood affected to the having of Kings. So ſet to have them, that rather than not have them, He would doe as we doe, even take the paines to ſeek them out. Now, the endeavour to ſeeke, is from no velleity, no faint will; No, it is from a deſire that faine would finde. And that deſire, is from no meane conceit (if it come, ſo it is; if not, no great matter;) but from ſome ſpeciall good conceit, we have of that, we ſeek for, that we hold it worth the time we ſpend, worth the labour we beſtow about it. All is, but to ſhew us the worth of this invention. For it is no meane thing (we may be ſure) that *God will ſeeke.* Seeking them, He ſhewes, He holds them for ſuch, as He would not be without them Himſelfe; He would not have His people in any wiſe, be without them. And that He would not have them thought as good loſt as *found*, but eſteemed for ſuch by us, as if we had them not, we would (by His example) ſet our ſelves to ſeeke them ſeriouſly, and never leave, till we have found them. This for the manner.

3 Found him *his ſervant.*

But then thirdly; ſeeking, why *found* He *David*, rather than any other? We finde the reaſon of that, in *Servum meum*, becauſe He *found him His ſervant.* For a ſervant He ſought, to whom He might commit the higheſt point of His ſervice, the care of His people. And He found him ſo zealous for His flocke, to keep them from being a prey to ſtrange beaſts, as He thought him meet, to be made of *Paſtor ovium, Paſtor hominum.* He found him ſo devout at his ſervice, that He ſet him in ſuch a place, as if he were the *Servant of* GOD he might make *ten thouſand more* beſide himſelf.

Theſe two words then, we may not ſlip over; the claime of the Covenant (after) lyeth by them. And if the Covenant hath not beene kept with any, it hath been for default of this, that he hath *found him*; *him*, but not him, *His Servant.*

Yea, if any King be *found* by GOD before he doe, or by courſe of nature can doe him any ſervice (ſuppoſe in his cradle;) yet even to ſuch a one, is not this word, without fruict. It hath his uſe (this) not only in making them to be *found*, but in keeping them from being *loſt*. For the ſame, that was the way to be *found* at firſt: the very ſame, is the way not to be *loſt* ever after. And it concernes *David* or any, as nearely, not to be loſt againe, as it doth at firſt to be *found.*

Now, if *David* look well to theſe two words, and loſe them not, *God* will not loſe him (he may be ſure) but be at hand ſtill ready to defend him. Unleſſe *David* loſe them; he cannot loſe GOD: and unleſſe he loſe GOD, he cannot be loſt. *David* ever loſt them, before his enemies could doe him any harme. All *Balaam*'s curſing will doe him no hurt; nothing but his wicked counſaile, to unmake him his ſervant, and ſo to loſe GOD, and ſo to be loſt of GOD, and ſo to be loſt, utterly loſt. Lay up this then; The way to *ſervari à Deo*, is to *ſervire Deo.* And lay it up well; it is the only Article of *Covenant* on *David's* part: Upon theſe two words depends all that followes (upon *Servum meum:*) If they be ſure, all is ſure. And this for *inventio.*

Num. 31.16.

God tels it, *I have found.*

But, I find here, *inventi prædicatio* beſides. To find is one thing, to cry εὕρηκα, *inveni*, *I have*

I have found another. One may *finde*, and keep his own counſaile: (ſo men do for the moſt part.) But *God* here proclaimes *His finding*; tels all, *He hath found*. And none do ſo, but ſuch as are ſurpriſed with joy: as the partie in the *Canticles*, *Inveni quem quæſivit anima mea, I have found whom my ſoule ſought*, and I would the world knew it, I am not a little glad of it. Commonly, where there is care in ſeeking, as before, there is joy in finding. Joy then: and it is not joy alone (for, one may *gaudere in ſinu*, keep his joy to himſelfe) but *gaudium cum gloria*, this. For, he not onely joyes in his invention, but glories in it, and even boaſts of it, that doth *inventum prædicare*. The word (which he uſeth) εὕρηκα is made famous by *Archimedes*, who in a great paſſion between glorying and rejoycing, firſt cried it, when he had found the ſecret of King *Hiero's* Crowne. But no leſſe famous by Saint *Andrew*, *Ioh.* 1.41. Who, upon the finding of CHRIST, came running to his brother Saint *Peter*, with *Archimedes's* cry, We have *found* Him (the *Meſsias*) we have *found* Him. *Meſsias* in *Hebrew* is nothing elſe but *annointed*: and, we ſhall ſee *David annointed* ſtraight. And ſure, next to the *joy* of *Chriſt* (*Chriſtus Dominus*) we may place the joy of *Chriſtus Domini*; and take up, our next εὕρηκα for him. *God's* word will well become us, to uſe.

And to whom is this? To his *Saints*: to them, he tels it (looke the laſt verſe before:) As if they, had their part in this *finding*, ſo invites he them, to the fellowſhip of the ſame joy. Tels them, that ſuch a one He had *found*; and for them, and for their good He had *found* him. They, to reape ſpeciall benefit by it, by this *finding*; therefore, they to take ſpeciall notice of it, they ſpecially to rejoyce with him for it. *Ioy to His Saints by it.*

And what ſhould I ſay, but as this *Pſalm* ſaith a little before, *Beatus populus qui ſcit jubilationem, Bleſſed are the people that can skill of this joy*, that can skill of their owne good: What it is to have a King, a King *found* to their hand, but ſpecially a King, that is *God's ſervant*. Verily, if *God's Ioy* be our joy: it is to be with us, as with *God* it was; this εὕρηκα the εὕρηκα of joy. And truly, all this *Text*, both that which is paſt (his care in ſeeking, and his joy in finding) and that which followeth, his honour in *annointing*, his mercy in making this Covenant, his truth in keeping it: His reſcuing them, from; his revenging them, upon their Enemies: All is, but to ſhew us how much He doth, and (if we will do, as He doth) how much we are to doe, even to ſet by, even to joy, and glory with Him, in *Inveni Davidem Servum Meum*. And this for his *finding*. Now no more adoe, but proceed to his *annointing*. I *Ioy of the finding.* Verſ. 15.

To what end then, *found? To annoint*. Very many are found, very few ſo *found*, ſcarce one of many millions. But they, that are ſo found, are *eo ipſo* the greateſt perſons; and of the higheſt Calling upon earth. So much is there, in this word *annointing*. And this alſo, *God* takes to Himſelfe: *unxi*, no leſſe, than the former, *inveni*. *Finds*, and *annoints* both. *Found to Annoint.* *God the Annointer.*

And both the *Act* His, and the *oyle* His. *Vnxi*, I did it; and *oleo meo*, *My oyle* it was I did it with. So finds Kings, and finds oyle, and finds fingers, and all. Nothing goeth to them, but it is *God's*. The *oyle* is God's.

It ſeemeth otherwiſe. *Samuel* could not *finde* him indeed: but we finde, he did *annoint* him, though. He did ſo, but not as of himſelfe: what he did, in the *Perſon of God* he did it. And the Law is, what one doth by another, not, that other, but himſelfe is ſaid to do it, to be the Authour of the deed. For this muſt ſtand true, that *God* here ſaith Himſelfe, That whoſe fingers ſoever were uſed, GOD it was that *annointed* him. And *annointed* him with *oyle*, *holy oyle*, *His holy oyle*. 1 Sam. 16.13.

Oyle: We can never find Kings in *Scripture*, but ſtill we find this word with them. We find them in *oyle*, and *oyle* is for continuance. The colours of the Crowne are not water-colours, to fade by and by; they be laid in *oyle*, to laſt and to hold out all weathers. So, in *oyle*, not in water. I *With oyle.*

And in *oyle*, not in *wine*. For though the *Samaritan* have both, and there is uſe of both, in time and place: Yet here, onely with *oyle*. There is no acrimonie, nothing corroſive, in it: it is gentle, ſmooth, and ſuppling. All to teach them, a prime quality of their calling, to put in *oyle* enough; to cheriſh that vertue, that the ſtreames of it may be ſeene, and the ſent of it may be felt of all. For, that will make *David* to be *David*: that is (as his name is) truly beloved.

Luke 10.34.

2 With *holy* oyle

Oyle, and *holy oyle*. *Holy*, not onely to make their Perſons ſacred, and ſo free from touch or violating (all agree of that:) but even their Calling ſo, alſo. For, *holy unction, holy function*.

Now, this *holy oyle* troubles the *Ieſuite* ſhrewdly, and all thoſe, that ſeek to unhallow the Calling of Kings. For, if the *holy oyle* be upon them, why ſhould they be ſequeſtred quite, from holy things, more than the other two, that have but the ſame *oyle?* Indeed (as they ſay) if they were but to deale with common matters, common oyle would have ſerved well enough (and ſo, they would faine have it;) but this place choaks them: This *holy oyle* here. And their Calling, by vertue of this, being holy, what ſhould let them, in their kinde to deale with thoſe, either perſons or matters, that are but as the *oyle* is, wherewith they are *annointed?* How fond is it, to imagine them to be *annointed* with *holy oyle*, to deale only in unholy matters, and not to meddle with any thing that holy is!

3 With *His holy oyle*.

Holy oyle, and *His holy oyle*. For, *His holy*, is more than *holy*. *His*, is another manner *oyle*, than the materiall, in the Prophet's horne, or in the Prieſt's phiall. *His* drops immediately from the true Olive, *the Holy Ghoſt* (He the true Olive, as *Chriſt* the true Vine.) *Samuels*, is but a ceremony: this, the ſubſtance of the *annointing*. It is, in this, as in Baptiſm: there, *Iohn* with water; *Chriſt* with the *Holy Ghoſt*: And, that is the ſoul of Baptiſm. So here, *Samuel* ſheds on the *oyle* of the *Tabernacle*, *God* He adds his from heaven; the ſame, and no other than *Chriſt* was *annointed* with: that *oyle* is it: that, the *annointing* indeed. He indeed *above his fellowes*, for He had the *Spirit above meaſure*: But He ſo above them, as He with them, and they with Him, with His, with the ſame *annointing*; both.

Pſal. 45.8. Ioh. 3.34.

2 Ioy of the *annointing*. Pſal. 45.8.

And, it is not from the purpoſe, that His *oyle*, is by the *Pſalme* called the *oyle of gladneſſe*: That; as we are glad even now, for his *finding*: ſo, may we alſo now, for his *annointing*. And by and by, glad againe, for his delivering. And ſo, glad in him, *God* make us, for them all. It is a day of Joy: I would not omit any thing, that might tend to it. And this for the firſt verſe, *finding* and *annointing*, and (if ye will) for the *twenty nineth of Iuly*. Now to the ſecond verſe.

Verſ. 21. The *League*.

Having *annointed* him, the firſt thing He doth, is to enter a league with him. And, we are glad of that. For, having *found him* now, we would be glad to keepe him. And, there is no ſurer way for that, than to joyne him in a league, with the mightieſt King (by farre) of the whole world, the *King* of *Kings*, *God* Himſelfe.

And, *God* Himſelf is willing with it, offers it. And ſure He hath reaſon ſo to do. Seeing He hath found him, He will not ſee him loſt. *David* ſerves him, He will *ſervare ſervum*. He *annointed* him, and made him holy, He will not ſee him uſed prophanely. But, the eye that *found* him, ſhall watch over him: the hand that *annointed* him ſhalbe at hand, to defend him.

It is a *League* or *Covenant*.

So hitherto, GOD found *David*, Now, *David* finds GOD, willing to undertake his quarrell: and even to covenant with him, ſo to do. For, it is not a bare promiſe, this: it is a Covenant, and ſo termed expreſly, at the 3. and 28. verſes. And that, a *Covenant ſolemnly ſworne*, bound with an oath, at the 4. 35. And here now

manus

manus mea cum eo, He *giveth him his hand upon it*. His *covenant*, His *oath*, and His *hand*, what can there be more? This Covenant is made as ſure, as can be; and as ſurely kept, we ſhall ſee anon.

The firſt Article of this Covenant, the article of *Inprimis*, is that His *hand ſhall hold him faſt, or eſtabliſh*: the ſecond, that His *arme ſhall ſtrengthen him*: (that is) covenants for the continuall preſence, and aſſiſtance of his power, ever to joyne with him, and ſtill to be ayding to him. The firſt and ſecond articles of the *covenant Pro*, for *David*

This power of it ſelf is but one, as *God* is one: but is ſet down thus, here and elſwhere, in two words, the *hand* and the *arme*, the *mighty hand* and the *out-ſtretched arm*, to ſet forth two degrees of it. Both great, but one greater. That of the *hand*, is great; as we read, 13. verſe before, yet but ordinary. That of the *arme*, is greater, and commeth forth, but upon extraordinary occaſion: Every thing we put not to the *armes* end. Gods *hand*, Gods *arme*.

Not, that theſe degrees of difference are in the power it ſelfe, which is entire, *quoad ſe*; but onely, to proportion it, and make it anſwerable to our perils: which are not alwayes alike, but leſſe or more, at one time than another: and ſo ſeeme to us, to require a degree of power, according. For the leſſe, the *hand* ſeems enough: but for the more, the *arme*; a greater degree of power, as our perill is greater.

No day goeth over our head, but the horſe we ride on, the ſtaires we go up and downe by, the very meat we eat, we are in danger, leſt it go the wrong way. For, theſe, for every dayes dangers, we cannot miſſe the *hand*; and the *hand* is enough, if it do but *hold us faſt*.

But this day, the fifth of *Auguſt*, and ſuch another, the fifth of *November*, the caſe is altered: then, *Riſe up, riſe up thou arme of the Lord, riſe up* and ſtretch out thy ſelfe: another manner of jeopardie, then. So, in a word, the *hand* for all the yeare: the *arme* for the fifth of *Auguſt*. Now there is no jeopardie ſo great, but the *arme*, if it ſtretch it ſelfe out, will ſerve to preſerve us. And this *arme* is ever ſtretched out, when GOD vouchſafeth ſome ſtrange miraculous deliverance: as this day He did. For this, was *Dies brachii*: on it, the *arme of the Lord was revealed*. Eſa. 51. 9. Eſa. 53. 1.

Both theſe: and either hath his proper attribute: the *hand*, to *eſtabliſh*, and the *arme*, to *ſtrengthen*.

To *eſtabliſh*: that is, to make ſteady, that he ſtand faſt, and be not moved. It is ἰσχὺς the paſſive power, to reſiſt: ſuch, as of the *anvile*, or of the *rock*. *Hand* to *ſtabliſh* him.

To *ſtrengthen*: (that is) when we are further to encounter our perill actively, and are too weak for it; for, that giveth δύναμις the active power, that ſtrikes them downe: as the *ſword*, or *halberd* in the hand of the mighty. *Arme* to *ſtrengthen*.

Both theſe: and both neceſſary, for the performance of this *league*: Which is, both *defenſive* in the next verſe, to keep them, that they take no hurt: and *offenſive*, in the laſt verſe, to pay their enemies their due, and to ſtrike *them downe*.

This then is the ſumme of the two firſt articles. The *hand* ſhall never be off him, but on him all the yeare long, for every dayes danger. But, if further need be, if ſome very great hazard, if the fifth of *Auguſt*, then out comes the *arme*. But ſo, as both; both *hand* and *arme* and every ſinew in them, are ready ſtill, and at hand as occaſion ſhall be, to *ſtabliſh* or *ſtrengthen* him. This, for the ſecond verſe, the *league*: And all this is for him: *Pro*.

Why, what needs all this? this *holding*, this *fortifying*? Is there any harme toward? I cannot tell: it was ſomwhat a ſuſpicious word (in the verſe paſt) of *holding* him and *holding him faſt*; as if there were ſome ſhoving at him. The Greek is more full, συναντιλάβηται. For, in that word, there is ἀντὶ *God holds* him: and then ἀντιλαμβάνει, as it were, another plucks at him: and then συναντιλαμβάνεται, *God holds* him harder or faſter than before. This was but ſuſpicious. But here now, it is paſt all ſuſpicion: for here, are a couple, making toward him (1 the *enemie*, and 2 the *ſonne of wickedneſſe*:) It is to be The third and fourth articles *Contra*, againſt *Davids* foes: *Defenſive*.

doubted, for no good. Here is now the fifth of *Auguſt:* Here comes GODS ſecond *finding* him. For in his *enemies hand* now he is, get out how he can.

The *Devils* finding or *invention.*

I told you before, that Kings were GODS *invention:* here now comes the *Devils invention.* For, as GOD *findes* Kings, ſo the *Devill* findes Traitors. *God findes David*, the *Devill* findes *Abſalom: God*, your Majeſtie; the *Devill*, thoſe of this day.

And (as evill ever is more fertile) for one King, there are two, in the Text: and there were two, on the day: and I would to *God*, two were all. But this is to be counted of, *Satan* the Arch-enemie (ſo ſignifies his name) will be ſure to find Kings, enemies. The *father of wickedneſſe*, will finde his whelpes ready ever for ſo wicked an enterpriſe.

And now, theſe are they, *contra quos*, whom againſt this *league* is made: For by vertue of the *league*, *God* and *David*, they have friends and enemies in common. Enemie to one (the King;) and enemie to both (*God* and the *King.*) 1. Of the parties firſt. 2. Then of their attempt. 3. And laſt of their ſucceſſe.

I
The *Parties:* The *enemy.* The *ſonne of wickedneſſe.* Son *exegeticè.* Prov. 31. 3.

The parties. Two titles they have in the Text, 1 the *enemie*, 2 the *ſonne of wickedneſſe. Exegeticè* ſome take them, both for one: and then the later gloſſeth the former: and then the meaning is, that *Davids enemies* are all of them the *ſonnes of wickedneſſe.* And indeed ſuch they were, and none but ſuch. For *God* forbid any good man ſhould be *Davids enemie.* In this ſenſe it is true. For, all of them *Qui vias dant ad perdendos Reges*, but much more, *qui vias docent*; that would have them loſt, whom *God* even now with ſuch joy found; that ſeek to deface *Gods invention:* You may boldly pronounce of them, they be the *ſonnes of wickedneſſe* all: as flat againſt *God*, as *perdere* is againſt *invenire*, *perdition* againſt *invention*; and their will, againſt his will. For His will is, *Quos Deus invenit, homo ne perdat:* and *Quos Deus invenit, homo perdat*, ſay they. And this, if both be for one.

The *enemy*, the *ſonne of wickedneſſe*, two diſtinct. Verſe 12.

But if (as the words give, and the beſt Writers take them) they ſtand for a paire, for two diſtinct: then, by the *enemy*, is meant he that is ſo profeſſed: Plaine, by the LV. *Pſalme, It was not an open enemie:* where the word is the ſame, that here (that is) ſuch an one as *Golias* was. But by the *ſonne of wickedneſſe*, is meant, the cloſe hollow Traytor, ſuch as was his wicked ſonne.

They be the *ſonnes of wickedneſſe.*

And it is good, they know their pedigree theſe fellowes, of what linage they are. That is, *wickedneſſes* owne *ſonnes:* as if the other, the enemy, were but allyed to it, in ſome degree; but theſe, the true of-ſpring, the lively image of the *Devill.* For, if they be the *ſonnes*, and he the *Father*, they be as neere of bloud, as may be. So, they ſee their true deſcent, *ſonnes of wickedneſſe.*

What *wickedneſſe* it is. John 15. 25. Pſal. 109. 5.

And it is worth the while to know, of what *wickedneſſe.* Evill it is, to be wicked upon what pretence ſoever: But, *oderunt me gratis*, is worſe; for that is of meere malignity. But *mala pro bonis*, is worſt of all. And ſuch are theſe, ſuch their *wickedneſſe. Sonnes* of עִוְלָה: which עִוְלָה the *Hebrewes* tell us, is properly the naughtineſſe of ſome evill natur'd children, that bite the nipple, which giveth them milke. That is עִוְלָה right: (the worſt and moſt wicked *wickedneſſe* of all others.) To bite and ſuck, both at once. But ſuch there are, the better they be dealt with, the worſe ſtill, ye ſhall finde them.

The Sonne of *wickedneſſe* the *more dangerous*

Now of the twaine theſe are farre the more dangerous: as you may ſee by the very courſe or ſtanding of them in the Text. For *referendo ſingula ſingulis* (as we uſe to doe:) the *hand* before (as the former there) properly referres to the *enemy* (as the former here:) but the *arme*, the later there, that referres to the *ſonnes of wickedneſſe*, even by the courſe of the two verſes. As if, for the *enemie*, the *hand* were ſufficient: but for theſe, *arme* and all, were little enough.

2 Sam. 21. 16.

And ſure, ye ſhall obſerve, that *David*, that the ſonne of *David*, CHRIST; that *Chriſtus Dominus*, and *Chriſtus Domini* both, hath ever been moſt in danger of this kinde of cattell. *David*, he was once in danger, and never but once, by *Iſhbenob*, an open enemy. But his great dangers, were by theſe here, the *ſonnes of wickedneſſe*, his wicked ſonne *Abſalom*, his wicked Counſellor *Achitophel.* And indeed all his great, were by this ſecond ſort.

And

And our Saviour *Chriſt* His furious enemies, they that would have *throwne him headlong downe the hill*, they that would have *ſtoned him*, they did him no hurt: but, that falſe harlot *Iudas*, that *ſonne of wickedneſſe*, hee did. And I pray to God, hee may; and I beſeech *David* heartilie, Hee would take this to heart, and take heed of theſe. The danger of theſe, the *ſonnes of wickedneſſe*, it was the danger of this day. Luk. 4. 29. Ioh. 8. 59. 10 3

Will ye now ſee their proceedings and practices? They be in theſe three words; 1 *Violence*, 2 *Wickedneſſe*, 3 *Hurt*. *Violence* they meane, that is their end, and with *wickedneſſe* they cover it (that is) with one wicked pretence or other, the better to make the way, to doe the hurt they intend. Alas, nothing but a *vow at Hebron* (ſaid wicked *Abſalom*) when he vowed indeed, to deprive King *David*, both of his Kingdome and life. Not loſe the *Sermon* for any good (ſaith he of this day;) when he had in his heart *violence* and *hurt*; no leſſe *hurt*, than the loſſe of your *Majeſties life*. This is the way of them all: *Violence* wrapped about, with a *vow*, or a *Sermon*, or I wot not what; that before it be ſeen, it may do the miſchiefe, that is meant. This *holy wickednesſe*, is ſimply the worſt of all. O *Lord*, what dangers are they in, that are in this caſe! How neere being loſt! Now, the ſucceſſe. 2 Their *attempt*, *Violence*. *Wickedneſſe*, *hurt*.

For, at the name of *Violence*, at but the mention of *hurt*, every good heart is moved, and come running in about *David*, to ſee if any *hurt*. But there is no *hurt* done (God be bleſſed) None done: what ſoever meant, none is done. And, he fals (if you marke:) No violence; nay, not ſo much, as the leaſt *hurt*. For they be two, theſe, *violence* and *hurt*: and *hurt*, is the more larger. Any *violence* done? Nay, none: Any hurt at all? Nor that neither. Neither? all is ſafe then. 3 Their *ſucceſſe*, *No violence*, *No hurt*.

Where ye ſee, the firſt uſe of this *hand* and *arme*; to repell and keepe backe *violence*: to beare off the blow that ſhould do them *hurt*. This is the defenſive part. And it is much to their comfort that this *hand* ſo holds them, and this *arme* is ſo over them, as it is ſtill betweene them and their harmes: as it lights on *Gods arme* and *hand*, and muſt hurt them, before it come at *David*. But them, it cannot *hurt*, neither *violent wickedneſſe*, nor *wicked violence* prevaile againſt them; And ſo be they ſafe, from both. And no way to prevaile againſt Kings, but to bind this *hand* firſt, and pinion this *arme*. Otherwiſe, evill men there may be, and evill meaning; but no evill ſucceſſe, for all that.

But, I would pray you, to take good heed, to the Tenor of this Covenant. No promiſe is here made, but that ſuch he ſhall have: and ſhall have of both ſorts, *open* and *ſecret*: *open*, to offer *violence*; *ſecret*, privily to ſeek his *hurt*. No, though he be *David* (that is) lovely, or as lovely, as ever was he, yet he ſhall have thoſe that hate him; hate him *gratis*, hate him though favours done them; though they lie in his lap, and are fed with his milk, yet bite him for al that. No part of the covenant this, but ſuch he ſhall have, but ſuch there ſhall be. 1 Not, there ſhal be no *enemies*, No *ſonne of wickedneſſe*.

Nor no promiſe neither, but as they ſhall be, ſo they ſhall be doing (as we ſay:) not ſit idle, but be plotting and practiſing, ever and anon. It is but, *non proficient* (ſo read the Fathers this verſe) the Covenant in the Text: it is not *non facient*. No, *facient*, *facient quod ſuum eſt iniquitatis filii*, (ſaith S. *Auguſtine* well;) the *ſons of wickedneſſe* ſhall be doing, and doe their kind, that is wickedly; Entend *Violence*, pretend ſome *wicked* wile or other. No part of the Covenant, but ſuch there ſhall be: Nor no part of the Covenant, but thus they ſhall do. Let it not ſeeme ſtrange: look for it. 2 Not, they ſhall not *be doing*.

But this the Covenant, and this is all. The former part, be they ſhal, and be doing they ſhall, *ſed non proficient in eo*, they ſhall doe no good on him (in their ſenſe) that is, no *evill* (in ours.) 3 But they ſhall not doe it., *Non proficient in eo*.

And very fit is the word *non proficient*; that is, though they goe to Schoole all their dayes about it, yet ſhall they prove but *non proficients*, and never proceed ſo far, as to do it. So in the latter part, *non apponent nocere*; Not *non proponent*. Not, ſhall not have the purpoſe; but, ſhall not have their purpoſe. Not, ſhall not have the will; but, ſhall not have the power to doe hurt. Proffer they ſhall, but not profit. Deviſe, but what they deviſe, not to be able to performe: Imagine, but be *ſcattered in the imaginations of* *Non apponent nocere*. Pſal 21. 12. Luk. 1. 51.

their hearts. So that, come when they will come, they come a verse too late: *David* is provided of an *hand* and *arme* (in the verse before) that will see him take no *hurt*: that will be *hurt* themselves, rather than he take any: that will so fence him, as neither *furie* shall be able to do him any violence, by force; nor *wickednesse* to do him any *hurt*, by fraud. Neere lost, as good as lost, he may be: but quite lost he shall not be, God shall *find* him againe. And so to the last verse.

Vers. 23. The fifth and sixth Articles *Contra*. Against his enemies *Offensive*. I will *smite downe*.

Very well then, *David* is escaped from their *violence* and *hurt*, but shall they escape so? No: there is a further matter in it. All this, is but the *defensive* part: But the *league* (we find) was not only so, but *offensive* too; as well to offend and annoy them, as to defend and rescue him. And here now is the active power, we spake of before, of the *strengthening* of the *arme*. That, there is not only work for the *hand* to *stay* him, or hold out a shield, to beare off, that so no hurt to him; but for the *arme* also, to draw out a sword and lay on, that so all the *hurt* shall come to themselves. And so their *imaginations* not only *scattered*, but returned upon their owne heads. For, *violence* they intended, and were brought themselves to a violent end. *Hurt* they meant, and they are hurt themselves, and that, incurably, smitten down and perish.

Psal. 7. 16.

1 Yea, though no harme done, yet *smite down*.

2 Sam. 20. 21. Psal. 41. 9. Ester 1. 21, 22.

Three points I touch only, What? *smite them downe* and no harme done? Yea, no matter for that; *downe* with them, though. To lift up an hand, or an heele here, is enough. To offer *violence*, but to intend *hurt*, here enough. That there was none done, thanks be to God and the good *hand* that held them: *Bigthan* and his fellow, hang them up though. Not, *quia nocuerunt*, No: upon no other inditement, but *quia voluerunt*, they would have done the King *hurt*, though they did him none. That is enough, *smite them downe*.

2 Yea, at the *first* smite downe.

1 Sam. 21. 8.

Againe: what? at the very first, *smite them downe*? Yea, these, at the very first. With others, he proceeds not so roundly: *smites* them first before he *smite them down*; *smites* them a blow with the *hand*, in mercy; before he *smite them down* with the deadly blow of his *arme*, in rigour. But these, *down* with them, at the very first. Wot you why? *Abisai* he desired, *he might have but one blow, at the King, he would never desire a second*. Pay him, with his owne money: let him have but one blow, but the first, and no more.

3 How *smite downe*.

And what blow is it? to astonish him or to fell him, for the time? No: it is ἐκκόψω, say the Seventie. The nature of which word is, not to fell the stem or the trunke of the tree, but to hew in sunder the very roots, that it never grow againe: So to *smite* them *downe*, as they never rise more. *I will smite downe*.

And *plague* them.

And as if this were not enough, he followes them yet further. Before, he fell: No *violence*: nay, not any the least *hurt*: Here, he rises, *smite them*, nay, *plague* them, that is, *smite* them down with the *plague*, which is yet more fearefull. And it is truly turned, for מגפה is properly, the stroke of the *plague*.

Plague them in *this life*.

Esay 66. 24.

The *plague* in *Gods account*. Num. 16. 24. 26.

The *plague* is a death that we would not die of to choose; if *smitten down*, not *smitten down*, with that axe. Not, because it is deadly for the most part, and past recovery: (that is not it:) But, because they that be so *smitten*, there goeth from them, a pestilent noisome vapour, that makes all shun them, or, (as the Seventies word is) ἐκπίονται, runne away, yea fly away from them. And even so, from these, there goeth a sent, as from a *plague-sore* (you will beare with it, it is the HOLY GHOSTS owne terme) that taints their blood, corrupts their name, makes them and their memorie odious, yea, even an abhorring to all flesh. Say, what they will; this is the *plague of plagues* when all is done. And, it is GODS owne will, GOD Himselfe would have us, so reckon of them. Of *Coreh* (the first wee reade of in this kinde) GOD calls to *Moses*, *Charge the people all, that they get them from about them.* And *Moses* hee cries, *Away, away from their Tents, touch not any thing that is theirs*: as if hee should say, they have the *plague*, it is infectious. So, GOD would have us thinke of them: And so (I pray GOD) all may take warning from him,

and

him, and ſo think of them, and ſhun them as perſons contagious, that have ſores running on them.

Now, this is but their *plague* on earth (to bee plagued in their end, their blood, their name;) but all this is nothing to their plagues in Hell: whither certainly they go, ſo many as in *flagranti crimine*, in the very act of treachery, are taken away. No man ſhall need to wiſh them, more hurt: They periſh and come to a fearefull end. It is truly ſaid by them, *I will plague them*. Plague them in the other life. Pſal. 73. 19.

Yet one more, that makes up all. For (if ye marke) the perſon is changed. The laſt verſe, it was, *they ſhall do no violence, they ſhall do no hurt*: Conſequently, he ſhould have gone on, *they ſhall be ſmitten*, they *ſhall be plagued*: that had been enough. It is not ſo, but in the firſt perſon, *I will ſmite, I will plague*: as if, God himſelfe would bee the doer of it, and do it even αὐτοχεὶς *propriis manibus*, with his owne hands. And ſurely, ſo ſenſible hath beene the demonſtration of the hand of his power, in the fall of theſe; that (to hold us to the terme of *plague*) *Gods tokens* have beene ſeene upon them: as if He had *ſent his hand from on high, to plague* them indeed. Upon theſe, this day; upon others ſince theſe, God hath from heaven, ſhewed, how much theſe attempts diſpleaſe him, by making even the prints of his *hands*, to be ſeen upon the attempters; that men have beene even forced to acknowledge, it was no humane or earthly, but ſome ſupernaturall divine power, that brought it to paſſe; And that, though other hands were in, yet God it was that ſtroock the ſtroke. This is the end, that in the end, ſhall come to all theſe from the *Lord*, ſo many as have any hand in the *hurt* of the *Lords Anointed*. He that is the founder of Kings, will be the Confounder of all Conſpirators. Carrie it as cloſely as they can, His *hand* ſhall *find* them out; *find them* out and *ſmite* them, *ſmite them* and *plague them, plague them here*, and *for ever*. This is the Covenant here made with *David*, in the name of *Kings*.

1 (That is) God himſelfe will *smite*. He will *plague*. Pſal. 144 7

And (I promiſe you) this is, a faire Covenant, and a full: but, might we ſee ſome proofe of it, how it was kept? For that, is *Sal fœderis*, the proofe, the keeping of it. For, many faire Covenants here in the World, take wind, for want of this ſalt of the *Covenant* (the true keeping.) Application to His Majeſtie.

Of *David*, there is no doubt, it was kept with him, but the time will not ſerve. And this time requireth rather, to ſhew the proofe of the preſents in your Majeſtie. That, this whole Text, (*mutato nomine*) hath been kept with you, from point to point: and the *faithfull mercies of David* (as *Eſay* cals them) as faithfull to you, as ever they were to him. Of that, then. Eſay 5. 3.

I find then, both theſe dayes, and on them, both theſe waies, you were *found* by God; *found*, the twentie ninth of *Iulie*, and *anointed*; *found*, the fifth of *Auguſt*, and *delivered*.

1 The twentie ninth of July *Found* in the *Cradle* and *anointed*.

Found firſt: and that, ſooner a great deale then *David*: for in your *cradle*: There He *found* you, and *anointed* you. *David* was come to yeares of diſcretion firſt, to do Him ſervice: But you, by his preventing grace *found*, before you were, or could be in caſe to doe him any. An antecedence even in this.

2 The twentie ninth of July, and the twenty fifth both *twiſe* anointed. 2 Sam. 2. 4. 5. 3

Nay He *found* you twiſe, to *anoint* you. Once, before you did, or could ſerve him: and after you could, and did, once more. *Found* you, the twentie ninth of *July* and the twentie fifth both. *David* was twiſe *anointed* too; but hee, but of two pieces of one Kingdome: but you, of two entire Kingdomes, or (indeed) of three, the leaſt of them greater than that of his, when both pieces were together. So an *anointing* alſo, more then he.

3 *Found* in the *womb*, and *delivered*, before ever *anointed*.

Some difference I find, but with vantage ſtill, on your ſide. For, in the Text *David* is firſt *anointed*, and after *delivered*. But you, were *delivered*, before ever *anointed*. For, before Hee *found* you in your cradle, there to *anoint* you; Hee *found* you in the womb (before ever you came into the world) there to deliver you: Even there, His *hand* was over you, that, even there, a *Son of wickedneſſe* did you no *hurt*. This is more, then is in the Text; more, then ever *David* could ſing of.

4 Delivered *before anointed*: *Delivered againe* the fifth of Auguſt.

But He not only thus *delivered* you before your birth, and ſo before your *anointing*: but, after it alſo, no leſſe: Witneſſe this *fifth* day of this moneth. So, were you

you *delivered first*, and then *annointed*; and then, *delivered* againe from this day, and from being loſt on it. And thus far the Text.

5 *And intea* the ſe cond time 25. of Iuly, and *Delivered* after it 5. of November.

But then, were you *anointed* againe after that, and *delivered* againe after that, from a *fifth* day too, though of another moneth. For, either of your *anointings*, have had a famous *deliverie*, to ſecond it. So we double the point here. A *deliverance* in the womb, an *annointing* after that *deliverance*; A *deliverance* after that *annointing*; And then, an *annointing* againe; And then, a *deliverance* againe, upon that. So upon the matter, *foure findings*, with you; Twiſe to *annoint*, and twiſe to *deliver*: beyond *David*, beyond the Text here. So the Text, kept with you, over and over againe.

Application to the fifth of Auguſt, the day it ſelfe.

But to let the reſt goe and to hold us to this day. This day, if daies could ſpeake, (and *dayes can ſpeake*, ſaith the *nineteenth Pſalme*) would certifie that this covenant was kept with you, in every clauſe of the ſix, on this your *finding*-day.

Then *found* and *ſound* by God.

For, your *finding*-day well may it be called; well may it be ſaid, you were *found* on it, and *found* by God on it. *Found*, for ſure you were loſt: And *found* by God; for men had loſt you. They that gladly would, knew not how to find you, or get to you. Great odds then, but you had beene quite loſt. It was God that *found* you then, and made you to be *found* of them, not by any skill of their owne, or by any direction, but His. By hap, it might ſeeme: but your ſelfe doe, and we all acknowledge the *hand of God in it*. His providence, that ſo guided them; His doing it was, and they did it: So that *God* it was, that *found* you then, or we had not now found you here. It may then truly be called your *finding*-daie; and *God* truly ſay, the ſecond time, *ευρηκα*, *I have found*. Of it then, of this day.

1 No *enemy* profeſſed, but two *Sons* of *wickedneſſe* for it.

We ſhall faile a little, in the firſt point. Here is an *enemie* profeſſed: And you had not then, you never had any, profeſſed. To make amends for that, there is but one *ſon of wickedneſſe* in the Text: You found not one but two; and they found you.

2 A *Son* of *wickedneſſe* he was

Sons of wickedneſſe, well might they be called. For, if no Religion, taking Religion upon it, be wickedneſſe (as it is double wickedneſſe) a *ſon of wickedneſſe* he was. If witch-craft be wickedneſſe (as it is wickedneſſe in the higheſt degree) he was a *Son of it*, it was found about him. If to doe evill *gratis*; to do evill for good, be wickedneſſe (and it is the wretchedeſt wickedneſſe that can be) you had done them many favours; and, to bite the breſt then, that had given them milk, theſe are they in the Text right, קיזה בני if ever, there were any.

3 *Meant violence* wickedly covered it. How *neere* the doing it.

Theſe then, *violence* they intended, and with *wickedneſſe* they covered it. Wickedly they entiſed you and drew you along, till they had you faſt ſhut up: And then *violent* hands they laid on you (the marks were to be ſeene many a day after.) And were you not then, within the compaſſe of the Text, of *violence* and *hurt*, that is, of *hurt* by *violence*? Yes, ſo neere you was the *hurt*, that the *hurtfull* point touched your naked breſt. Was *David* ever ſo neere? Never: He was indeed hard beſtead and forced to fly, but he never came in their hands; you did: Hee never was under lock; you were: He never had the daggers point at his heart; you had: And when you had, all the world then certainly, would have given you loſt.

4 Yet did it not. *Non proficient.* *Non apponent.*

Did they you any *harme* for all this? Not any (to ſpeak of.) We may take up that before, *Fuerunt & fecerunt, ſed non perfecerunt*; ſo far from that, as *non profecerunt*. Such here were, and doing they were, but it would not do; for it was not done (the *violence* they intended.) *Propoſuerunt nocere, ſed non appoſuerunt*; a purpoſe they had, an offer they made, that was all; further they went not: You were not loſt, we finde you here now, and we find you ſerving God, ſafe and well (thanks be to the great *finder of Kings*) as ever you were.

5 The *cauſe* they did it not. The *hand* and *arme* of God to *ſtabliſh you*. The defenſive part of the Covenant.

What was it then, that it came ſo neere you, and yet did you no hurt? It was the good *hand of God*, His *holy arme* that was upon you, *held* you, *held* you faſt: you faſt, from taking *hurt*; and them faſt, from doing any.

Can any doubt that it was the *hand of God*? He that ſtood there armed for that end, when he was ſo ſtrucken ſuddenly, as he had neither heart nor hand to do that he came for; was it not the *hand* of *God*, that ſo ſtruck him?

When

When his hand held the others hand, that was ready to give the deadly blow, *ut non apponeret nocere* (they be the very words of the Text:) And was it not the *hand* in the Text then? 2

That You were ſo *eſtabliſhed*, as to reſiſt; that You were ſo *ſtrengthened*, as to prevaile (the two effects, ſet downe in the verſe both:) and yet was it not the *hand* there ſpecified? 3

The Popular tumult that roſe after this, enraged by odious ſurmiſes, was it not GODS *hand that layd the raging of the waves then*, that ſtayed the madneſſe of the People. 4 Pſal. 65 7.

When the *violence* was over, the *hurt* was not: The lewd tongue of *Shemei* doth *hurt*, no leſſe than the ſword of *Abiſai*. It would not be believed, that all this was true, there were that *ſlandereth the footſteps of his Anointed* (*Davids* caſe in the end of this Pſalme:) was it not God then, that ſo touched the heart of him, that was eſcaped unknowne, that he had not the power, to be true to himſelfe, to keepe it in, but was even driven by remorſe, to bewray himſelfe (though with evident hazard of his own life) was not this *digitus Dei*? 5 Verſ. 51.

And ſince that, by a further ſtrange diſcovery, hath he not ſet your innocency in the ſight of the Sun? that now the *mouth* of all *wickedneſſe is ſtopped*, ſo that neither *Abiſai's* ſword, not *Shemei's* tongue now, can doe you any *hurt*? And was not the *hand* and *arme* of God in this? Yes, the whole *arme*, and every joynt; the whole *hand*, and all the fingers of it. Yet lack we the laſt verſe. Pſal. 63. 11.

Here was the *hand* with the ſheild: but where was the *arme* with the ſword? Here too; and it *ſmit* them, *ſmit* them *downe*, *downe* it *ſmit* them both, both in the very place where they deſigned your *hurt*, and in the very wickedneſſe of the act: both were *ſmitten downe* ſtarke dead, and there ſtarke dead you ſaw them both lie before you (as the verſe is) *before your face*. *Non proficerunt*: Nay, *defecerunt, & in ipſo ſcelere perierunt*: their ſword went through their owne heart and their *blood was upon their owne heads*. *God found* you then, and you found Him, certainly. O, let him ever finde you His *ſervant*, whom you then, found your ſo gracious good *Lord*. 6 The *hand* and *arme* to *ſmite* them: the *offenſive* part of the Covenant. To *ſmite them downe before your face*. Pſal. 37. 15. 1 Reg. 2. 32.

But they muſt be *plagued* too (to make the Text up full.) So were they: For, as if they had beene *ſmitten* with ſome peſtilent foule diſeaſe; ſo, from them, from their mention, there goeth an odious ſent, odious, and abhorred of all: Yea, the very houſe, as if the plague of leaproſie had been in it, razed downe: and, that there might no infection come from this plague of theirs, their very name put out, from under heaven. 7 To *plague* them.

And, all this, ſo done, and with ſuch circumſtances, as all that heare it, muſt acknowledge, it was Gods doing, and that from heaven came the *hand* that did it; *Factum eſt, & à Domino factum eſt*, both. This done by God himſelfe. Pſal. 64 9. Pſal. 118. 23.

And ſo, you are *found*: and they (as the children of perdition ſhould bee) are loſt. Here are you: And where are they? gone to their owne *place*, to *Iudas* their brother. And (as is moſt kindly) the *ſonnes*, to the *Father of wickedneſſe*; there to bee plauged with him, for ever. The ſame way, may they all go; and to the ſame place, may they all come: all, that ſhall ever once offer, to doe the like. Thus, to the very laſt ſyllable, of the laſt verſe, is this Text found true in you: and this covenant made good to you. All the ſix points of it, all of them *in futuro*, in the Text; *ſhall* and *ſhall be*, Comes me the day, and puts them all *in præterito* to you, changeth *ſhall* and *be*, into *was* and *did*. That, thus we read it now; *His hand did hold you faſt, His arme did ſtrengthen you: the enemie was not able to doe you any violence, no more was the ſon of wickedneſſe to hurt you. But he did ſmite downe your foes, and did plague them that hated you.* So, the Covenant was fully kept with you, and ſealed, even with the blood of them, that brake it. Act. 1. 25.

And now, let all them, that tooke any joy in the firſt *finding* and *annointing*, here renew their joy afreſh, for this ſecond, when you were thus in a manner loſt, and *found* againe. When it was juſt, as in the Goſpell, *Periit & inventa eſt*. And if hee in the Goſpell for his *ſheep*; and ſhe, for her *groat*, called all their friends together, and cryed, *Congratulamini mihi*: how much greater a *congratulamini* belongs to this? Where 3 *Joy* for your deliverung. Luk. 15. 6. 9.

not

Mat.22.20.

nor a *groat*, but he that is the *Image* and *ſuperſcription* of all our *groats*, yea, all our coin, ſilver, and gold, is *found* againe.

To finde ſome *praiſes* of God for this *finding*

And what? ſhall this be all? No I truſt: having thus, at the hands of God, found the *faithfull mercies of David*; we will ſtay a little, and look out ſome of the *faithfull prayers of David*, to render him, for this, for ſuch a *finding*. Let us doe ſo I pray you.

The firſt verſe of the Pſalme, *Cantabo*. Pſal.145.9.

And we ſhall not need to goe farre, not any further than our owne *Pſalme*, and but even to the very firſt words of it, *Miſericordias Domini in æternum cantabo*. Upon another, no leſſe worthy deliverance, I well remember, you then tooke up the like, *Miſericordiæ Domini ſuper omnia opera ejus*. Very fitly that, but this agrees rather with us now; For it is the beginning of the *Pſalme*, whereof the Text is a part: Made, as it were, the *Anthem* for this Sermon.

Mercy in *making* this *Covenant*.

Will ye ſee it agrees? There was *mercie*, in making this Covenant, there was truth, in keeping it. See then, how aptly he hath ſet it: *My ſong ſhall be alwayes of the mercies of the Lord* (that made it;) *with my mouth will I be ſhewing his truth* (that kept it) *from one generation to another*. And ſhall not we *ſing of his mercie?* And ſhall not we *ſet forth His truth? Sing of his mercie* that made this Covenant: ſhew forth *his truth*, that made it good, every article; and ſuffered not one word of it, to *fall to the ground?*

Truth in *keeping* it.

The ſecond verſe of the Pſalme, *Ego dixi*.

But, if we cannot well ſing it, for lack of a Queere: He hath taken order for that too. For the very next, the ſecond verſe of the *Pſalme*, that he begins with, *Ego dixi*, *I have ſaid*: that if we cannot ſing it, we may yet ſay it. And it is but the ſame over againe: *I have ſaid, mercy ſhall be ſet up for ever: Thy truth ſhalt thou ſtabliſh in the heavens*. What *truth?* It followeth in the third verſe, this *truth* of his Covenant, to *David*. To ſing that, and to ſay this: to make our ſongs, on this ground; and our ſermons, on this theame. *He hath ſaid it, to ſet up His mercie: He hath done it, to exalt his truth.*

To doe it in *æternum*: ſpecially this day. Luk.19.19.

Ever to doe this, *In æternum: In æternum* is the word of the verſe (if our dulneſſe could endure it) all the dayes of the yeare. But, of all the dayes in the yeare, this day not to faile of it. *Hodiè ſalus facta eſt domui huic*, Nay, *regno huic*, Nay *Regnis his*: This day then, not to faile of it. For, having *found* this *mercie*, and *felt* this *truth*, this day; ſhall we not, at the leaſt, this day, thanke Him for this day? ſhall the Sun of this day ariſe, and goe downe upon us, and not ſee us together, to render him praiſe, for this ſo *loving mercie*, for this ſo *faithfull* a *truth*? Shall he finde *hand* and *arme*, to ſuccour and to ſave us, and ſhall not we finde mouth and lips, to bleſſe and magnifie Him for it? God forbid.

Application to us.

Let us then, ſing that: *My ſong ſhall be alwayes of the mercies of the Lord* (record it, at leaſt) Or for default of it, ſay this: *I have ſaid, mercie ſhall be ſet up for ever, thy truth ſhalt thou eſtabliſh in the heavens*. Be they never ſo falſe upon Earth, thou in *heaven ſhalt ſtabliſh it*. Say it, *per modum concionis*; ſo we have: Say it then, *per modum orationis*; ſo let us doe, and ſo an end.

By way of *preaching*.

By way of *prayer*.

Even ſo Lord ſo let it be, *Set up this thy mercy for ever, for ever ſtabliſh the truth of this thy covenant*, with thy *Servant* our Soveraigne, that it never faile Him, as not this day, ſo not at any other time. Let thine hand be ſtill upon Him, and thine *arme* about him for ever, betweene him and his harmes. *Violence* and *hurt*, never come neer him: *The ſonnes of wickedneſſe*, be even far from Him. Let them be *non proficients*, all the ſort of them, that ſtudie or practiſe this wicked leſſon. Never loſe thou him, or ſuffer him to be loſt: Ever *finde* him (good Lord) to ſuccour and ſave him; and let thy *right hand* find out his *enemies* to *ſmite* and *plague* them: with the ſame *blowes*, thou didſt *ſmite*; and with the *ſame plagues*, thou didſt *powre* on theſe, of this day. The deſtiny of this day, come on them all.

And, for Him, let his *anointing* ſtill be *freſh* on him, and his *crowne* ſtill *flouriſh* on his his head. Let him, all the day *walke* in the *light of thy cotntenance*, and at night,

reſt

reſt under the covering of his wings. This day, as once it did, and as ever ſince it hath, So let it, long and many yeares, riſe proſperous and happie to him. This day, and all dayes. That he, that we all may *may ſing thy mercie*, and ſet forth *thy truth*, all the dayes of our life. Heare us, O Lord, and grant it for thy Sons ſake, our Saviour, *&c.*

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A SERMON PREACHED BEFORE THE KINGS MAIESTIE

in the Cathedrall Church of Windſor,

ON THE V. OF MAYES.

Anno Dom. MDCXV.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE,

In the Cathedrall Church of *Salisbury*,

ON THE V. OF *AVGVST*,

Anno Dom. MDCXV.

PSALME XXI. VERS. I, II, III, IV.

The King ſhall rejoyce in thy ſtrength, O Lord: Exceeding glad ſhall he be of thy ſalvation.

Thou haſt granted him his hearts deſire: And haſt not denied him the requeſt of his lips. Selah.

Thou haſt prevented him with the bleſsings of goodneſſe: and haſt ſet a Crowne of pure gold upon his head.

He asked life of Thee, and Thou gaveſt him a long life: Even for ever and ever.

UPon a day of *joy*, here is a *Text* of *joy*. Upon a *day of joy* for the *King*, a Text, of a King in *joy*. For ſo, we ſee, there is in the Text, a King: and hee *joyfull* and *glad*. *Glad*, firſt, for *ſtrength* ſhewed by God in *ſaving* him: *Glad* againe, for *goodneſſe* ſhewed by *God*, in *ſatisfying* (yea more than *ſatisfying*) *preventing his deſires*; and that in the matter of his *Crowne*, and of his *life* both.

This King, was *King David* (no doubt) The very Title of the *Pſalme* ſheweth as much: and the Son of *Syrach* (of whom, I reckon as well or better, than of any *Commentary*) theſe very words (here) hee applyes to King *David*, Chap. 47. verſ. 7.

Originally

Originally then, he: but neither ſolely, nor wholely he. His meaning was not, to make this *ſaving*, his owne caſe, alone; Nor to engroſſe this *joy*, all, to himſelfe: ye may ſee it, by the very ſetting it downe. It is not (as, of himſelfe) *I will rejoyce*: But (as of a third perſon) *The King, ſhall*: *The King*, indefinitely. So, entailing it, rather to His Office, than to his Perſon: and leaving it at large, applyable to any other, a King; as well as himſelfe.

To any other King (I ſay.) Specially any other ſuch King, that ſhould be as *ſtrangely ſaved by Gods ſtrength*; as fairely, *bleſſed by his goodneſſe*, as ever was he. That ſhould find the like favour that he did: and bee vouchſafed the like gracious deliverance, that, he was. Any ſuch King in ſuch wiſe *ſaved*, to be equally interreſſed in this *joy* with him: And to have this *Pſalme*, ſerve for a Sermon, or for an Anthem, no leſſe than he.

And, by this, wee hope in *God*, this *rejoycing* here, *ſhall not be ſhut up, againſt us*. 2 Cor. 11.10. For, that, which is here left indefinite, we ſuppoſe, we can definitely apply, to a King (in whoſe preſence we ſtand) To whom, the ſame *ſtrength*, and the ſame *goodneſſe*, and of the ſame *Lord*, have ſhewed forth themſelves, in *ſaving* him, *ſaving* both his *Crowne* and *life*, no leſſe than *Davids*.

This, comes well to the Text. But what doth this concerne us now, more than any other time? Yes; for, here comes the *day*, and claimes a propertie, in it: How that? Remember ye, how the *Apoſtle* (when he cited the place out of *Eſay*, *I have heard thee in an accepted time, in the day of ſalvation, I have helped thee*) *Behold*, (ſaith he) *now is the accepted time: Behold this is the day of ſalvation*. The ſame (for all the world) ſaith this *day*? *The King ſhall be glad of thy ſalvation: Ecce hodie, dies ſalutis hujus. Behold, this is the day of that ſalvation*. For, ſo it is, indeed. The very *ſalvation-day*, it ſelfe (this.) 2 Cor. 6. 2. Eſay 40. 8.

For, this day, was his *life* ſought, and he ſet on, to have been ſhamefully made away: and this very day, *ſaved* he was; and *in virtute*, mightily *ſaved*; and *in virtute Dei*, by the mighty *hand* and helpe, even of *God* Himſelfe.

Since then, this *bleſſing* fell upon this day, If we will take a time (And a time we will take to *rejoyce* and to give God thanks for it) that, which the day pleads for, is moſt reaſonable; that you will take this day, rather than another: For, if *hodie, dies ſalutis*; If, to day, the day of *ſalvation*; No reaſon in the world, but to day the day of *rejoycing* for it.

But I will forbeare, to take any notice, or to mention any but *David*, at the firſt going over: The *Text* (that) requireth a ſurvey of courſe (firſt) and ſhall have it. But then, if the *day* ſhall pray a review after, I ſee not how in right, we can deny it.

Be theſe then the two parts: The *Survey*, and the *Review*. And in either of theſe two principall points preſent themſelves. *The Diviſion* I.

1. The *joy*, 2. And the ground or cauſes of it. The *joy*, in the front of the *Text*; And the *cauſes*, in the ſequele of it. II.

The cauſes are, as the number of the verſes; foure: 1 The ſaving of the King, by the *ſtrength of God*. 2 The *ſatisfying*, yea, the *preventing his deſire, by the goodneſſe of God*. 3 The *ſetting on his crowne, by the hand of God, Tu poſuiſti*. 4 The *prolonging his life*, by the gift of God. Theſe foure.

Now, every of theſe (the *joy* and the *cauſes*, and indeed the whole Text) ſeemes to ſtand upon Triplicities. In the laſt verſe of the *Pſalm*, *God* is ſaid to *exalt his ſtrength*. *His ſtrength* in *exaltation*, makes the *joy in triplicitie*.

The triplicitie of *joy* (firſt.) The *King* 1 ſhall *rejoyce*, 2 *ſhall be glad*, 3 *exceeding glad* ſhall he be. 1 *Lætabitur*, 2 *exultabit*, 3 *vehementer*.

The like, in all the cauſes: Why *glad*? (firſt) for, the King 1 *was ſaved*, 2 *ſaved by God*, 3 by *thy ſtrength* (*O Lord.*) 1 *Salute*, 2 *virtute*, and 3 *Tuâ Domine*.

Upon this, of *ſtrength*; followeth a new triplicitie of *goodneſſe*. Therein, 1 *the deſire of his heart*, 2 *the requeſt of his lips*: And beſides them, 3 *the bleſſings of goodneſſe*. Of theſe three, the firſt, *granted*; the ſecond, *not denyed*; and *prevented*, with the third.

Of [1] which *bleſsings*, there are two ſet downe in particular: [1] *His Crowne*: and [2] *His life*.

His Crowne: and the triplicitie of it. [1] *Corona*, [2] *Coronatio*, and [3] *Coronans*: the [1] *Crowne*, [2] the *Coronation*, or *ſetting it on* by another: [3] And that, other, God: None, but he, *Tu poſuiſti*.

His *life*: and there another (the laſt) triplicitie. [1] *Life*, [2] *long life*, and [3] *life in ſeculum, & in ſeculum ſeculi*. *Long life* in this world, *Life for ever* in the World to come.

And for this *ſtrength*, in thus *ſaving*; and this *goodneſſe*, in thus *ſatisfying his deſire*, in the ſafety both of his *Crown*, and his *life*; is all this *Lætabitur*, and *exultabit*: All this *joy* and *jubilee* of the Text.

This Survey done, the day will further pray a Review: truſting, it will fall out (all this) to prove the caſe of the day juſt. That all theſe cauſes, will *coincidere* into it. [1] *Salutem miſit*, [2] *Deſiderium conceſsit*, [3] *Coronam poſuit*, and [4] *Vitam dedit*: And if theſe; then the *joy* too (without faile.)

And that, two wayes: Upon two powers, that be in the word (*ſhall.*) [1] *Shall*, the *Bond, de præſenti*: binding us, to accommodate our ſelves, to the preſent occaſion: to this *joyfull* ſeaſon of Gods ſending: And then (*ſhall*) the *Tenſe*, which is not the *preſent*, but the *future*: And ſo (*ſhall*) not only, for this preſent day; but *ſhall*, ſtill; ſtill *ſhall*, for many dayes, of many *Auguſts*, in many yeares more; the ſame *lætabitur*, the ſame *exultabit*, ſtill. So we all wiſh, it may.

I
The ſurvey.

Domine lætabitur. We begin with *joy*. *Auſpicatum principium*, a faire front (onward) a luckie beginning.

I
The joy.

In *joy*: and that not ſingle, but three in one, a triplicitie of it. We will but touch at it, now: We ſhall come to it again, yer we end. Begin, and end, with *joy*, to day: So may we begin, and ſo end ever.

In this triplicitie, two words there be, to expreſſe this *joy*: [1] *lætabitur*, and [2] *exultabit*: and one to give it the ſize, or meaſure, [3] *vehementer*.

1 *Lætabitur.* שמחה

The two former ([1] *lætabitur*, and [2] *exultabit*) are as it were the body and ſoule of *joy*. The firſt (*lætabitur*), the ſoule. For, the nature of that word, and the uſe, noteth *joy*, within: *joy of the boſome* (ſay the Heathen;) *joy of the Spirit* (the Scripture) *And my Spirit hath rejoyced*. There, in the *Spirit*, is the fountaine of true *joy*. If there it bee not, how well ſoever the countenance counterfeit it, it is but counterfeit, for all that. And no *joy* right, if we cannot ſay the two firſt words [*Domine lætabitur*] to God; and we cannot ſay them, to Him, if there it be not, *within*.

Luk. 1, 47.

2 *Exultabit.*

There then, to begin; but not there to end. *Lætabitur* is not all, *Exultabit* is called for too, which is nothing but an out-let or overflowing of the inward *joy*, into the outward man; of the heart into the fleſh: *My heart and my fleſh, ſhall rejoyce*. Not one, without the other. *Joy* to be ſeene and read in the fore-head (the *joy of the countenance*) To ſound forth, and be heard, from the lips (the *voice of joy and gladneſſe.*) This, doth *exultabit* add. There, is the *bodie* and *ſoule* of *joy*, now.

Pſal. 84. 2. Verſ. 6. Pſal. 118. 15.

3. *Vehementer.* מה מאד

But it is not every meane degree, will content in theſe. Not any [*glad*] but *exceeding glad*. The Hebrew is, *O quàm! O Lord, how wonderfull is thy name!* ſaith the 8. *Pſalm verſ.* 1. So here, *O Lord, how joyfull and glad ſhall he be!* The meaning is; ſo very *glad*, as he cannot well tell, how to expreſſe it. Elſe, asking the queſtion, why doth he not anſwer it? But that, hee cannot. But that he hath never a *Tam*, for this *quàm*: But is even faine to leave it, to be conceived, by us. So do we; but σφοδρὰ *vehementer*, *exceeding* it muſt be. So ſay the tranſlations, all.

Thus

Thus have you a briefe of the triplicitie of *joy*. 1 *Joy* within, 2 *Iubilee* without, 3 both *mensura a supereffluente*.

And (which is somewhat strange) these, not only *permitted*, but even *injoyned*; given in charge: *shall rejoyce, shall be glad*; a necessitie laid on him: but, a blessed necessity, to be bound to that, our nature and we (in all our libertie) so well love and like of. Luk. 6 38.

2 The *causes* of it.

And now, to the causes. For, *exceeding joy*, without a cause somewhat suitable, is but exceeding folly; but *as the crackling of thornes under a pot*: great noise, but no great cause (for, all is but a whin-bush.)‖ If there be an *exceeding* in the *joy*, there would be an *exalting* in the *strength*: If excesse in that, no defect in the ground. We take measure still, of one of these by the other. Eccles 7.8.

Have we then a good ground? That have we: foure (for failing) every of them suitable, in each respect. For, a triplicitie in either of them.

The *cause*. 1 *Salvation*, or being *saved*, *Salus*.

The ground of all (the first) is, *Salvation* or being *saved*: and that, is ground sufficient. For who doth not *rejoyce*, is not *glad*, *exceeding glad*, that is so, *saved*? But specially (which was *Davids* case here) *saved*, from a sudden and a secret mischiefe, imagined against him. There is no *joy* (when all is done) to the *joy* of one, so *saved*. Be it, who it will; even *unus de minimis hiis*: any, any one of the meanest.

Salus Regia.

But, the *person* addes a great weight to the *joy*; that, it is *Rex in salute*: *Salus Regia*, a *Salvation Royall*; for *the saving of a King*. For he (by the Scriptures owne valuation) is set at *ten thousand*. There be *ten thousand salvations in one*, when a *King is saved*. That, as *Rex* is the person, above all: So *Salus Regis*, is the Soveraigne *Salvation*, of all. 2 Sam. 18. 3.

2 Saving by *strength*.

Saved, then. And secondly how? *In virtute*: *Saved by strength*. For, though it be good being *saved*, by what meanes we can; Yet if we might be at our choice, we had rather have it by meanes of *strength*, rather so, than by *craft*, or by *running away*. For, that is not *in virtute*. *Salus in virtute*, is ever, the best *saving*. And a *King* (if he have his right) would be *saved*, no other way: Not by *flight*, or by *slight*; but *in virtute*, *Rex*.

So have you two, *Virtus* and *Salus*, *strength* and *salvation*: Note them well: for not *virtus* without *salus*; nor *salus* without *virtus*, neither without other is full: nor both, without *Tua Domine*.

Virtus in salute.

In virtute, is well: so it have *in salute* after it. For, no not *in strength* is there matter of joy (every way considered.) No, not in Gods *strength*: No *joy in virtute Dei*, if it have not an *in salute*, behind it. They, in the latter part of the *Psalme* found Gods *strength*, but smally to their *joy*. This makes it up: that it is not only, *virtus*, *strength*: but *virtus ad salutem*, *strength to save*. *Strength*, not, as to the *Kings enemies*, *to smite them downe, and plague them*: But, *strength*, as to *David* himselfe, to *save* and *deliver* him. *Strength* is indifferent, to both: but *in salute* following it, determines it to the *joyfull* side. Vers. 8. Psal. 89 23.

Salus in virtute.

Now then, turne it the other way. For, as in *virtute*, if it end with *in salute*, is just cause of *joy*; So (*vice versâ*) in *salute*, if it goe with an *in virtute*, makes the *joy* yet more *joyfull*. I meane, that as it is *virtus in salute*, strength to *save*, might *to deliver*; So, it is *salus in virtute*, a *strong salvation*, a *mighty deliverance*. No petie, common one; but a *strong*, and *mighty* one. This reciprocation sets it higher yet: that, not only *strength set forth*; but *strength to save, protect, and preserve*: Nor that neither, *quovis modo*; but *mighty to save, strongly to protect*, and *strangely to preserve*: So as the *Salvation* may justly be said, *Tua Domine*, *Gods* owne *saving*. Psal. 68. 28.

3 By Gods *strength*, *Tua Domine*.

For, yet we are not where we would be. It is much to the matter of *joy*, whose the *strength* is, from whom the *salvation*, who the partie. For, not *undecunque*, or *abs quovis*, yeelds full *joy*: not by every one (hand over head.) The better the partie *per quem*, the more the *joy* still. The *Salvation* is made the more precious,

by the Author of it. That as it is *ſalus Regia*, on his part that receives it: So it is *ſalus Divina*, on his that gives it, that is *Tua Domine.*

But to this [*Domine*] there belongs two *Tua*'s. To *virtute* and *ſalute*, either of them, a *Tua*; *virtute tua* and *ſalute tua*: and this doubling of the point, we ſhall find concernes the joy much.

1 *Virtute tua*, not *aliena*. Ionas 4.10. For, that it may not be, as *Ionas's joy* in his *Gourd, up in one night, downe in another* (that is) vaniſhing and unſure; but ſound and permanent; it is beſt, our *Hoſannah* be in the *higheſt*: beſt, that the *Hypoſtaſis* or ſubſtance of this our *rejoycing*, bee in the Pſal. 20.7.8. *ſtrength of the Lord.* Not *in chariots and horſes*; wee ſee what became of them (the *Pſalme* before.) *Hii ceciderunt, Downe they went*, and downe went their *joy* with them. That, was in *virtute alienâ.*

Nor *ſua.* * Pſal. 44.6. 2 Sam. 24.10. Nor, in * *his owne bow*, or *ſword*, or *number of his people* (that, proved not well neither;) that, was *in virtute ſua: In virtuta tua* (we ſhall find) is the ſafer.

Ionas. 4.7. Not, but that, in theſe humane *ſtrengths*, we may *rejoyce* in ſome ſort, with ſome caution: but that, they be all ſubject to the *worme. Ionas Gourd* was (mortall and mutable all;) not ſo ſoone had, but as ſoone loſt, and ſooner, a great deale: there is no hold of them, *quotidie diffluunt*, we find it, daily.

Pſal. 36.7. Therefore, well-fare *in virtute Domini*, the *might* of the *Almighty.* In it, there is the ſound *joy.* O, it is good *rejoycing in the ſtrength of the arme*, that ſhall never wither or wax weake: and in the *ſhadow of theſe wings*, that ſhall never caſt their feathers; in Heb. 13.8. Him, that is not there yeſterday, and here to day; but *the ſame yeſterday, and to day, and for ever.* For, as he is, ſo ſhall the joy be. *In virtute tua*, then: And *ſalute tua* too.

2 *Salute tua.* Nay, *virtus tua*, but *ſalus ſua*; the *power*, that may be Gods; but the *ſalvation*, that is the Kings (one would thinke.) And, ſo it is: But he *rejoyces* not, in it, as it is *ſalus ſua* (at leaſt, not ſo much) as, that it is *ſalus tua*, Gods; of and from God, who wrought it, and brought it to paſſe. Nay even *in ſalute tua* (it ſelfe;) not ſo much in *ſalute*, as in *tua*; in the *gift*, as in the *partie* that gave it. So doth no worldly man: he goes no further, than *in ſalute* (that he hath it, and ſafe he is;) cares for no Pſal. 68.28. more; for no *tua*, he. But *Davids joy*, and the *joy* of the godly, is not ſo much, that he is *ſaved*, or had *ſtrength* ſo to be; as, that it was God, *ſent forth his ſtrength*, ſo to Luk. 1.47. *ſave him*, Nay, nothing ſo much in *ſalute* as in *tua*; in the *ſalvation*, as in God, his Saviour.

And, why ſo *joyfull*, for this *tua Domine*, more than the reſt? I ſhall tell you why, For this is the very *exaltation*, the higheſt point of the whole triplicitie.

There was none of the Emperours (upon ſuch an eſcape as this) but he tooke to himſelfe preſently, as an high honour, the title of Θεοφύλακτος, *Preſerved by God*; and uſed it ever after, as an addition to his Stile, as glorious, as *Alamannicus*, or *Parthicus*, or any title of them all.

A King *thus ſaved by God*, is more, than a King: (I meane) more than another King, not ſo reſpected, by God. More, I ſay, than another: 1. More to be ſet by, in the ſight of his owne people: *tanquam ſpeculum propitii Numinis*, as a mirrour of Gods Verſ. 5. favour; when they ſee him, thus taken into Gods ſpeciall protection. The very next words are, *His honour, is great, in this ſalvation.*

2 As, of his owne people: So more eſteemed of his neighbours; when they Pſal. 20.8. ſee, their owne, thruſt in with knives, and ſo caſt *downe* and fall; but him, after hee was *caſt downe*, to *riſe, and ſtand upright*: *Hii ceciderunt*, helps it much.

3 And laſtly, more feared of his enemies; when they ſee, the eye of Gods providence, the *ſhadow of his wings*, the *ſtrength of his arme*, ſtill over him; ſtill, ſet to ſave him, and doe him good; they will bee afraid to plot ought againſth im, when they ſee it is in vaine, God ſtill defeats them and up holds him ſtill: when they ſee, *tua Domine* in great letters, upon him.

And now, are we come, to the ſpring-head, to *caput lætitiæ*; *Tua, Tua, Domine.* And when we have brought our joy up thither; up, to him: we turne it looſe, let it exceed then: No where elſe; but, in Him, let it. If it bee *gaudete in Domino*, Nay then,

then, *Iterum dico gaudete* (ſaith the *Apoſtle*) Then, to it, againe and againe; double it and treble it, and ſpare not. Good leave have you. Phil 4.4.

Now then: for this *ſalus Regia* and *ſalus Divina* (both) joyne the triplicities; ſee, if they ſuit not, this and the firſt (of *joy.*) *In virtute, Gods ſtrength,* the very promiſe, and hope of it, yeelds joy within; there is *lætabitur.* But, made apparent in *ſalute,* is further matter of *exultabit* (without.) But, *Tua, Tua, Domine,* to that, belongs *ô quàm!* there is, his place: *O, how greatly, ſhall David rejoyce* within, *triumph* without, *in the Lord*; being *ſaved by Him, ſo mightily,* and *ſo marvellouſly ſaved by Him!* Theſe two triplicities, are in the firſt verſe (both.)

There is new *joy,* in the ſecond verſe, upon a new ground (the *goodneſſe of God.*) And *ſtrength,* and *goodneſſe* do well together; neither without other *ſaveth. Strength* alone, could well; but will not, till *goodneſſe* come to it. Both, did it, here: For, in this verſe, *ſaved by ſtrength:* and in the ſeventh verſe, *In the mercy of the moſt High he did not miſcarrie.* By *ſtrength*; that, by no *arme of fleſh:* By *mercy*; that, by no *merit* of his owne. The II. cauſe. In ſatisfying the deſire. 1 Of his *heart.* 2 Of his *lips.*

But, *His goodneſſe is over all His works,* over *ſtrength* and all. For, it ſheweth it ſelfe, not in *ſaving* only (which is a matter of *neceſsity*;) but over and beſides that, in *ſatisfying his deſires* (and that is matter of meere *bounty.*) Pſal. 145 9.

And indeed, no way doth *His goodneſſe* ſo ſhew it ſelfe, as in *ſending us our deſires.* Nor nothing, is ſo properly, the name of *joy,* as the *deſire ſent.* The denying of our *deſire*; nay, the but delaying it, is an abatement to our joy: But the *deſire accompliſhed,* that, is *the Tree of life* (ſaith *Salomon:*) And the *Tree of life,* was *in the midſt of the Garden*; the very *center* of *Paradiſe,* and all the *joyes* there. The *ſatisfying his deſire.* Prov. 13.12. Gen. 2.9.

To *ſatisfie,* is one thing: and to *ſatisfie* by *prevention,* another. Betweene them two, they make up a new triplicity. For the former, of *ſatisfying* the *deſire,* is ſet downe; either, as conceived in the *heart* (*Deſiderium cordis;*) or, as expreſſed with the *lips* (*Prolatio labiorum.*) It is much, to *ſatisfie* theſe two; *His goodneſſe,* gives *ſatisfaction* both to the one, and to the other: *ſatisfaction,* to the *heart,* by *granting* the *deſire*; *ſatisfaction,* to the *lips,* by *not denying the requeſt.* And upon theſe two (in the verſe) there is a *Sela.* For theſe two (one would thinke) were able to content any.

But, this *Sela,* is no *Sela* to GOD. He hath a *Sela,* or an *Ela* above this *Sela.* He hath, not onely a *ſatisfying,* but a *ſatisfying* by *prevention:* not expecting either, but *preventing* both: *granting* that, which neither the *lips* ever mentioned, nor the *heart* once imagined: never came out of the mouth, nay, never came into the minde. And this, is the *prævenisti of His goodneſſe.*

As for the *heart* and the *lips,* we will not be curious, nor ſtand ſcanning their order, which ſhould ſtand firſt, the *heart,* or the *lips.* I know, though the tongue be the *pen* of never ſo *ready a writer,* the *heart* can endite faſter, by much. But what skils it which is firſt? Both together (I am ſure) can *deſire* more, than either alone; and He will *ſatisfie* them both. Pſal. 45.1.

Satisfie the lips: Petite & dabitur, Speake and ſpeed. *Satisfie the heart: Ave & habe,* wiſh and have. Not onely, *open thy mouth:* but enlarge thy *heart,* never ſo *wide, and He will fill it.* This, is able, to *ſatisfie David* (I think) and to make him ſing *Sela,* which is their διαψαλμα. Mat. 7.7. Pſal. 81.10.

This, may *ſatisfie David.* But this *fatisfies* not *God,* in His *goodneſſe* to *David:* No *ſatis,* with *Him,* but *ſatis ſupérque.* And indeed, both theſe (make the beſt of them you can) are ſtill, but a *poſt-veniſti,* the *heart* and the *lips* goe before, and *Gods goodneſſe* comes after. Nay, till *His goodneſſe* get before; till it be, a *prævenisti*; it *ſatisfies Him not.* And, that is; not when He *ſtayes for us,* till we come to *Him* with our petitions; Nor till He meet us; He with his mercy, us with our prayers: But, when He *prevents* us, before we ſtirre a foot: and heares us, not when, but *antequàm,* before we *requeſt*; and anſwers us, not while, but *yer even we deſire: opening, ſending* 3 In *preventing* both, with *His goodneſſe.* Eſay 30.18. Eſay 65.24. Mat. 7.7.

ding and *giving*; before we *ſeeke*, *knocke*, or *aske*: that (lo) is the *prævenisti*; that, the *bleſsing of goodneſſe* indeed.

The *bleſsing of goodneſſe*.

The *bleſsing of goodneſſe*: And as to *ſatisfie*, is one thing (*quovis modo*;) To do it by *prevention*, another: So, to *prevent with goodneſſe*, is one; and *with the bleſsing* of *goodneſſe*, another. For, that is (as the *fat of the ſacrifice*) the beſt, the moſt chiefe, the moſt choice, the moſt *bleſſed* part of it; *bleſſed* it ſelfe, and making *David bleſſed*, to whom He vouchſafes it.

Not, but that the other (the *granting*, the *not denying*) are *good bleſsings*, and very *good*: but in them, though there be the *goodneſſe* of GOD, yet not it alone; there is ſomewhat of *David* too, his devotion (at leaſt) in making his *requeſt*. But in this, GODS *goodneſſe*, is all alone; *David* doth nothing, neither ſpeake, nor think. That he never asked, never thought to aske, before any, without any asking, he is *prevented* with, by this *bleſſed goodneſſe*: and without any cauſe elſe. The Fathers read it, *benedictio dulcedinis*, and well: For, while we ſtand waiting for the *poſtveniſti*, our eyes faile many times, our heart pants, we flote betweene hope and feare: And this reliſhes not well with us, it is a little bitter. In *prævenisti* there is none of theſe. And the cutting off of theſe, makes it *benedictio dulcedinis* indeed, as having none of that unpleaſant mixture with it. This is *benedicta bonitas*.

But (all this while) we ſee not, what need of this *preventing*? It is more than needs, ſure. The other two, the not *denying*, but *granting*, might ſerve our turnes well enough. Yes, there is more than need of it, in the matter of *ſaving*, many times. The danger comes upon us, and ſurprizes us ſo, of a ſudden, as we have no time, to gather our ſelves together; the *heart* no ſpace to think, nor the *lips* leiſure, to frame a *requeſt*. Both faile us.

And this holds chiefly, in ſecret plots and practices. No man ſuſpects; or miſdoubts them: No man prepares for them: Unawares on a ſudden, they break out, and even oppreſſe us, ſo as they *prevent lips* and *heart*, and all. Such was the danger, in the *Pſalme*: Such, the danger of the day. In theſe, if it ſhould be put to a *poſtveniſti*, we were gone. A *prevention* muſt be. In theſe preventing dangers then, is the time; there, is the place, of this *preventing goodneſſe of God*. Who ſeeing, what *David* would do, if he were not taken ſhort: ſupplieth (of His *bleſſed goodneſſe*) that defect, and before either of both, relieves and *ſaves him*. This is the *bleſſed goodneſſe*, and *Bleſſed* be GOD for this *goodneſſe*, above all: We all at ſomtimes or other, fare the better for it.

Will ye ſee now, how theſe three come againe exactly to that of the *joy*? The inward *deſire of the heart*, for that *granted*; *lætabitur*, the inward *joy of* the *heart*: The outward *requeſt of the lips*, for that *not denied*; *exultabit*, the outward *voice of gladneſſe*. But thou *haſt prevented* them both (both mentall and vocall petitions) without ſuit at all: *O how glad ſhall David be*, for the other twaine, but for this third eſpecially! For, this is the *goodneſſe*, *ô quàm!* This *exceeds* all.

The *ſpecialities* of that *goodneſſe*.
1 In his *crowne*
2 In his *life*.

Well: but all this while, we walk but in generalities: might we ſee ſome ſpeciality of this *bleſsing* of *goodneſſe* thus *preventing* him? Yes, we may. There follow more; but here in the Text, are two particulars, both matter of GODS *prevention*, both matter of his *deſire*. For, what would a *King deſire* to have *ſaved*, or wherein to be *bleſſed*, but in 1 *his crowne*, and 2 *his life*? And here, they be both. And in either of both, a ſeverall ſort of *preventing*: *Granted*, and not *asked* at all (as in his *crowne*:) more *granted*, than *asked* (as in his *life*.)

1 His *crowne* firſt.

But firſt: will ye mark, that here, *Corona prævenit vitam*, the *Crowne* takes the place of his *life*, hath the precedencie of it: that his *deſire*, is carried ſtraight, to his *Crowne* firſt, before to his *life*, as to the *bleſsing* (of the twaine) more to be *deſired*. Thus we finde them: and we may not ſtirre them, they are of the *Holy Ghoſts* own marſhalling. Thus ſets He them downe, as if His will were, they ſhould ſo be apprized: the *Crowne* before *life*.

Marke well: *Poſuit coronam*, and then *vitam petiit*: with *his crowne* on; ſo, he *deſires*

life. But *Coronam depoſuit*, take away his *Crowne*, and then *vitam non petiit*, he will not *aske life*; he will not thinke it worth the *asking*. If he would *aske* it, it would not be *given him*: He, that takes away his *crowne*, will have his *life* not long after. Fond to imagine otherwiſe: and it is the pooreſt comfort and conceipt, that ever was; to tell them, their *Crowne* they muſt part with, but be of good cheer; their lives ſhall be ſaved, that they ſhall. No: *vivis & regnas*, take *regnas* and take *vivis* too; both, or neither here.

This is the *Crowne*. And this *crowne* in *David* was a *præveniſti*, cleere: a *poſuit* without any *petiit*. For when he followed † *his ewes great with young*, litle dreamt he of any *Crowne*. It never came into his *lips*, it never entred into his *heart*, *his ſoule* (as himſelfe ſaith) *was weaned from any ſuch matters*, from ſo much as once phancying them: The *Crowne* was in him a meere *prevention*.

2 That crowne a *præveniſti* in *David*.

† Pſal. 78.71.

Pſal. 131. 2.

Nay, *two Crownes* (we read) he came to. Firſt *Sauls Crowne*, the *Amalekite brought him that*, and *his bracelets*. To ſhew, it was a *preveniſti* meerely: Not ſo much as an *Iſraelite*, brought it. That was ſet on, firſt. Some thirty yeares after, we finde he came to another *Crowne*; the *King of Ammons Crowne*, at the winning of *Rabba*, a more *maſsie Crowne*, *finer gold*, *richer ſtones* in it, than his firſt. That was *ſet on* too. This here in the verſe, was the ſecond (ſay all the Interpreters:) and this a *præveniſti* likewiſe. If you will but remember what caſe he ſtood in, to *God-ward*, at the comming of this ſecond *crown* (it was preſently upon the matter of *Vrias* and *Bathſabe*) you will ſay, he was rather in caſe of *Miſerere mei Deus*, than of ought elſe: that *God crowned him* then, *in mercie and loving kindneſſe*. At this ſecond *crowne*, it was *veniam petiit*, and nothing elſe.

And his *ſecond crown*.

2 Sam. 1. 10.

2 Sam. 12. 30.

Pſal. 51. 1.

Pſal. 103. 4.

And at his firſt *Crowne* it was *vitam petiit* and nothing elſe. All he askt then, was his *life*: it followes ſtraight next verſe. And ſure, time was in the daies of his predeceſſor; when partly by *Sauls* owne jealouſie; but much more, by the wicked *ſuggeſtions of Doeg*, and ſuch like, he needed to aske it. There was often (to uſe his owne words) but a *ſtep*, *betweene him and death*. He asked *life*, then; and ſo that might have beene aſſured him, would have ſtrained his prayer no further.

1 Sam. 20. 3.

We muſt thinke, when he was couped up, one while in ſuch a *Cave*; another in ſuch a *Wood*; put to flye for his life, to *Moab*, to *Gath* (I wote not whither.) in danger ſtill to bee made away, by one treacherie or another: when, he *received* every houre the *ſentence* of *death*, in himſelfe; all his minde ran upon *vitam petiit* then: then, this *crowne*, or the *gold* of it, or the fineneſſe of the allay, never troubled his head, ye may be ſure: *life* he *asked* then, and more he *asked* not, and well had beene him, if he might have had but ſecuritie of that; I ſay, ſecuritie of *his life*, and let the *Crowne* goe.

1 Cor. 1. 9.

Behold then, the *bleſſed goodneſſe of God*, that *gave* him both. Both, that he asked, *life* (we come to it, by and by) and the *crowne*, and another *crowne* too beſides, that he *asked* not. *Satisfied him*, in that: *prevented him*, in this: Nay, *prevented him*, in both; as ye ſhall ſee ſtraight.

3 The crowne ſet on by God.

But, yer I paſſe to that; here is a point or two about *crownes*, I thinke good not to paſſe. 1 The firſt is, againſt uſurpers of the *Crowne*, *Nemine ponente, niſi ſe ipſo*; *God* not *ſetting it on*, none *ſetting it on* but themſelves: That, not *ipſe ſibi, ſed Deus ipſi*; Not *ipſe poſuit ſuper caput ſuum*, but *Deus ſuper caput ipſius*. 2 The ſecond, is againſt Vſurpers of a power, to take off that, they never ſet on (*deponendi, quod non poſuit*) and thereby intruding upon, *Tu poſuiſti*.

1 Firſt (the *crowne*) he raught not at it, caught it not, and clapt it on himſelfe; it was brought him, he came orderly to it; it was *ſet on*, not by himſelfe, but by another. And, that other, was the right *Setter*, *Tu poſuiſti*, *God*. Who will never *ſet it on* a wrong; never, but on the right head, if it be of His *ſetting*: and if it be not of His *ſetting*, it will never proſper, never flouriſh (be ſure.) *Tua Domine*, here too; the *crowne* is in Gods *hand*, ſaith *Eſay*; and his *hand ſets it on Davids*, ſets it on all their heads, that lawfully weare it. It made the Emperours to ſtampe their coyne, with an hand comming out of the clouds, holding a *crowne* and putting it on their

The impoſing Gods only.

Eſay 62. 3.

their heads: and accordingly, to ſtile themſelves, Θεοστεφεῖς, *à Deo coronatos*, crowned by *God*: as well they might (this, *Tu poſuiſti*, here, is their warrant.)

And the *depoſing*.

2. Secondly, againſt uſurping of a power, to depoſe. *God* alone, is in the *poſuiſti*, at the *ſetting it on*. None but He, there: *God* hath *ſet it on*. Now what *God* hath *ſet on*, let not any preſume, to take off. Not any, but he that *ſet it on*. What, by Him alone *done*, by him alone, to be *undone*. The law is; *Ad quem inſtitutio, &c.* To whom the *Inſtitution* belongs, to Him and none other the *deſtitution*. To whom the *impoſing*, to Him and none other, the *depoſing*: none to interpoſe himſelf in that buſineſſe, but He.

And now, there comes a *Tu interpoſuiſti*; and He, will have to do with that, this *Tu poſuiſti*, put on. Hath not *poteſtatem ponendi* (he confeſſes, and all the world knowes) and yet would have *poteſtatem tollendi*, to *take up* that, he *laid not downe*. But, if no *Ponent*, no *Deponent*. If none but *God*, at the *Poſuiſti*, at the *ſetting it on*; none, but He then, at the *depoſuiſti*, at the taking it off. The *Crowne*, the *Coronation*, the *Coronant* (all three) *bleſſings of His goodneſſe*: but the laſt, the chiefeſt (the *Tua Domine* and *à Te*) the Tenure of it of Him, and Him only.

Now then, to joyne theſe three, to the firſt three. Allow the *crowne* a *lætabitur*, and to the *Coronation*, or *ſetting it on*, an *exultabit*: but *ô quàm!* is for *Tu poſuiſti* (the *Coronant*.) To whom, they owe it; of whom, they hold it, without any *Tu interpoſuiſti*, at all: And now, to his *life*.

Gods goodneſſe in granting him: 1 *Life*.

For, what is *coronam poſuit*, without *vitam dedit*; a *crowne*, without *life* to weare it? Here is that then: and that, in a new triplicity, 1 *life* it ſelfe, 2 *a long life*, and 3 *a life for ever*.

Vitam dedit, but *Vitam petiit* firſt.

Vitam petiit. It is not, his firſt *vitam petiit*, this (we ſpake of even now, in *Sauls* time:) it was, after his ſecond *crowne* was *ſet on*; as is evident, by thus ſtanding, after it. And this *vitam petiit*, bodes no good matter. For by *petiit*, it ſhould ſeem (by all likelihoods) he was in caſe, to ask it, and ſo in hazard to loſe it; it, and *crowne*, and all (a worſe matter, than any yet.) It was not for nothing (the laſt verſe, before this Text) they crie, *O Lord ſave the King*; by like, the *King* was in ſome danger, of *periſhing*. And ſo he was, as appeareth by the Sequele of the *Pſalme*, and that, by a *Mezimma*, a *ſecret miſchiefe, imagined againſt him*: were it, that of *Abſolom*, or ſome other like exigent. But hard beſtead he was, when it touched his *life*.

Verſe 11. מזמה

Pſal. 119. 175. 2 Sam. 16. 11.

In that ſtraight, here was the ſumme of the *deſire of his heart*, of the *requeſt of his lips*: *O let my ſoule live, O let the ſoule of thy ſervant, be precious in thy ſight.*

And now, upon this *Petiit*, as upon a ground, followes ſtraight *vitam dedit*. And herein, firſt appeared the *goodneſſe of God, in granting his deſire, in not denying his requeſt*: *Vitam petiit*, and *Vitam dedit*; life he *asked*, and life he *had*: No ſooner *asked*, but *obtained*. This was *ſatisfying*.

2 A *long life*.

But then, he ſtayed not there; but *prevented* him further: *gave* it him, with advantage, with that he *asked* not. *Life He gave him*, ſo farre his petition, ſo farre no *prevention*: but He *gave him, long*, too; *long* was not in the petition, and ſo a meere *prevention* (the ſecond kinde of *preventing*, that before we ſpake of,) *Life*, was in the *requeſt*, *long* was not; He *gave* it him, with *long* too, *Dies ſuper dies Regis adjiciendo*, *Adding dayes to the Kings dayes*, till it was *length of dayes* (that is) a *long life*, and a *long reigne* both. Which very point of (*long*) makes, that this Text will not fall in fit with every *King*, unleſſe he have *lived* and *reigned*, as long (*Davids* time, that is, *forty yeares*:) for, ſo he muſt, yer *dediſti longam*, can be ſaid or ſung of him.

Pſal. 61. 6.

3 A life *for ever*.

But yet, here he ſtayes not, neither: but heaps upon him more ſtill, and goes on to *vitam in ſeculum ſeculi*. For (to ſay truth) what is *long life*, yea, never ſo *long*, if it be not Saint *Hieroms long*, *Nihil longum quod finem habet*. If ye ſpeake of *long*, that is truly *long*, that ſhall laſt for ever, that never ſhall have end. Our *long*, is but a ſhort *long*; which goes, but by compariſon, of a ſhorter. Elſe, what is it, to *live* out the full compaſſe of mans uttermoſt age, if hee *live* not ſo, in this *life*, as after this, he may *live for ever*? The meaning is: what is *long life*, without it be,

be, a *religious life*; without it be, with the true feare and worſhip of GOD: which only hath the promiſe of *in ſæculum ſæculi*: without which, a *ſhort life* is better than a *long life*; and no life at all (but an *untimely death*) better than both. Otherwiſe, the Heathen have hit upon *coronam poſuit*, and *vitam dedit*; yea, and *longam* too: they be but *lætitia Gentium*, theſe. But the *life for ever*, that is a *Non omnibus datum*; they among the Heathen never had it: that, is *lætificans Davidis*; that, the *bleſſing of bleſſings*; the tranſcendent *bleſſing* of all, to have the end of this *life* the beginning of another life, that never ſhall have end: and that by the true ſervice of GOD, in His Sanctuary. Mat. 19. 11.

Reckon this then, *inſtar omnium*, even worth all, and the very *conſummatum eſt*, the higheſt perfection, GOD can beſtow on *David*, That *God gave him, to bring back the Arke, to pitch a Tabernacle for it, to lay up* and *leave a great maſſe of treaſure for the building it a Temple*, himſelfe devoutly to worſhip, and to make lawes and ſet orders for a more *ſolemne* and ſeemly *worſhip* of *God*, than he found: He ſaid himſelfe, this was the *joyfulleſt day*, he ſaw in all his life; that *one day worth a thouſand*. And for this his care of the Sanctuary, came this *help* to him, *out of the Sanctuarie* (ſee the ſecond Verſe of the *Pſalme* before) that *ſaved him, ſaved him both his crowne* and *life*: and that after *received him to everlaſting Tabernacles*, to a *crowne* and *life*, that ſhall *endure for ever*. And further than this, we cannot goe. 1 Chron. 13: 15. 28. 24. 25. 26. Pſal. 84. 10. Luke 16. 9.

So have we the particular of that was ſued for and *granted*: and of that was *granted* and not ſued for, by the ſpeciall priviledge of *Gods preventing goodneſſe*. *Himſelfe ſaved, his deſire ſatisfied, his crowne faſt, his life aſſured, here and for ever*.

And judge now, whether *David* had good cauſe to *rejoyce* or not. And whether, we may not here againe (for a farewell) once more, over with our firſt triplicity of *joy* againe. *Lætabitur* to go to *vitam* (if you will;) and (if need be) *exultabit* to *longam*: But *ô quàm*, to be reſerved, for *in ſæculum ſæculi*. There it is in kind. So it was never, before. There it is *ô quàm!* indeed. For there is a *crowne, life*, and *joy* that exceed all that we can *deſire*; and there he ſhall receive them, and ſay *ô quàm!* indeed.

II.

The *Review* or *Application* to His *Majeſty*.

And what ſhall we ſay now of all this? Truly no more, than muſt needs be ſaid: No more, than the Text it ſelfe drawes from us. Here is, a faire *Major* (layed forth to our hands.) A *King*, that hath in this manner, found the *ſtrength of* GOD, ſhew forth it ſelfe in his *ſaving*: and felt the *goodneſſe of* GOD, in thus *preventing his deſires*, touching both his *crowne* and *his life*: Any ſuch *King* may (for he hath good cauſe;) Nay *ſhall* and ought (for he is bound) to be *exceeding*, both *joyfull* and *glad*. The HOLY GHOST gives His word; ſayes, he *ſhall* ſo be.

If this be *King David*, He: If any other, He too. King *David's* we have ſurveyed (as the time would give us leave.) Shall we now pray a Review, to ſee, if any other may be found beſides, as deepe in the cauſes, as he. For, if as deepe in the cauſes, as deepe in the effect: If the ſame *in virtute*, and the ſame *in ſalute*, the ſame *lætabitur* (all will grant.)

And here now, chooſe, whether we will *refraine our lips*; and *keepe backe* GODS *mercy and truth from the great Congregation*. If we would ſo, and hold our peace, the day, even this *fifth of Auguſt* would not: but would (as the *Pſalme* ſaith) *eructare verbum*, break forth and tell us, that ſuch a *King* there is, and who it is. That if there be, or ever there were a Prince upon earth, that found and felt this *virtutem* and *ſalutem Dei*, the *mighty hand* and *helpe of* GOD, in *ſaving him*, ſaving him *miraculouſly*; Verily, this day ſaith (not as *Nathan, Tu es homo*, but) *Tu es Rex*, You are that *King*, certainly; even in all theſe foure, in the Text, from point to point. Pſal. 40. 9, 10. Pſal. 19. 2. 2 Sam. 12. 7.

I

In his *ſaving*. Verſ. 7. Verſ. 8. Verſ. 11. מומרי

For your *ſaving* firſt. This day, you were like to *miſcarry*: in danger to *periſh*, to *loſe your life*, and (that which to you is dearer than your *life*) your *crowne*, by ſome that *hated* you, and had contrived a *Mezimma*, a dangerous practice and plot, againſt them both. You, being then and there, over-ſet with *ſtrength*, came this *virtus Dei*: You then

then being upon the point to *perish*, came this *salus Dei*, and *saved* You *strangely*. There is the first verse.

2 In the *satisfying his desires.* Esay 38. 14. Mat. 14. 30.

For your *desire satisfying*. In that distresse, I doubt not, but You might and did *lift up Your soule to* GOD, in some *short Hosanna*, that of *Hezekias, Domine vim patior, Lord I am oppressed, succour thou me*: Or, that of the *Apostle sinking, Helpe Lord, I perish*. If you did so, He *granted your desire*, He *denied not your request*: set a *Sela* then. But if being surprised with the extreme suddennesse of the assault, you did not, you could not doe it: Then did He more, even *prevent* you, *with His goodnesse: His sweetest, His blessedest goodnesse* of all.

זמומים Ver. 8. Ver. 12. 9. 9. 10.

And besides your *saving* (which you had reason to *desire*) that which you never would have *desired*, I dare say; that *gave* He You too. *Exalted His strength*, that You might, Your triplicity. And those same *Zamzummims*, the contrivers of the mischiefe, *His hand found them*, and they found it, He set His *strings full against the face of them: destroyed them in His wrath*, even in the very place: *hath cast them into the fierie furnace* (where even now they frie:) *rooted out their fruit from the earth, and their name from among the children of men*. All these, are word for word, every of them in the sequele of this very *Psalme*. All this, He did: You *desired* not all this, not their eternall destruction (I know;) yet even with this also, He *prevented* You.

3 In *the setting on his crowne.*

For your *crowne*: this is sure, if ever any were *prevented with a crowne*, he was, that was so, in his cradle; had it set on his head there: when he was not, as a *weaned child* (morally;) No, nor a *weaned child* (literally;) but indeed a child, not yet weaned (not so much;) had neither *lips to speake*, nor *heart* then, to *desire* any such thing: he was *prevented* sure.

4 In *giving* and *prolonging* his *life.*

Further yet: if any found favour in *setting* on his *crowne*, yea *crowne* upon *crown:* and *saving* upon *saving:* After his first *crowne*, in danger to *miscarrie*, and even thrown downe (as upon this day:) And after his second, in danger againe to *miscarrie*, and to be blowne up (upon another day) and *saved* in both: He was fairly *blessed* by *His goodnesse* (say I.) Which very *saving* (upon the matter) was a second *crowning:* even a new *setting on* that, that was sliding off. So that, *Tu posuisti* the second time, may truly be affirmed of this day.

And, what should I say? If any, that his *crown saved*, and *his life saved* (under one;) *Saved* and *prolonged* both; so that now these fifteen yeares together, you have held this day with *joy:* and (which is worth all the rest) besides *length* of this *life*, blessed with *Gods holy truth*, the pledge of *everlasting life*, the best of *his blessings*: Such an one, this Text doth warrant us to say, hath cause; great cause, exceeding great cause *his soule to magnifie the Lord, and his spirit to rejoyce in God his Saviour*. Such an one, to performe all the three (here specified:) so many triplicities of favour would have more than a single *rejoycing*.

Luke 1. 46.

And shall not I add this? As to *rejoyce in God*, so to seek and set himselfe, to devise and do somwhat, for which *God* may *rejoyce* in him: Somwhat for the *Sanctuary, from thence came his helpe*, and from no other place: Somwhat I say, that this *joy* may be matuall, as of you in *God*, so of *God* in You againe.

Sure, there is a bond, an obligation to it, in *Lætabitur*; the *King shall rejoyce, shall be glad, shall* do it, shall not be dispensed with, not to do it: Shall not please *God*, if he doe it not.

Our duty.

But, where are we all this while? excluded from this *rejoycing? The King shall* (it is said) what, and none but he? None is mentioned, but he: We would not let him (I dare say) do it alone; there be many thousands of us, that would not stand by looking on, if we had any warrant to *rejoyce* too. Give me leave then, to look out a warrant for us: we would be loth to sit out, and to lose our part in this *Joy*.

This

This *Pſalme*, and the *Pſalme* next before it, are two ſiſter-*Pſalmes*. That, a prayer for the *Kings ſafety*; the laſt words of it are, *Lord ſave the King:* Why, the *King* is *ſaved*, they have that they prayed for; and ſhall not then their *Hoſanna* reſolve into a *Halleluja?* Their *carefull Hoſanna*, into a *joyfull Halleluja?* Yes, and ſo it doth, in this. For, as the laſt words of that *Pſalme* are, *Lord ſave the King:* ſo the laſt of this, *So ſhall we ſing*; *ſing* for very *joy* of it.

They promiſed as much, there (in that *Pſalme*) to *rejoyce* at the 5. Verſe. *We will rejoyce in Thy Salvation. Lætabitur Rex*, here it is: *Lætabimur nos*, there. They promiſe it there: and they will be as good as their word; and ſo they are: For even in this *Pſalme*, *Lætabitur Rex* is the firſt verſe; *Cantabimus nos* is the laſt: That, if he *rejoyce*, at the firſt: *wee* come in, at the laſt. If his at the beginning, ours at the end.

We have no part in David, is the voice of a rebell. All good ſubjects have a part, have an inheritance in him, or (as the new taken up terme is) a *birthright* in him; and in him, before his Law. 2 Sam. 20. 1. 1 Reg. 12. 16.

In the 2 *Sam.* 19. 43. They fall there to ſhare the *King* among them (the *Tribes*) and to reckon up, what part and portion, each hath in him. Have they a part and portion in him? Why then, in his *grief*, and in his *joy*. And if they in theirs: we in ours. So that (to uſe the *Apoſtles* phraſe) *If he be ſorry, who can make us glad?* and if he be *glad* (to uſe the *Apoſtles* phraſe againe) he may truly ſay (and ſo may every good *King*, of his people) *This truſt have I in you all, that my joy is the joy of you all.* Thus come we to have our part in his *joy*. And if (as it is well noted) *Iuda* is in *David*, the very name of the one (with a very ſmall tranſpoſing) in the others name: if *Iuda*, in *David*; then *Iuda's joy*, in *Davids:* That if it be true, *lætabitur David*; it will alſo be, *lætabitur Iuda, & exultabit Iſrael, Iuda* will *rejoyce*, and *Iſrael be right glad.* Looke ye, there is now a warrant, there is *Scripture* for it. 2 Cor. 2. 2. 2 Cor. 2. 3. Pſal. 53. 6.

Now then, if we have Scripture for our *rejoycing*, let us do it: and do it thoroughly; even, by and through all this tripartite *joy*. 1

Begin with *lætabitur: Rejoyce in the ſpirit* within. A good ſigne we do ſo: if we can but ſay the two firſt words here [*Domine lætabitur*] unto GOD. The whole Text is a ſpeech directed to GOD: He, made witneſſe of our *joy*. Therfore ſee it be hearty and true: there is no halting with him; ſee it be ſo, or tell not Him, it is ſo: He will finde you ſtraight, and *give you your portion with hypocrites*, if you ſay to Him, *Lord thou knoweſt* thus I am, and yet thus you are not. Mat. 24. 51.

In very truth, the *Pſalme* ſeemes to be penned for the nonce, that no diſſembler might ſay it. He, to whom it is to be ſaid, is not man, but GOD: and He, can tell whether we ſpeak as we think, or not.

But all true hearts will ſay it, and ſay it with confidence, and what even to GOD Himſelfe, that knowes the ground of the heart: Lord, thou knoweſt, what is within me, thou knoweſt that I am truly *joyfull*, even there within.

There *within*, we muſt have it firſt: but there within, we muſt not keepe it; nay, there within, it will not be kept, if there be this *ſpirit* and *life* of *inward joy*, in it. Out it will, with an *exultemus:* And, even ſo GOD would have it. No concealed *joy*, no *Apocrypha* to day. All the *ſeven ſeales of it opened.* Shine out, as a beame; flow forth as a ſtreame, into a viſible and audible *exultation:* ſhew it ſelfe as *Gods joy* doth (in the 6. *Verſe*) in the *joy of the countenance.* That if any tell you, he is *glad within* (that he is) and hath the clouds in his forehead; if it will not ſerve: you may aske him, but where is your *exultabit?* We muſt ſee, you are ſo. There is ſome leven of malignity within, if there be not the *voice of joy and gladneſſe*, that it may be heard to the eare; if there be not the habit, geſture, and other ſignes of it, to be ſeene to the eye: that it may give evidence, to both ſenſes. 2 Apoc 5. 5. 1 Cor. 5. 8. Pſal. 118 15.

Both theſe: and both, in no ſcant meaſure; no pinching to day: but *good meaſure, running over*; *exceeding* is the word of the verſe. *Exceed* firſt, in this leaſt, and loweſt of all; in the low *voice of joy and gladneſſe*, in theſe *Panegyricks* of praiſe, and *joyfull* acclamations. But, *exceed* me them: how? by *cantabimus*, the *hymnes* 3 Luc. 6. 38.

and muſick of the Church (that is lowder) and to helpe them to *exceed*, all the *Organs* and other *Inſtruments* of the *Queer* below. But *exceed* we them, too: How? with the *bells*, the Inſtruments of the Steeple above: and with the ſound of the *Trumpets*, that wilbe heard further off. And yet *exceed* them too: How? With a peale of *Ordinance* (if it be to be had) that wilbe heard, fartheſt of all.

Exceeding is the word in the Text. *Exceeding* to be, in and through all; that our *Hoſanna* may be in the *Higheſt* to day. And ſo for the other ſenſes: in ſhewes, and Triumphs, Feaſts, and Fires, and other ſignes of Jubilee; whatſoever we uſe, when we uſe to *exceed in gladneſſe*; when we would ſhew, we *exceed* in it: that ſo, *ô quàm!* may be ſaid of it, it doth ſo *exceed*. All are but due, to this *deliverance*, to thus many triplicities in it.

We to *exceed*: for *God* Himſelfe (we ſee) *exceeds* here. His ordinary is, but to give leave, or (at moſt) to call us, to *rejoyce*. But here, He doth not give leave, or call us to it, with a *jubilate*; Nay, *ſhall* (here) is more, than a *jubilate*: that but exhorts; this binds us: *ſhalbe glad*; that is, neither will nor chooſe, but be ſo. Yea He makes us, ſpeak to Him, *Domine*; and makes us promiſe Him, we will ſo: and having promiſed, looks we ſhould make it good. GOD injoynes it: And if GOD injoyne it, the Day doth moſt juſtly, *intercedere*, even plead for it, that if ever we will do it, we would now doe it, on the *ſalvation*-day it ſelf. And never may he ſee day of *joy*, that *joyeth* not in this day: nor have *cauſe of gladneſſe*, that for this *cauſe*, is not *glad*. And this, for *ſhalbe glad*; and for the *bond*, *de præſenti*, that is in (*ſhall.*)

But beſides it, there is a tenſe, *de futuro*, in (*ſhall*) too. We may not loſe it, for
Ioh 15.12. feare of *tolletur à vobis*. But, admoniſhed by that Tenſe, bethink our ſelves, how to draw it further than the preſent tenſe, even into the future (ſtill *ſhall.*)

Lætetur, or *lætabitur Rex*; the Hebrew will beare both. But ours, and ſo all tranſlations chooſe *lætabitur* rather. Not *lætetur*: that, is not ſo well; for, that is true, if it be done now, and but now; for the *preſent*, for this once: *Lætabitur*, is better; for there, the doing it, is in the *future* ſtill, ſtill to come; ſtill more *joy* behinde.

For [the *King ſhall rejoyce*] of this day, wilbe over ſoon at night. What, ſhall we end our *rejoycing* then, with this day? No (I truſt.) But by vertue of this (*ſhall*) *ſhall rejoyce* next yeare againe; and when that is come, *ſhall* the yeare following; and ſo
Heb.3.13. then againe, the yeare after that: and ſo from yeare to yeare, *donec cognominetur* (*ſhall*) ſo long as it is called (*ſhall;*) ſo long as we look into our bookes, and finde, *ſhall rejoyce*, there. So long, and no longer.

Now, that the *joy* may ſo continue, the cauſes muſt continue too, there is no remedie. It is they, muſt keep our *lætabitur*, ſtill alive: The cauſes were, *ſalutem miſit, deſiderium prævenit, coronam poſuit, vitam dedit*. To performe our vowes then (*Vota publica*, I truſt) to deſire, that this chaine of cauſes, may keepe whole ſtill, and not a link of it be broken, or loſt: that they may paſſe into the *future*, all: ſtill *ſalutem mittet, deſiderium præveniet, coronam ponet*, and *vitam dedit*.

I will not go through them all: only touch the *Alpha* and *Omega*, the firſt and
Pro.14.30. 16.24. the laſt: and ſo I have done. *Lætabitur*, and *vitam dabit* ſtill.

Lætabitur, *joy* firſt: if it be but for *vitam dedit*. For, *joy* is a prolonger of *life*, *dulcedo carnis & ſanitas oſſium* (as *Salomon* calleth it:) And even for that cauſe, we begin with it. But (to ſay truth) leave out *lætabitur*, and what is there wiſh-worthy? Truly, without it, neither *ſaving*, nor *crowne*, nor *life*, worth the wiſhing. For who would be ſaved to *live* ſtill in ſorrow? And the *crowne* it ſelfe it is not *corona deſiderii*, if it be not *corona gaudii*. Yea, and who would wiſh *life*, but to take ſome *joy* and comfort
Gen. 3.8. 10. in it? I will ſay more: let one be in *Paradiſe*, as *Adam* was; Even there, when *Adam* had loſt his joy, *Paradiſe* it ſelfe, was no *Paradiſe*: as good in a drie deſart, as in it: without *joy*, *Paradiſe* it ſelfe is not worth wiſhing. *Ioy* is all in all. Let that then be
Pſal. 45.7. Pſal. 132.18. *caput voti*: that the *oyle of gladneſſe*, may run downe through them all, and over them all, make His *ſaving precious* to Him; His *crowne flouriſh*; His *life*, *vitam vitalem*, and worth the *deſiring*. That, *joy* may be the unity, of this Trinity, [1] *ſalutis*, [2] *coronæ*, [3] *vitæ*.

But

But then, laſt, becauſe all foure of them hold upon *life*; to the end, they may hold, that that may hold; hold, and hold *long*. Some thinke, it is long enough already (and ſo long may they thinke.) I know not what to think: For (I cannot tell how) *long* and *ſhort*, are ſaid but *comparativè*: that ſo, a *life* may be *long*, and not *long*, diverſly compared. To ſtand rating it, as the Law doth, *ſeven yeares* to a *life*; ſo, *ſeven lives* already: ſo compared, it is (in a ſenſe) *long*. But, we will none of that. Nor as compared with the Princes round about Him: For he hath ſtood them all, and longer than any of them all: and hath had the honour long, to be *Primogenitus inter Reges Terræ*, GODS *firſt borne* now *of all the Kings of the Earth*: and *long* may He have it. *Long*, if thus. But then againe; not long, if compared with the *deſires of our hearts*, with the *requeſts of our lips*: Not *long*, is compared with that, that may be: and whatſoever may be in this kinde, we wiſh, it might be: even as long, as nature poſſibly can draw it out. Let this then, be our *Omega*, our *ſumma voti*; and that in no other words, than the uſuall words, of the old Councels, to the Emperours or Kings, then preſent among them. Pſal. 89. 27.

IACOBO REGI, à DEO *coronato, à* DEO *cuſtodito, Vitam longam, Annos multos.*

TO *KING IAMES, crowned* by GOD, *preſerved* by GOD, *Many dayes, long life.* So *long*, till He change it, for a *longer*: till there come *eternall ſalvation*, an *immortall crowne, life in ſæculum ſæculi*, nay *in ſæcula ſæculorum*, and make all conſummate. And ſo I end.

But before I end, in any wiſe let us not be ſo raviſhed, with our *lætabitur*, but that we remember, *Tua Domine* withall. He, that *ſent this ſalvation, fulfilled this deſire*, the *Setter on of theſe Crownes*, the *Giver of this life*. So *rejoyce*, as in every of them, our *joy* come up to Him. So take *calicem ſalutis* (as we terme it, I pray GOD, we ſo terme it, and ſo take it aright:) but, aright we ſhall do both, if we forget not *to call upon His Name*, even *the Name of the* LORD. That He, which *ſaved* to day, may ſo *ſave* ever: that *fulfilled* his *deſire*, may keep it ſtill *full*: that He that *ſet on His crownes*, may *hold* them *on, hold* them *on faſt*: and laſt of all, add to the *crowne, life*; and to *life long*; and to *long, for ever and ever*. Pſal. 116. 13.

And even ſo, conclude we, as the *Pſalme* doth: addreſſing our ſpeech to heaven. *Be thou exalted O Lord, in Thine owne ſtrength: Thou* wert ſo, this day: Be ſo ſtill, againe and againe. *So ſhall we ſing and praiſe Thee* for it. We now do ſo, for this dayes *ſalvation*, and all the *joyfull* triplicities of it: So may we ſtill: So may we *long*: So may we *ever*.

And (Good *Lord*) *exalt Thou this thy ſtrength*, and treble theſe thy triplicities to us; that we may for theſe thy *exaltations* and *triplicities*, double and treble our thankes and praiſe to Thee: As this day, ſo all the dayes of our life. And this with one heart and voice, beſeech we Thee, to grant, &c.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE,

At BURLEIGH *neere* OKEHAM,
On the Fifth of AUGUST, *Anno Dom.* M. DC. XVI.

ESTHER, Chap. II.

Eo igitur tempore, &c.

Verſ. 21. *In thoſe dayes, when* Mardochai *ſate in the Kings gate, two of the Kings Eunuches* (Bigthan *and* Tereſh) *were wroth, and ſought to lay hands on the King* Ahaſhueroſh.

22. *And the thing was knowen to* Mardochai, *and he told it unto Queene* Eſther, *and* Eſther *certified the King thereof, in* Mardochai's *name; and when inquiſition was made, it was found ſo, therefore they were both hanged on a tree: And it was written in the book of the Chronicles before the King.*

IN *thoſe dayes*; So begins the Text: *In theſe dayes*; ſo may we beginne. Nay, come yet nearer, *on this very day*. For, *on this very day* there fell out that, hath made, either beginning may well ſerve: *In thoſe dayes*, or *In theſe dayes*. *In diebus illis*, we read there was a *King*, and hee in danger: in danger to have *hands laid* on him; and that by *two*; two of his owne people: for no cauſe, but that they were *angry*; and it appeares not why. And, the iſſue was, the *King* delivered; and they that ſought his, brought to a wretched end.

As we have read, ſo have we ſeene *in diebus hiis*. One of the ſame condition, a *King* too; and in the very ſame danger of *hands layd*

laid on him, and by the ſame number, *two*: and of his owne *Subjects* and *Servants*; and for no cauſe, but *they were angry*; and for no cauſe, that neither. And the iſſue here againe, the *King* preſerved, and they alſo came both (as theſe here did) though not the ſame, yet to a farre more fearfull end.

I ſpeak, before underſtanding hearers: and (I know) there was not any but upon the reading of the Text, his conceipt did lead him preſently, who was meant by *King Ahaſhuerus*, and withall did even thinke of the *Bigthan* and *Tharez* of this day. And ſo made the compariſon, with your own ſelves, before I could make it.

We ſhall gaine, this yeare, by this Text, ſomwhat onward more, than the former we did. Till now, we have beene all in *Divinity*; that, a heinons ſinne it is, there (this attempting on *Princes:*) But now ſhall we goe to the *Common Law*, what it is there. For, here is an *Aſſize* brought againſt *two*, and the matter enquired, and a *verdict* found, and they had ſentence and were executed: For what? Even for *Voluerunt inſurgere*, as the Fathers read it, or (as we) *Quæſiverunt mittere manum*; for but *ſeeking*, for but having a *will*, to *lay hands on the King*. *The Summe.*

And that, not the *Iewes law*. There, we were, in the years paſt: now, we are not in *Iewrie*, where GOD *was knowne*; we turne us to the *Gentiles*; we are in *Perſia* now. And this we do, by the *Prophets* warrant: *Get you* (ſaith he) *to the Iles of Kittin and behold, ſend to Kedar and enquire*, if there were any ſuch thing ſought there and were not condemned. For if there, *Ad erubeſcentiam veſtram dico, I ſpeak it to your ſhame*, that would be held the People of GOD, if any ſuch thing ſhould be found with you. They are worſe than *Pagans*, that ſo ſeek; we will empanell no *Chriſtian*, a *queſt* of heathen men ſhall ſerve to attaint them. Pſal. 76. 1. Ier. 2. 10. 1 Cor. 5. 6.

This is no law of the braine; it is written: Twice written, [1] written down, firſt in the *Chronicles* of *Perſia*, by direction from the *King*. [2] After, written out of them, and enrolled here in this place, by direction from *God*. *Enrolled* I ſay, and properly: For, this of *Eſther* is not called a *book*, as others are (not the *book*) but, the *Roll of Eſther*. Originally it was but *Perſian law* (this:) and it had not been much, if that had been all; but, by vertue of this *enrollement*, it is made the *law of* GOD alſo. That, from henceforth, it is cleare at both *Lawes*, the *Law* of the *Iewes*, and the *law* of the *Gentiles*; the *law* of *man*, and the *law* of GOD; that all *ſeekings* of like nature are made *criminall*, and *capitall*, and the ſentence of *ſuſpenſi ſunt*, upon them, holy, and juſt, and good.

Laſtly, *written law* and *old law*. For, of this (whether *Divinity* or *Law*) this we may ſafely ſay; It is no new *Portugall Divinity*, this almoſt three yeare old, taken up *in diebus hiis*. Nor no new *Law* of *heri* and *nudiuſtertius*: nay, not of *Edward the third* then, *Et à Principio non fuit ſic*. No: it is old this, *in diebus illis*; in thoſe dayes. And thoſe *dayes* are as old, as the *Second Monarchie*, the famous *Monarchie of Perſia*: the reports of which Nation are more ancient, than any ſave thoſe of the *Iewes*: no book, but the *Bible*, ſo ancient as they. Mat. 19. 8.

And this me thinks is not amiſſe, when we can bring this book to *juſtifie the juſtice*, or any way to give ſtrength, to the *law* of the *land*. It is pitie, but it ſhould be ſo; either ſupport other mutually, *facultas Iuris*, and *facultas Theologiæ*. As here now, we have the *Roll* of *Eſther*, and in it a *Report* of *Bigthans* caſe, long before there were any *Year-books* or *Reports* at the *Law*. We are willing to bring forth this *Roll of ours* (which, till an ancienter can be ſhewed, muſt be the leading caſe, to make *Voluerunt*, treaſon) to ſhew the Countrey *Law*, in this, to be no other, than GODS is: that it is no otherwiſe, at the one, than at the other: *treaſon*, by *Law*; *treaſon*, by *Divinity*, by both.

Well may we talke of *Law*, the *Law of the Land*; but when all is done, never do men reſt, with that quiet and full contentment, as when they ſee, it is warrantable by the *Word of* GOD; hath the ground there: as this hath the ground there. Every word here, hath in it, his warrant: *Quæſtum eſt*, for the *tryall*; *Inventum*, for the *verdict*; *Suſpenſi ſunt*, for the *execution*.

The Diviſion The maine points are (as the verſes are) *two*: 1 the *Kings danger*, in the former, the verſe of *danger*; 2 the *Kings delivery*, in the latter, the verſe of *delivery*.

I. In either, the means of either. His *danger*: 1 Of *what*, 2 by *whom*, 3 *what moving* them.

1 Of what? Of having *hands laid*. 2. By whom? by *Bigthan* and *Tharez*. 3. What moving? Nothing, but *angry* they were.

II. His deliverie, 1 by what *meanes*, 2 of *whom*, 3 and *how*. 1. By what *meanes?* by notice taken and given of it. 2. By *whom?* by *Mardochæus?* 3. *How?* even caſually, as he was *ſitting in the gate*.

But, the *Kings* delivery, it is not meet it ſhould go alone: It is therefore attended with their ruine, that ſought his.

That, is (as it were) the *traine* borne up after it.

His danger by *Bigthan* and *Tharez*. In them two things, 1 what they *ſought*, and 2 what they *found*.

1 What *ſought* they? *To lay hands on the King*: What *found* they? *One laid hands* on them for it; *appenſus eſt uterque eorum in patibulo*.

2 His *delivery* by *Mardochæus*. In him, two more: 1 His *notice taken*, by caſuall over-hearing them, *ſitting* as he ſate. 2 His *notice* given, by his faithfull diſcovery of the whole to the *Queene*; and to the *King*, by her meanes.

Then ſhould follow the *legall* proceeding, but I will ſpend no time in it. It is all out of our caſe this day. Our *Bigthan* and *Tharez* had no *enquirie*: No *Iurie* went on them, they were not *executed* in forme of *law*. No further goeth our caſe, than the *Kings danger*, *his delivery*, and the *cutting off* thoſe, that ſought his life; and no further will we follow it; Not that.

III. But this we will, the ſolemne ſetting downe and recording all this, 1 in the *Kings Chronicle*, as a *memorable accident*: 2 in GODS *Roll*, as a *famous caſe*: 1 Of the *treaſon* of the two, to their eternall infamie: 2 Of *Mardochæus's* good ſervice, to his everlaſting praiſe: 3 Of the *Kings* happy delivery, to the univerſall joy of all his Subjects.

And there, come we in. For, we may not, nor we will not forget *in diebus hiis*. And I ſhall make it appeare (I truſt) that, whether we take the *Kings*, or the *parties*; the *danger* ſought, or the *delivery found*; *diebus hiis*, will match and over-match *diebus illis*, in all points. And ſo, the joy of this *day* (our *joy*) to doe the *joy* of them accordingly.

I.

The Kings *Danger*.

Chap. 3.

1 *Of hands laying on him.*

IT is a *delivery*, they and we celebrate: No *delivery*, but from a *danger precedent*, ſo was there here. The *King* in danger evidently. And he no ſooner out of danger of theſe two, in this Chapter; But, the *Queene* in danger of *Haman*, in the next. So, the eſtate of *Princes* is not exempt from *danger*.

And of no ſmall danger neither; no leſſe matter, than having *hands laid on them*, that is, even of being made away. This *King* here (ſaith the *Apocryphall booke of Eſther*, ſaith *Ioſephus*, ſay the beſt Writers) was *Artaxerxes* ſurnamed *Long-hand*. If he: his *Father* was ſlaine by *Artabanus*. The *Father* was, and the Son (we ſee) was *ſought* to be; neare it, ſcaped it narrowly.

2 *By his owne.*

And by whom this? neither by *enemy*, nor by *ſtranger*, but by *his owne*. Of his *owne Subjects*, of his *owne houſhold*, of his owne *chamber*, and the chiefe of his *chamber* then, too.

3 *Because they were angry.*

And why? for no *evill of his*. He was, for his morall parts (as all write of him) a good

a good *Prince*. That would not ſerve: his *life* was ſought, though. And no cauſe, but *they were wroth*; and no cauſe appeareth. All which ſheweth *Princes*; that, for all their might and greatneſſe, for all their innocencie and goodneſſe, for all the favours they vouchſafe others, it is not in them, their *ſafetie* conſiſts. It is in the *mercie of the moſt High they doe not miſcarie: His hand, that holds them faſt; His arme, that ſtrengthens them, that the enemie is not able to doe them violence, nor the Sonne of wickedneſſe to hurt them*. To looke up to *Him*, to hold good termes with Him, who in all their danger either by *Mardochai* (as in the Text:) or without *Mardochai* (as in the *day*) can worke their deliverance. Pſal 21.7. Pſal. 89.21. 22. 23.

Deliverance from *danger*: *Danger* whereof? *Deliverie*, where-from? *Executed* wherefore? All lead us to the fact next; which indeed ſeemes no fact, for nothing was done, *ſought* only to have beene. The Danger. 1. The *laying hands* on any, a ſin.

To *lay hands* is one thing: To but *ſeeke* to lay, is another. *To lay hands* is, of it ſelf (I know) a thing *indifferent*, therefore as the *hand* is. It may be a *helping hand* as God is, and then *mitte manum* (ſaith the *Pſalme*) lay it and ſpare not. But if it bee *Satans mitte manum*, upon *Iob*, to doe miſchiefe; then ſtay it, lay it not. And ſuch were theſe *hands* here; For, it is ſaid, they were *angry and ſought to lay hands*. *Angry hands*, it is well knowne, are *hurting hands*. Either *Iereboams*, *lay hands on him*, to ſurpriſe his *perſon*; or *Herods* lay hands on *Peter*, to doe by him as he did by *Iames*, to murder and to make him away. Pſal. 144.7. Iob 1.11. 1 King 13.4. Act. 12.3.

So to *lay*, is a ſinne certainely, be it on never ſo meane a *Perſon*. But, *in Regem*, is a *Sin of ſinnes*. For, the ſin (we know) is ſtill by ſo much the more grievous, by how much the partie is the more eminent, againſt whom it is. Now, there is not on earth a *perſon* more eminent, nay, ſo eminent as the *King*. *A Deo primus* (ſaith *Tertullian*) *poſt Deum ſecundus*: Count not God, he is the very firſt; Count God, and hee is ſecond. None ſo high as he; and ſo no *ſin* ſo high as *it*. *To lay hands on him?* it is too ranck that; away with it. Specially on the King.

But that is not the caſe. It is not *miſerunt* here: none were *Laid*. No matter for that, it is *mittere quaſiverunt*, and *that is enough*. To *lay*, and to *ſeek* to *lay*, though one bee worſe, both be naught, even *miſſio*, and *quæſitio* both. The ſeeking to lay hands, is a ſinne.

Seeking is a plowing for ſin, and that is *ſin* (ſaith *Iob*;) It is *a hatching of a cockatrice-egge*, and that (ſaith *Eſay*) is *poiſon*, no leſſe than that, comes of it. Iob 4.8. Eſay 59. 5.

Sin to lay, ſin to ſeek to lay. As to *lay* though you hurt not; ſo to *ſeek to lay*, though you *lay* not. Ever, in what degree ſoever, *Aſſuerus* danger, is *Bigthans ſin*: the *Kings danger, their ſinne that ſeek it*.

But if that be all (*ſinne*;) we ſhall doe well enough. What care men for *ſinne*, if there be no action at the Common Law for it? None but *Weſtminſter hall ſins* doe men care for. God ſaw it would come to this; men learne no more dutie, than *penall Statutes* did teach them; He tooke order therefore, to bring it within them too. We ſay further then, by vertue of this Text, beſides that it is a grievous ſinne, prejudiciall to the ſtate of the ſoule, it is an *heinous crime*, a *capitall crime*, amounting to *ſuſpenſi ſunt*, as much as their neck is worth to *ſeeke* this. It will beare, not an action only, but an enditement of *life* and *death*. A Capitall ſin

But it muſt be *in Regem* then, againſt Him: Againſt others, it is not ſo. This, is a *prerogative royall*. And, as many other waies, ſo hereby appeareth, what a King is. That whereas, in other mens caſes, as touching the law of life and death, to *ſeek to lay*, and *to lay*, are much different: in the *Kings caſe*, they be all one. *Quæſiverunt*, if it bee no more but ſo, the Law in that caſe to any other, is (I take it) favourable; and for a bare purpoſe, if no hurt enſue, no man ſhall ſuffer death. Not ſo, with the King; *voluerunt*, againſt him, is death, if it may be diſcovered; and *quæſiverunt*, if he but *ſeek*, though he find it not. If upon the King

This helpes us to underſtand the Text, *Ego dixi, dii eſtis*. *Dii*, for other cauſes; and this for one, that they participate this divine priviledge; that, as againſt GOD, ſo againſt them, the *heart* is enough. *Quæſiverunt*, the *ſeeking*, whether they finde or not. *Voluerunt*, the *will*, whether the *deed* follow or not. *Thou ſhalt not ſpeake evill of* Pſal. 82.6. Eccleſ. 10.20.

the

the King : how ? not with thy *lipps ? No, not in thy ſecret thoughts,* ſaith the *Preacher.* If not, *ſpeake evill in heart ; doe evill in heart,* much leſſe.

Two Commandements (when time was) we ſaid, there were in *Nolite tangere,* Pſal.105.15. [1] *Touch not,* the *act :* [2] *Have not the will to touch,* the *intent.* Two caſes there be upon theſe two : [1] *Baana* and *Rechabs,* that did *lay hands upon King Iſhboſheth* (2 *Sam.* 4.) [2] And *Bigthan* and *Tharez* caſe here, that did but ſeeke it to King *Aſſuerus.* Both guiltie, both ſuffered. Yea, *Baana* and *Rechab,* hang them, and well worthy ; they *murthered the King :* But *Bigthan* and *Tharez ?* Nay, and them too ; *hang them,* though they *found* it not, only for *ſeeking.*

This then, I would have all beare away, it is the ſubſtance of the Text: *diſtillatio favi* (as I may call it) drops of it ſelf without any ſtreining. We find (here) in the Bible, a ruled caſe. *Bigthans* caſe, that held up his *hand,* not for *laying his hand,* but for *ſeeking* to lay it, *Planè ſuſpenſus eſt uterque,* put to death they were both. Why ? *Quæſiverunt ;* for nothing, but that they *ſought* to doe it : they did it not ; they might plead, *Non eſt factum,* they did it not. It would not ſerve, they died for it, for all that, upon no other enditement than *quia voluerunt. Voluimus* is enough to attaint any : If that can be proved, no pleading not guiltie.

And this is the *Law,* not of the *Perſians* alone (which yet was the law of a hundred twentie ſeven Provinces ;) nor ours alone (and ſo may ſeeme to be the *Law* of *Nations*) but, that which ſtrikes it home, by vertue of this *enrollment* here, is the *Law* of God ; God by thus recording it, hath made it his owne ; that if there were no *Law* for it, they might be executed by this *booke,* and this verſe of it. Sit ſtill then, and *ſeek* it not : for if you doe, this is your doome, expreſly ſet downe here, by the pen of the *Holy Ghoſt.* Take it as a ſentence from *Gods* owne mouth ; *Qui quæſiverunt, ſuſpenſi ; qui quærunt, ſuſpendendi ſunt.* They that *ſought,* went ; they that ſhall *ſeeke,* to goe the ſame way.

2 The parties, by whom.

Yet for all this, *ſought* it was then, and ſince, even the *Kings life ; Sed ea per quos.* And that, *per quos,* by whom, is the next point. The crime is bad ; *In Regem* makes it worſe : But the *ſeekers,* worſt of all ; for they of all other ſhould not have *ſought* it.

Two, in number. Gen.34.25. 2 Sam. 4.5. 2 King.12.21.

Two they were in number : For (I know not how, but) for the moſt part they goe by *Twos : Simeon* and *Levi,* to the murther of *Sichem ; Baana* and *Rechab* to that of *King Iſhboſheth ; Iozebed* and *Ioſacar,* to that of *King Ioas ; Bigthan* and *Tharez,* to this attempt here againſt *Aſſuerus* ; and the very ſame number to that of this day. Treaſon is in Hebrew called בגד a binding together : *Two* there muſt be, to be bound, at leaſt : *Two,* to conſpire, or put their breaths together, to make a *conſpiracie.* Upon the point there is in all, never leſſe than three: For, *inter duos proditores Diabolus eſt tertius,* All that doe *conjure, conjure* up a third to them : The Divell makes them up three : for he is one ſtill : he, the *faggot-band,* that bindes them : he, the *ſpirit* that inſpires all *Conſpirators.* For (indeed) theſe unnaturall treaſons doe not ſo much ſteeme or vapor up out of our nature (bad though it be) as they be *immiſſiones per angelos malos,* ſent into it by ſome meſſenger of *Satan,* or rather by *Satan* himſelfe. *Poſtquam miſit Satanas in cor Iudæ,* After *Satan had put it in his heart.* For, hee it is, that puts in their hearts, to *ſeeke* to doe it ; and to *do* it, if God breake not the band, choke not the breath of them ; as here he did choke it in theſe, with *ſuſpenſi ſunt.* Luk.22.3.

Two in number, what were they ? Nobly borne (I doubt not) to be in the place they were.

What place ? There bee that think, *Bigthan* and *Tharez* were not their proper names ; but the names of the roomes they held. And they have reaſon for it ; *Bigthan* (as the word goes in that tongue) is *Dapifer ; Tharez,* is *Pincerna.* Thoſe (we know) were roomes ever counted of ſpeciall faith and truſt.

Of the Kings Chamber.

But plaine it is, they were of his *Chamber.* Not of his *leiges* alone, or of his *houſhold,* but (which is more) of his *Chamber.* It is a wonderfull thing, the State, that the *Perſian Monarchs* kept. No man, upon paine of death, to come ſo neere, as into their inner

inner baſe Court, uncalled; if he did, he died for it, unleſſe the *King, by holding forth his Scepter*, pardoned him his life. You will eaſily then imagine, in what place they were, that had free recourſe into his innermoſt *Chamber*, to goe and come thither at their pleaſure. Chap. 4. 11.

Not only to do ſo themſelves, but to be thoſe, by whom all others were to goe or come: No man to come thither, but by them. For that is meant by *Lords* of the *threſhold*, or *qui in primo limine præſidebant*, as the Fathers read it, the very chiefe over his *Chamber*.

The *Septuagint* (who ſhould beſt know the nature of the word) they turne it ἀρχισωματοφύλακες. Φύλακες firſt, *keepers*; σώματος of the *body*. And many they had (for, many ſuch *Kings* need have:) But theſe two, they were ἀρχι, the chiefe, the *Arch-keepers*: had, if any more than other, the chiefe charge, the very principall of all. *God do ſo and ſo to me* (ſaith King *Achis* to *David*) *if I make not thee the keeper of my head*: and in ſo ſaying thought, he promiſed him as good a place, as he had: Hee could make him no more. To this place had the *King* advanced theſe two: and theſe two were they, that *ſought* this. That it ſhould be *ſought* at all, evill: that theſe ſhould *ſeek* it, too bad. They, that if others had *ſought* it, ſhould have ſtaid their hands; theſe to *lay* on their own, to *ſeek* it themſelves! 1 Sam. 28. 2.

All men know, it was no meane preferment, early and late to be ſo neere *Aſſuerus*'s perſon; They had meanes thereby to do themſelves much good. So had they, to do others much hurt, if they were not the better men. But, for others, hurt it skills not, if they had not thereby had the meanes to doe *Aſſuerus* himſelfe; if the Devill prevailed ſo far with him as he did. Of his chamber *Dapifer*, his *diſh*; *Pincerna*, his *cup*: *Keepers of his body, principall Keepers*: if they *ſeeke to lay their hands*, they will ſoon find what they *ſeek*: the more dangerous they, the more his danger by them, a great deale. And is not this *heavineſſe to death*, when they that were ſo *honoured*, proove ſo *unkind*, when they that ſo truſted, ſo untrue; and may we not take up the Wiſemans Oh, *O wicked preſumption, whence art thou ſprung up to cover the face of the earth?* Eccluſ. 37. 3.

Stay a little, and looke upon them, as ye would upon a couple of monſters. 1 To *ſeek* this, *in Regem* alone, were too much: to breake their duty to their *Leige Lord*, if there were no more but that: to *lay* their *hands on him*, for whom they ſhould lay downe their lives. 2 Adde then: not to a *King* only, but to ſuch a King, nor to their *Leige Lord* alone, but to ſo *good* and *gracious a Lord*, that had done them ſo great favours, placing them ſo neere him, truſting them ſo far, honouring them ſo greatly. (For, no honour, to truſt; no truſt, to the chiefe truſt of all.) More than heatheniſh wickedneſſe this, to render evill for good: and whoſe wealth they of all other bound to *ſeek*, to *ſeek* his ruine. 3 And they came not to that place, but they were ſworne: to vilifie their *oath* then, and to teare in peeces the ſtrongeſt band of *religion*. The *hands* that had taken that *oath*, thoſe hands to lay on him! 4 To betray their truſt to him, that had laid his innocent life in their hands, and to make their truſt, the opportunitie of their treacherie! 5 In a word: of the chiefe *keepers* of his body, to become the *chiefe ſeekers* of his *blood*, the chiefe *enemies* of his *body*, and *life* and all! What can be ſaid evill enough of theſe? Say it were lawfull in any caſe (it is not lawfull in any; but ſay it were) to *lay hands* on a King: yet they (in all reaſon) of all others, ſhould not have beene the doers: *Etſi ille dignus perpeti, at non tu qui faceres tamen.* Were not theſe *monſters* then? was not their condemnation juſt? It grieves me, I have ſtayed ſo long on them, yet if I have made them and their fact odious, it grieves mee not.

What was the matter? what could move them, thus to play the wretches? Why they ſhould not, many and good reaſons we ſee. Why they did, none in the Text, but that they *were angrie*: and that is no *reaſon*, but a *paſſion*, that makes men goe cleane againſt *reaſon* many times. *Bigthan* was *angrie*, and *Thares* as *angry* as hee. 3 The cauſe wherefore. They were angry.

Yet, if it be but a little *anger*, it will over. Indeed (ſuch it may be) it will. What manner

manner *anger* was it? The word is a ſhrewd word; ſignifies an *anger*, will *not goe downe with the Sun*, will not be appeaſed. What ſpeak we of the word? their deeds ſhew as much. We ſee, nothing would ſatisfie them, but his life: Nothing ſerve, but *lay hands* on him. That, they *ſought*; ſo *angrie* they were.

Ephes. 4. 25.

What angred them then? No cauſe is ſet downe. And, none I think there was. If there had, we ſhould have beene ſure to have heard of it. For men, to be *angrie* without a cauſe, and ever with *Superiours*, it is no new thing.

Well: if no *cauſe*, ſome *colour* yet: if not that, ſome *ſhadow* at leaſt. Somewhat we are to *ſeek*, why they did *ſeek* this.

If there be in the text any thing to lead us to it, it is in the firſt words, or not at al: *In thoſe dayes. In thoſe, angry* they were: as much to ſay as, before *thoſe dayes*, they were not; but, *in thoſe*, then they were. Elſe, there is no cauſe to mention that, of the *daies*, but to make this difference: Out of the text, nothing can be picked elſe.

Angry, for *Aſſuerus* choice of *Eſther*.

Why what *daies* were *thoſe*? That goes immediately before: The *dayes* wherein *Aſſuerus* had made choice of *Eſther*, to match with her, and make her his *Queen*; and had made a great feaſt upon it. At the feaſt (it ſeems) they ſurfeited, they could not brook that *match*, at any hand: Some *ambitious deſire* of theirs diſappointed by it; likely, that was the cauſe. This was faine to ſerve for the occaſion, for lack of a better: *A bad one* (we ſay) *is better than none.*

What, the *great King of Perſia* find no *match* in all his owne brave Nation? Never a *Perſian Lady* ſerve him, but he muſt to this vile baſe people (the *Iewes*) his *captives* and *ſlaves*, to pick him a match thence? What a diſparagement is this, to all the *Perſian* blood! It would make any true *Perſian* heart, riſe againſt it.

Nay then a worſe matter: (now, ye ſhall ſee them grow godly on a ſudden and wax very zealous as the faſhion is.) Nay then, we ſhall have a *Queene* of a *contrary religion*, we ſhall now be all *Iewes*. One that cares, neither for *Mithra* nor *Oromaſdes*; One by all likely-hood brought in, to be the utter ruine of the *Ancient religion eſtabliſhed in Perſia*, yer ſhe came there.

This was it (they tell us) and like enough ſo to be: As (ever) ye ſhall obſerve *marriage-matters* are made occaſions oft, to ſerve to many purpoſes. For, *Aſſuerus* may not marrie, but where *Bigthan* and *Tharez* appoint. Elſe, they will be *wroth* and fall on *ſeeking*. If any be in the Text, this was it. And was not this (trow you) a goodly occaſion, and a ſubſtantiall, to make them quit their allegeance, forget their oath, caſt behinde them all his favours, betray their truſt, truth and all; loſe all theſe? For, all theſe muſt they loſe; before they *could ſeek* that they ſought.

But, why found they it not? It was not ſo eaſie for them to find at firſt, by reaſon that, for any to come there, in the Kings preſence, with a *weapon*, nay but having his hands out to be ſeene, not having them hid, held cloſe under their garments, it was death: *Cyrus* put to death two of his kin for it. That ſo, they might well ſeek: and ſo I leave them *ſeeking* that, I pray to *God* they may never find. But the true cauſe was, God was *angrie* with *this anger* of theirs, that their *ſeeking* ſucceeded not.

II
His *deliverie*.

And now are we come to the *Cataſtrophe*, or turning about of all. For by this time *innotuit res Mardochæo, Mardochai came to the knowledge of it*: forth it came. Nay, if it come forth, the King ſhall doe well enough. *To diſcover the treaſon is to deliver the* King.

I
The *meanes* of it.

By *notice* given 2 By *Mardochai*.

This was by *Mardochai*: what was he? No *Perſian* (to begin with) but a ſtranger by *birth*, and by *Religion*; and a *Captive*, beſides: One that had better reaſon to have ſought it, than they. He had as great cauſes, as any are by them alleadged, that favour ſuch ſeekings. For, this King held him, and all Gods people with him (to uſe *Eſthers* owne termes) in *bitter captivitie*, as a *Tyrant*. And this, worſe he was (at leaſt, as evill as an *hereticke*,) for he was an *Idolater*. One would thinke, it had been a *work* meeter for him (this:) He, to ſeek; and they to keep him, from finding that he *ſought*; they him, not he them.

And

And how came hee to it? It skils not how, but as he *ſate in the gate*, he came to it. This is all; he ſtirrd not, but *ſate ſtill*. And *ſate* not in any lurking corner, but even in the broad *gate*; and there came he to it, or it to him. This was Gods doing ſure. Their *anger boyled*, ſo ſignifies נצפ and *boyled over*, it ſhould ſeeme, and brake out into ſome words: Elſe how ſhould *Mardochai* take notice of it? They would never truſt him with it (ye may be ſure) being a *ſtranger*. A *Iew*, with their diſpleaſure, at the match with a *Iew*, never: but, ſome bigge words came from *Bigthan*, that by *Mardochai* were over-heard. 3 As hee ſate in the gate.

What in the *gate*, in preſence of a ſtranger? The *Targum* (the moſt ancient expoſition we have) ſaith, God ſo took away their wits, as they forbore not to talke of it, he ſitting by, but did it in a forren ſtrange language. Knew him a *Iew*; thought he could ſpeak no language but his own, or a little broken *Perſian* perhaps: not the tongue they had their conference in. Which (it fell out) *Mardochai* underſtood, as well as they. And thus all came out, God would ſo have it: who ſo aſſotted them, to make a way, as to His mercie, for the ſafeguard of the King: ſo, to his juſtice, to bring that upon their owne heads, they ſought to have brought upon the Kings.

And *Mardochai*, when he had it once, he kept it not: Made it knowne, not to him he next met with: but diſcreetly, where he knew he well might, to the *Queene*. She was, by *blood* and *bringing up*, *faithfull* to him; and ſo did ſhe ſhew her ſelfe: for, what he broke with her, ſhe told the King, not in her owne, but in *Mardochai's* name, The faſhion is otherwiſe with ſome; to tell it in their owne names, and never ſpeak a word of *Mardochai*, for whom in truth it came. Well, the iſſue was, what ſhe told the King, ſeemed to him no idle phanſie of ſome vaine man, but ſuch as was meet to ground an equity upon. So, they were apprehended, and committed, and ſo to the Law we leave them. Well, by this meanes the danger is over, and the King ſafe, thankes be to God.

2 The *ſtrangenes of the meanes.*

And many waies doth God give juſt cauſe, to mankind, to admire His high providence, in bringing to light ſuch attempts as this, againſt his *Annointed*: ſuch varietie, ſo diverſe ſtrange meanes he hath, to effect it by; as here, in this I note foure unto you.

1 The partie firſt, *Mardochai*, that by him. That this health ſhould come to the King of *Perſia*, neither by *Mede*, nor *Perſian*; not by any of his owne people, but by a *ſtranger*, who was none of his *lieges*, borne out of his allegiance, a *Iew*, a meere *alien*; that this ſhould come forth by him, and by no other meanes. But ſo is God, *wonderfull in his waies*: and will by an honeſt ſtranger ſometimes, ſave that, a bad ſubject would deſtroy. That in default of his owne, *God* would have him ſaved by a *ſtranger*, rather than not at all.

2 Obſerve againe: that, to this ſtranger it came no otherwiſe, but as he *ſate in the gate*. We may not paſſe that; it ſtands in the front of the Text, as the ſpeciall means of all. That it thus came and no other way, as *he ſate ſtill*; *ſtill*, and went not up and downe ſearching: *In the gate*, a publike place, not any privie corner or lobby; he not diving into their boſomes, but only there *ſitting*, it ſhould thus happen; hee ſhould overheare them talking together in a ſtrange tongue (though to him not ſtrange:) by a meere caſualtie, one would think (all this;) Indeed by a high and wonderfull diſpoſition of Gods heavenly providence, this; that, even as he there *ſate*, it ſhould bee brought to him thus.

And very oft doth God bewray bad enterpriſes by ſuch (one would think them) meere caſuall events. But, *in maximè fortuitis* there is *minimum fortuiti, & quæ fortuna fieri videntur, fato fiunt*. It ſeemes chance, that is (indeed) deſtinie. And never let them looke for other (all the *Bigthans* of them.) One ſhalbe by a wall, or at a window under the houſe eaves, neer one crannie or other; God will ſo diſpoſe ſome body ſhall be within the hearing, when they full little think. For, *God* will have it out certainly: Rather than not, by ſome meere accident, ſome that *ſitts* by chance

in

in the gate, ſome that goes by the gate ſhall bring it out, rather than it ſhall not bee brought out.

3 And may I not adde this for a *third*, that all this came out by occaſion of that which they pretended for their occaſion. That very *match*, which was ſo great a mote in their eye, that they ſo maligned at, they muſt needs ſweare the Kings death for it; that very *match* was the meanes that brought *Mardochai* thither, to the *gate*: for thither he came to *hearken*, not for any ſuch matter as this, but how the new Queen (his Neece) behaved her ſelfe; what report went of her. And as it fell out, this (which he came not for) there he heard: his thither comming, by this hap, was the happie meanes for this happie diſcoverie: happie for the King; happie for the whole land. But all came by his reſort thither, by meanes of the *marriage*. So, that, they made their *occaſion*, was made the *occaſion* of their ruine.

Pſal. 63. 8. Prov. 6. 2. Luk. 19. 22.

4 And let this be the laſt, that even from their owne ſelves, He brought it. They that goe about the like, *their owne hands ſhall make them to fall, they ſhall be enſnared in the words of their owne lips*: rather than it ſhall not come forth, it ſhall come forth *ex ore tuo ſerve nequam*; come out at their owne mouths, as here it did. Their owne *tongues ſhall fall* on babling, their owne *pens* on *ſcribling*: God will have it out certainly; even by themſelves diſcloſed, rather than not at all. And this for Gods mercy, He had here, and ſtill hath to bring ſuch plots to light, marvellous in our eyes.

Mardochai to be our example.

Now of *Mardochai*, the meanes of all. For, though as this dayes delivery was, we have no great uſe of him, there was no *Mardochai*, no *diſcoverie* there; this *dayes* was another manner of *deliverie*, of a higher nature than ſo: yet there is great good uſe of him for all that. Indeed, *Mardochæus, exemplum noſtrum*, he is our patterne: Ours, that be true men. Hee ſet before us a mirrour of a faithfull good ſubject, one according to Gods owne heart. For, this is a perfect Scripture, we have in it both what to flie and what to follow. As there be in it, two bad; ſo thanks be to God, there is one good. To avoid them: to be like to him.

Like to him three wayes: 1 Like him in his *innotuit*: 2 Like him in his *nunciavit*: 3 But above all, like him in that which was the ground of all: that he was a *faithfull ſubject* to a *ſtrange* and to a *Heathen Prince*.

1 In his *innotuit*.

Like him firſt, in his *innotuit*. Not to turne the deafe eare to *Bigthan* and *Tharez*, as if we heard them not: nor to look through our fingers at them, as if we ſaw them not. None knew, he underſtood the language they ſpake in: He might have carried it ſlily, made as if he had known nothing, not known that, he knew: nothing to compell him, but his *conſcience*, to take notice of it. But *Salomon* ran in his mind, *Save him that is deſigned to death, Wilt thou not deliver him that is led to be ſlaine?* Any; but the *King* more than any, *If thou ſayſt, I know not of it, he that ponders the heart, doth not he underſtand? He that keepes the ſoule, doth not he know* the contrary? And *ſhall not he pay every man*, (and ſo thee) *according to thy worke?* Well, for *innotuit*, ſince from the gate it came, good therefore that *Mardochai* ſit there, or (which is all one) that they which ſit there have ſomewhat of *Mardochai* in them: Be, if not *curious* and *inquiſitive*, yet *vigilant* and *attentive*. And yet *curious and inquiſitive* I would allow, in the caſe of a *Princes ſafety*. And the King and the Queene to have their eyes, and their eares abroad (both of them) and all little enough. We ſee for all the Kings *Wiſe men*, that *knew the times*, never a one of them *knew this time*. This good (we ſee) came by *Mardochai*, came on the *Queenes ſide*.

Prov. 24. 11. Prov. 24. 12.

2 In his *nunciavit*.

Like him in his *innotuit*, to *know*; Like him in his *nunciavit*, to *make it knowne*. *Carefull to get notice, faithfull to give notice* of it in due time. God, whoſe will it was, it ſhould thus happily come to him; His will it was, it ſhould as faithfully come from him. Hee knew, by the Law hee was bound, *if hee heard the voice of conſpiracie and uttered it not, it ſhould bee ſinne to him* (*Leviticus. V.*) Hee knew (by the *Pſalme*) what it was to partake with other mens ſinne, what to *have his part with a thiefe or an adulterer*; and if with them, with a *traitor* much more. He knew by the *Proverbs*, he was now in as deep as they, as good *lay his hands on him*, and *ſeeke* it,

Lev. 5. 1. Pſal. 50. 18. Prov. 24. 12.

it, as *Lay his hand on his mouth* and not *seale* to prevent it, keep it in and conceale it. He knew (for he told it *Esther* after) that if he had not bewrayed it, *God wanted not his meanes, to have brought it out some other way.* And last, he knew, by the Prophet, *God would have set his face against him*, for so cloking it, and have rooted him out. All this he knew: but, the *mysterie* of the *seale of iniquitie* (the *Seale of Confession*) it seemes he knew not. It was not graven then, that *seale*; nor many hundred yeares after. That *shuts up treason, as a treasure, under a sacred seale*, at no hand to be broken: no, though all the Kings lives in *Christendome*, lay on it. This act of *Mardochais* marres the fashion of that *Seale* quite.

Chap. 4. 14.
Ezek. 14. 8.

And, this may be said of him, he would never have laid *any hands on himselfe*: for then he would have let it proceed, and not hindred it, by his bewraying, as hee did. This also: he that did thus *disclose*, for a need would have taken an *oath to disclose*: Sure I am, would never have taken *oath*, or *Sacrament not to disclose it*: would never have stuck at the *oath of Allegeance* (that is once:) but it may be, would have stucke at the *Seale of Confession*, for ever comming upon his lips.

This for *nunciavit*. And all this he did, yea, though himselfe were no Subject borne to *Assuerus*, nor he his *naturall Prince*; but borne out of his *Dominions*, far off, in *Iewry*. Did it, not for *Iosias*, or *Ieconias*, or some King of his owne: Did it for *Assuerus King of Persia*, one that held him and his Country-men *captive* and thrall; yet to him he did it.

3 In his loyaltie to *Assuerus* a *stranger*.

Yea, more than that yet, this did he, to *Assuerus* not only a stranger, but more than so, to *Assuerus* a *heathen* man, an *Idolater*, one *that worshipped the Sunne*, and the *fire*, every day. As, that did not hinder him, that of a *diverse Nation*: so neither did this, that of a *diverse*, and that of a *false religion*. For though he were of a diverse *Religion* from the King, yet was he of *Gods true religion*, that teacheth men to be true to their *Prince*. Be he a *Iew*, or be he *Gentile*, *Assirian*, *Persian*, or what he will; Bee he a *right worshipper*, or be he an *Idolater*; Be his *Nation*, or be his *Religion*, what it will be: though the King be (as *Assuerus*) a *Pagan*, though they bee (as *Mardochai*) *the only true Church and people of God*; to be true to him though. But none of that *religion*, that is *fast* to the *Catholike*, *loose* to the *Hereticke*. If it be *Iosias*, O then *stay* your *hand*: but, if *Assuerus*, if *Ethnicus*, or *quasi*; if *excommunicate*, then set *Bigthan* and his *hands freer* to *seek*, and to *find*, and to *lay* them on and spare not. This *Religion* was none of *Mardochais*, (nor let it not be any of yours) witnesse this *act* of his, an *holy* and *good act*. For which (though not presently, yet) not long after, he was highly rewarded by the King, and for which, he is set here (his name, and his act both) among the *Righteous*, to be had in everlasting remembrance.

A *Heathen*.

Of the *twaine* now a word. I said I would tell you, what they *sought* and what they *found*. That they *sought* they *found* not. Not that: but pitie it is, but they should *find* somewhat, *seeking* as they did: and so they did. They found somewhat in stead of it, which had beene better lost than found: they found a halter scarce worth the finding: they found their owne perdition: and the worst kinde of it, *perditio tua ex te*, themselves the authors of it. *Ex ore tuo*, by that which came from themselves, out of their owne mouths: the Divels *quærite & invenietis* right.

The *Traine*.
What *Bigthan* and *Thares* sought and found.
Osee 13. 9.
Luk. 19. 22.

And will you see how fitly every thing fell out? They *sought*, and they were *sought* into; *quæsitum est*. They *sought* and found not: they were sought into, and found. They were *wroth* with the *King*, and God with them; the heavie wrath of God was upon them. They would have *laid hands on the King*, hands were laid on them for it: up the *Gibbet* they went, and off they went, and the world was well rid of a couple of *traytors*. Before they could finde, they were found themselves, and their fact, found: the Law was not to seek; that, was found and *founded* long before. A Law, that now hath received the approbation from God: and so now, a right *Persian Law*, *never to be altered*.

Dan 6. 15.

III.

The solemne *Recording* of this.

Have we done? not yet, this must be entred first, *written*: Nay written over twice, a

Duplicate of it. [1] *Written* first in the *Chronicles*. And that before the King, (of such importance the King thought it.) [2] And then this writing here of the King, is here written over againe, a new order from God. So, two *Constats*: One, in the Kings *Chronicles*, the other in Gods *Canonicall Scripture*, of this act. Two Copies extant, one *in Rotulis Regiſtri*, the other *in Archivis Eccleſiæ*; One among the *Kings Records*, the other in the *Churches monuments*. What ſhould this meane? Something there is ſure, in the adding of this clauſe, about the writing it up. I know no meaning, but that God liked well of the writing of it in the Kings, that he would have as much done in his owne *Records*.

Why the King would have it *Chronicled*, is eaſily ſeene. It was a memorable event, worthy to be ſet downe there. But why God? Sure he ſaw, theſe *Chronicles* would not laſt ſo long, as his will was, this example here ſhould. And indeed they being now loſt, we had beene little the better, if it had beene there only; He made it therefore to be entred into his owne *Chronica Chronicorum*, that never ſhould be loſt. Well it was, it ſhould ſtand in the *Perſian ſtorie* while it did laſt; but God for failing, provided further, to have a *memorandum* of it in his own *Sacred ſtorie*, that laſt, as long as the world ſhould laſt. That, that is there, is *ad perpetuam rei memoriam*, indeed.

Another reaſon. Being in theſe *Chronicles*, it would have ſpread no further than *Perſia*, or the *hundred twentie ſeven Provinces* at the furtheſt. Gods eye looked further: that not *Perſians* only, but *Iewes*; Nor both thoſe, but *Chriſtians* too: Not the *hundred twenty ſeven Provinces* alone, but all the *Provinces* in the earth ſhould take notice of it. I ſpeake with the Apoſtle, *Hath God a care of Perſia?* either writ he not this *for our ſakes?* Yes, *for our ſakes no doubt he wrote it*, that we alſo might be the better for it. 1 Cor. 9. 9.

The better: two wayes: [1] Firſt, to know Gods cenſure of *both theſe, in diebus illis*, for the preſent: The due praiſe of him by whom the delivery, The juſt condemning of them by whom the danger; that none that ſo *ſeeke* ſhall bee *ſaved* by *his booke*: For that (we ſee here) brings them to the gallowes, and there leaves them. [2] Or rather there leaves them not, but by this *Scriptum eſt* ſets up their quarters, there to ſtand and be ſeene, by all that looke in it, to the worlds end. And this is worſe than *hanging*, yea in *chaines*; for, the carcaſſes of thoſe, in time will conſume and droppe away and come to nothing; ſo ſhall theſe never, but remaine as freſh ſtill, as the firſt day, they were ſet up, to all generations to come. It is that, that grieveth the noble generous nature (I dare ſay) more than the execution it ſelfe, there to hang upon the file in *Bigthan* and *Tharaz's infamous black roll*; their names to be read there, for ever.

But, this was written alſo *for them that come after*, and a double uſe there is of it that way: As the parties, and their facts, be good or bad, that there are regiſtred. If bad, then (as in the *ſeventy eight Pſalme*) *Ne ſint ſicut*, not to be like this *Bigthan* and *Tharez*. *Ne ſint ſicut*, not to be like them in their wicked attempt; *Ne ſint ſicut*, that they be not like them in their wretched end. Pſal. 78. 8.

Not like them; but like *Mardochai* (A *ſint ſicut* there:) that comming to the notice of ſo wicked a deſigne, tooke himſelfe bound in conſcience to detect it: yea, though it were againſt a ſtranger to him in nation, a more ſtranger in religion to him, yet to doe it. Here, *Inſpice & fac* (ſaith God, in his *Law:*) *Vade tu & fac ſimile*, (ſaith *Chriſt*, in his *Goſpell.*) In a word: this was written to the end, to tye up all *hands* from *ſeeking* as they did; and to *open all mouths, to diſcloſe*, as he did: To make men loyall to their *Princes*, though *Heathen Idolaters*, ſuch as *Aſſuerus*. Exod. 15. 40. Luk. 16. 37.

And if this were the end; if any ſhall goe quite croſſe (in a manner) in their *Scriptum eſt's* to this *Scriptum eſt*, in all theſe three: [1] Let looſe the hands to that, theſe (here) *ſought* and are condemned for it: [2] Stop up the mouthes from diſcloſing of that, *Mardochai* (here) did, and is comemended for it: [3] And both theſe, not in the caſe of *Aſſuerus*, but even of a *Chriſtian Prince*; what thinke you by them? what doe they ſay in effect, but *Sint ſicut Bigthan & Tharez, Ne ſint ſicut Mardocheus*.

I report me to your conſciences: God thus ſkoring up theſe, that but *ſought to lay their hands* on a *Heathen King*, would He ever approve of ſuch, as under-hand *ſet* on Subjects, to goe paſt *ſeeking*, even to *lay their hand on Chriſtian Princes*, *Moſt Chriſtian*

ſtian Princes, their *owne Princes*; *Owne* by *nature* and *nation*, *Owne* by *maſſe* and *religion too*, as *in diebus hiis* we have ſeene *two* in *France* (a *Bigthan* and *Tharez*, both) one after another?

And what for *Mardochai*? They *ſweare* men, they give them their *maker* upon it, never to diſcloſe that, which *Mardochai* is (here) *honoured* for *diſcloſing*. Yea, and *approve*, nay more than *approve* of ſome, for doing cleane contrary to that, (*Mardochai* did here; even for *concealing*; nay, for *ſcaling* up (and that under a *holy Signature*) as *foule* and *wicked a treaſon*, as ever was.

This hath beene done. But, we are in writing, what ſay ye to that? Will ye compare but the writing of *diebus illis*, with ours *in diebus hiis*? Let there be a Booke written ſaith God (this of *Eſther*) that no man ever doe the like to theſe two, that no man ever ſeeke to *conceale* thoſe that ſhall ſo *ſeeke*: Let there bee a book written (ſaith ſome body elſe) as it were an *Anti-Eſther* to this Booke of *Eſther*, to ſet men on to *ſeek* that, theſe here *ſought*, and to teach them the way how to finde it; to point out, who ſhall be *Bigthan*, when and how they ſhall *ſeek* to *lay*, and *lay* both: As it might be a book written by *Suarez* in defence of *Tharez* (his name of the two names, neereſt) in ſome caſe to licenſe the *ſeeking*: and to command the *cloſe keeping* of ſuch geere as this.

But yet we have not all: Writing a *Record*, making up a *Roll*, is more than writing a *booke*. Every *authentick Record* (as is this) is of the nature of a *preſident*, to doe the like; of a copie ſet for us to write by. So here we have further a warrant, to make up our *Records*, by this *Record*; to *Record* all, that *lay* their *hands*, for ſuch as *Bigthan* and *Tharez*; and all that diſcloſe them, for ſuch as *Mardochai*. Ever, upon like occaſions, to make like *entries*. Shall we doe it? Write them downe (ſaith the King) in the *Chronicle*. Write them downe (ſaith God) in the *Bible*, for *traitors*, theſe two. Write mee downe ſome ſuch as did the like or worſe, for other manner perſons in another manner Regiſter, even for no leſſe than *Martyrs*. You know, who it is.

Regiſter me *Mardochai* (ſaith the *Holy Ghoſt*) for a partie well deſerving, for uttering his knowledge of ſo wicked a treaſon. Paint me up ſuch an one (ſaith another Ghoſt) *ſtraw* and *all*, and in the border print me him *holy martyr*, for not diſcloſing as *foule* a *treaſon*, nay fouler a great deale.

But trow you this to be Gods Vicar, that thus makes act againſt act; checkes *Gods Records*, with *counter-Records* of his owne; affronts Gods *Chronicle* with his New *Calendar* on this faſhion? Or Saint *Peters Succeſſour*? Nay not his: of all others, his leaſt: *Hee laid his hand on his weapon*, *for his Maſter*; So would hee teach, and not otherwiſe. *Iudas*, hee indeed laid none himſelfe, but he it was gave the watch-word, *This is he*, *lay hands upon him*. So that, *Iudas's* crue (it ſeemes) they be, that ſo doe; and no better than *Iudas* himſelfe, that ſo teach. No Apoſtle bid ever *lay hands*, but *Iudas*; He did: his *Diſciples* they be; his *Succeſſours* (not Saint *Peters*) that bid it. Mat. 26. 57. Mat. 26. 48.

We may and will then by his warrant, bee ſo bold as to enter them *traitors* in the *Chronicle* before the King: By what warrant, they may *regiſter* them for *Martyrs*, in the Calendar before the *Pope*, let them looke. Ours we ſhew, let them ſhew but the like, and carrie it: Elſe, if he ſee, allow, and print bookes with priviledge, that tend to the manumitting of *Tharez's hand*, and to the *Sealing up of Mardochai's* mouth; if under *confeſſion* he animate *Tharez*, and with his *Seale of confeſſion*, *muzzle up Mardochai*; if God write one way, and he another, in effect; write King, write God, what they will; *write me him martyr*; wee will bee ſo bold as to write him up with S. *Paul*, for Ἀνθιστάμενον, one that *oppoſes* himſelfe flat againſt this booke, and the Writer of it; which Booke *ſtayes* all *hands* from *laying*, and *opens* all *mouths* to the *bewraying* ſuch as theſe. 2 Theſ. 2. 4.

The comparing of *Diebus hiis* with *diebus illis.*

I will pray you, I may rather forget my ſelfe a little, than forget *in Diebus hiis* after all this: wee promiſed to ſhew, that they *match* and *over-match In diebus illis.* That they match in many points. That *Kings* both, both in *danger*; in the ſame *danger*, both; by the *ſame number*, and by thoſe of the *ſame ranck*; and upon the ſame *motive*, great *anger* for little cauſe. Againe, that both were preſerved, and both *ſtrangly*: that the *ſeekers* in both in ſtead of *finding* that they *ſought*, *found* their owne *confuſion.*

But as in many, they *match*; So, in many more, doth *this day overmatch thoſe dayes.* More degrees in our dyall, than in theirs; the day goes beyond the Text: and not this Text here alone, but any other, that ever yet I could find. The more (ſay I ſtill) are we all bound to God for His goodneſſe, that hath ſo magnified His mercies toward His *Anointed*, and in him to us all, as He hath vouchſafed him ſuch deliveries *in diebus hiis*, as He never vouchſafed *in diebus illis* to any King of his owne peculiar choſen people, or of any other under the Sunne. Such to be found in our *Chronicles*, as not the like in the *Chronicles of Perſia:* Nay, not, of the *Kings of Iuda* and *Iſrael*: But are *ſine exemplo*, ours; none comming home, all falling ſhort of them.

Which (me thinks) I can let you ſee ſenſibly; and ſo, that we have greater cauſe to rejoyce in this of ours. In the Kings firſt. The King *in diebus illis* (make the beſt of him) was but a *Pagan*, *a worſhipper of Idols:* theſe be *barres* in his *Armes.* The King *in die hoc*, neither Heathen (I am ſure) nor that can have the leaſt touch of *Idolatrie* faſtned on him: he that ſhamed not to ſay [*No Chriſtian*] and hath beene faine ſince to eat his word, he durſt not ſay an *Idolater*; that, would ſoone have rebounded backe upon himſelfe. And no *Idolater* is a *Chriſtian*; nor *Chriſtian*, an *Idolater*, I am ſure.

This firſt vantage then we have here yet: Alwayes the very ſtate of Kings, in it ſelfe, without any other addition is deare unto God (we ſee.) *Aſſuerus* here doth aſſure us of that, who was thus preſerved, only becauſe he was a King, and for no cauſe elſe. But I hold clearely; a *Chriſtian King*, to be more than a King; more than a *Pagan* King: and ſo *Major Aſſuero hîc*, and *de majore majus gaudium*, and ſo we, of the twain, more cauſe to rejoyce.

Next, as both Kings, yet not both like; ſo both in *danger*, and that not like neither. The *danger* of *in diebus illis*, was but of *hands laying*: the *danger* of this, *of hands laid.* On *Aſſuerus*, no *hands* were laid? it came not to that. It came to that, here. *On they were, come off how they can.* Thoſe in the Text, but *ſought*: they on the *day*, *found* what they *ſought*. It was paſt *queſiverunt*; It was plaine *reſiderunt*. That was the caſe, this day. No ſuch thing *in theſe dayes*. *Aſſuerus* was not offered the point of a naked *dagger*; not taken by the *throat*; not *graſped* and *tugged with*, till both lay on the floore. All this danger was but *de futuro*; *ſought* to have been, and might have beene but was not. This was *de præſenti*, preſent danger, of being preſently made away, in a corner, by the hands of *bloodie wretches*, that not only *ſought to lay*, but *found* that they *ſought*, and did *lay*. Now, the greater the danger, the greater the joy for the delivery (ever;) and ſo our joy the greater. For, no compariſon betweene the dangers: that is cleare.

No more was there between the *Actors*, by whom the danger grew. *Bigthan*, bad enough (I grant;) but behold a worſe, a bigger than *Bigthan* here. *Bigthan* and his fellow might have gone to ſchoole to them. They were angry, and ſo ſhewed themſelves to be, and the leſſe dangerous for that. Theſe were as angry as they, but ſhewed it not. They brake forth in termes, that it came to *Mardochais* eare. Theſe had learnt their leſſon better, not an evill terme came from them, no ſhew of anger appeared, but faire and falſe ſemblant all. So much the more likely to doe miſchiefe (ſay I,) ſo much the more like *Iudas* treaſon, the worſt that ever was. For, no *betraying*, to *betraying* with a *kiſſe*. Give me *angry Bigthan*, rather than *fawning Iudas:* to welcome one kindly, and ſet one privilie, with *Iudas* watch-word, *This is he, lay hands on him*; from ſuch, God deliver us. The more the parties ſuch, the more our joy, *you* eſcaped out of their hands.

Mat. 26. 48.

Both

Both Kings were delivered: so farre, equall. But then againe, great inequalitie in the manner; very great. That, *in those dayes, by a Mardochai*: All was regular, went the common ordinary way, upon a discoverie. *Quotidiana sunt hæc*; to be seene, to be read in every Chronicle. But on this day, there was never a *Mardochai* to discover ought: *Mardochai* failed here. A conceit there was, somewhat should have been discovered in another kinde; but the plot it selfe, no discovery of it, till the very instant; till one appeared in armes, till out went the *dagger*, till the dagger discovered it selfe: *God was faine to be Mardochai*, to supply his part: though he were wanting, God was not. By whom it is true *Assuerus* was delivered: but, You delivered, after a more strange manner (I report me to all.) Now, the more strange the manner, the more the joy ever. Then *Mardochai* did somewhat toward it: this came meerely from *God*; neither *Mardochai*, nor any else; *sitting in the gate*, or out of it; there or any where els.

Yet let me adde this, that you might be beholden to God (even that way too) He hath fitted you that way also. This *fifth of August*, without a discoverie, the *fifth of November* with a discoverie. So, with *Mardochai*; and without *Mardochai*, hath God wrought for You, *in diebus hiis*: that we might every way be bound to him, and that, every way our joy might be full.

Now, in both, as the hand of God was stretched over both Kings to save them; So was the same hand stretched out against both those, that *sought* their lives, to bring them to evill ends; both which may ever bee the ends of such beginnings. There was no wonder in theirs; there, all was done by a Legall course, a faire judiciall proceeding, they indited, convict and executed by course of justice. Good Lord, with what ease was *Assuerus* delivered, even sitting still! There was no wonder, in this, at all. So was it not here: Here was old pulling, and wrestling, and weapons out, and drawing of blood; and a kinde of battell fought *dubio Marte*, a good while, but at last the victorie fell on your side. And this winning of it, as it were, and seeing Your enemies lye dead at Your feet, made the deliverie the more wonderfull; and so the more welcome; and so Your joy the greater. And if one might take joy in the fall of his enemies, the fall of yours was worse for the manner. For, they died not like Subjects, but as open enemies or rebels: Not as penitent sinners, but as damned reprobates, lost not only their lives, but their soules too.

Thus, every way, doth this *day* goe beyond those: the King beyond, as a *Prince Christian*: the danger beyond; for, the extremitie neerer. The parties that *sought*, beyond; for, the lesse they appeared, the more perillous they were: the delivery beyond; for, without any *Mardochai* at all: And their fall beyond; for, strucken downe in the place, like ranck rebels; and tumbled into hell like reprobates, without space or grace, without fruit or signe of repentance. And, if thus many waies beyond, allow for every of these, a degree of Joy, and I have that I would.

Of this *writing*, one speciall end was for *Ioy*. A double joy: for either verse, one. [1] In the former, *Rege incolumi gaudendum*; *Ioy* for the Kings safety. [2] And in the latter, *Stratis hostibus gaudendum*; joy, that his enemies lay where they lay, on the floore.

For the Kings safetie we to rejoyce; but without a *Mardochai*. He parts not with God, in ours: it is entire without him. So it is not in the Text: God and *Mardochai*, there; here, God alone, and *Ioy* in God alone.

Then, for *Stratis hostibus*, in regard of them. First, that they sped not; then, that they were sped themselves: that their *anger* was *vana* and *sine viribus*; did no hurt: that Gods *anger* to them for it, was both sure: paid them home: and swift; did it out of hand. That they fell; and fell before him: He saw them lye slaine at his feet: that his eye *saw his desire upon his enemies*; nay more than his desire, that he was faine to pray for them, that had not the grace to doe it for themselves. Psal. 92. 11.

A little after in this Booke, for the saving of the *Queene* from the *laying on of Hamans hands*, we find, there was great joy and a double feast, the *fourteenth and fifteenth of Adar*. And can we imagine, but there must needs be as great (nay, *Festum magis duplex*) for the King here? If for *Her* a *stranger*: for their owne naturall *Leige* much more. Was so with them *In diebus illis*, and with us to be *In diebus hiis*. Chap. 9. 17

Or rather *in die hoc*; For (there) it was plurall, more dayes went to it than one; many dayes in doing; here, it was diſpatched ſooner. No *diebus* here; begun, acted, ended all in a day; nay, halfe a day, betweene noone and night. And this ſhall be the firſt, that it was not long in doing. Short as it was, yet may I take upon me, there is as great odds betweene this day and them, as is betweene the *fifth of Auguſt*, (*ours*) and the *ſifteene of Adar*, that is, *December* (*theirs:*) that is, betweene a *long* and a *ſhort*, a *Summers* and a *Winters day*.

There is not in all the Scriptures a booke that expreſſeth ſo plentifull joy, for
Chap. 9. 22. the ſaving of a *Prince*, as doth this of *Eſther*: the whole ninth Chapter (in a manner) is ſpent in it. There is *gaudium* and *lætitia*, and *hilaritas*, and *convivium*, and *tripudium*. I cannot tell how many times over; and the day *chriſtened* by the name of *Dies feſtus*, a Feſtivall day. There is joy in *Suſan*, the Citie; there is joy in the Villages; there is joy in the hundred twenty ſeven, every province of them all; joy all over: and all this allowed, nay, a Statute made to keepe it. So, a day of joy to all poſteritie, and all this *Cronicled* ſo. A joy in the *Cronicles*; what would you more?

Hence have we warrant for this day of ours; and for all and every of them, on *this day* of ours; the ſame joy full out, the ſame that was for that in every degree, let be for this; and more for this, as this is more (as hath beene ſhewed;) as by the ſeaſon of the yeare, the day is longer, the Sunne brighter, the skie clearer, the weather fairer, in *Auguſt* than *December*. As this caſe more famous, Gods might and mercie more marvellous; more fit for a *Chronicle*, more worthy to be engroſſed in the great roll, ours than theirs.

And in one we ſhall be above them, that we begin our joy in the houſe of God; whereas they in *Perſia*, had none to begin it in: Here doe we begin it, as God would have us begin it, in the *Houſe of Prayers*, with *prayers*.

A prayer for *Bigthan* and *Tharez*, we cannot (either theſe of the Text, or thoſe of the day:) But, a *prayer*, that by their examples, both *Ruina præcedentium* may bee *admonitio ſequentium*, the *deſtruction* of thoſe that are gone before, may be the *inſtruction* of all thoſe that ſhall come after. This the firſt part; and if this will not bee, the ſecond. So may they ever find that ſo ſeeke; If *ſeeke* as they *ſought*, *find* as they *found*.

A prayer for *Mardochai*, that for his ſo *ſitting in the gate*, *he* may *ſit* in a better place: that ſo, many may follow him in his good example.

A Prayer for the King. But firſt a *praiſe* (the principall cauſe we come hither for.) *Praiſed be God* ever, that ſaved in *Perſia*, *Aſſuerus* from his two: that ſaved in *Scotland*, *your Majeſtie* from your two: the Saviour *of Kings*, *Maximè fidelium*. Then, the *prayer*; That *thoſe dayes*, and *theſe dayes* may never faile him, nor hee ever ſee other.

No more *Bigthans* (good LORD) but *Mardochai's* for them. That *Mardochai* may never faile him; but, if he doe, that thou wouldſt not (no more than this day thou didſt:) but ever ſave, ever deliver, ever preſerve him, and make them that *ſeek* his ruine, *finde* their owne. Either *hang* aloft, as theſe in the Text; or lye on the floore, as thoſe of the day.

And even ſo, let the end of this, be the beginning of the other, even of the *joy* of the whole *day*. For the *day*, for it: for this happie event on it; for the *King*, the Subject of it, To the cauſe of it, and of all our joy, God the *Father* by which, and through *Chriſt* in the unitie of the *Holy Spirit*, be all bleſſing, honour, praiſe, glory and thankſgiving, this *day* and all *dayes*, for ever and ever.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WINDSORE*, On the Fifth of August, *Anno Dom.* MDCXXII.

I. Sam. Chap. XXIV.

Vers 5. *And the men of* David *said unto him: See, the day is come, whereof the* Lord *said unto thee; Behold, I will deliver thine enemy into thine hand, and thou shalt doe to him, as it shall seeme good to thee. Then* David *arose, and cut off the lap of* Sauls *garment privily.*

6. *And afterward* David *was touched in his heart, because he had cut off the lap which was on* Sauls *garment.*

7. *And he said unto his men, the* Lord *keepe me from doing that thing unto my Master the* Lords Anointed, *to lay my hand upon him: For, he is the* Anointed *of the* Lord.

8. So David *overcame his servants with these words, and suffered them not to rise against* Saul. So Saul *rose up out of the cave, and went away.*

ECCE *dies venit*, Behold the day is come: So begins the Text: so say *Davids men.* And *Behold the day is come*; so may wee begin, and as truly so say of this Day, as ever did they of that. The first words agree well: So do the last. *Abiit Rex viam suam*, the *King* rose up and went his way: so ends the Text, and so ended this day too. And not onely the first and last words, but the midst and all fall out as fitly. For indeed, what is the whole Text, but a report of a *King*, in danger to have beene made away, and that closely *in a cave*, and a motion made to that end, and a *knife drawen*, and *Davids men up* against him and all? Yet (see the goodnesse of God!)

the *King* did well enough for all that; and *went his way*, without any hurt done him.

And, comes not this home to the day? *Saul* at *Engedi*, *in the cave* there, may he not seeme (as I may say) a type of *His Majestie*, at *Saint Iohnston*, *shut up* (to use *Sauls* words) in the close corner there? In stead of a *knife*, was there not a *dagger* drawne there, and somwhat else; and more sought than a *corner of his cloake*? And, as *Davids men rose* here; So, rose there not a popular tumult there?

And yet, being in that extremity, was he not delivered out of their bloudy hands? and did not all end, as the Text ends, *The King rose up and went his way*? And this our meeting now, in this publike solemne manner, is to no other end, but to rejoyce together in the presence of GOD, and to render unto Him our *anniversary* sacrifice of praise and thanks, that *Ecce dies venit*, *Behold the day is come*, wherein he scaped so faire, and *went* his *way* so happily.

And, shall we not withall, put out incense to our sacrifice (that is) add our *prayers* to our *praises*; that, as this day there was, so still and ever, a way may be made him to escape all his dangers?

King Saul (here) in the Text, was the first *King*, that ever the people of *God* had. In him (the first) would *God* have all succeeding *Kings* to read their destinie: that as they are placed high; so, their high place is no exemption from danger; a provoking it, rather. Here now, *Saul* is in danger *in the vale Engedi*. Once before had we him in as great a plunge; and that was in the *hill Hachila*: *Abishai* would faine have had a *blow at him*; and but *one blow*. But *David* came then betweene with his *Ne perdas*. 1 Sam. 26. 8.

That did not so well fit our turne. It was *night* then: *Saul* was in *his bed asleepe*. That, was not our case: this here comes nearer. This fell on the day. *Saul* was awake: So was *His Majesty*. We may say *Ecce dies*, Behold it was *day*, and *that day is now come*. Between them both, they make up thus much; that *sleeping* or *waking*; *by night*, or *by day*; *in Hachila*, the high lands, in *Engedi* the low vallies, out of danger they go not, if the hand of *God* be not over them, as here over *Saul* it was.

The Division First and last, we may recapitulate the whole Text into one word. It is all but a *Delivery*. *Ecce tradam in manus*, a Delivery *into their hands*; *Ecce abiit*, a Deliverie *out of them*. Which two make the two maine parts of the Text. The former, the *Delivery into*, lasts to the last verse: And, in the end of the last, comes the latter, the *delivery out of*; *The King rose up out of the cave, and went his way*.

I. *Ecce tradam in manus* is of two sorts: 1 Into *Davids hands*, and 2 *into his mens hands*. Or thus: *Sauls* danger here, is double: 1 One the danger of *Davids mens motion*; 2 the other, of their *Commotion* (for, *rising* they were, and *David suffered them not to rise*.)

1. In their *Motion*. 1 What was moved to *David* by his *men*: and 2 what *David* did upon it. That which was moved, was *mittere manum*, *to lay hands on the King*. That, he did upon it, was, he went and laid his hand on *Sauls mantle*, and *cut off an end of it*, and that was all. This, the *fact*: then, the *censure* of this fact.

When *David* had done this, what he thought of it: 1 What *he*, and 2 what *his men*. He thought not well of it, he did penance for it, *his heart smite him* for doing but so much. *His men* thought not well of it neither; but *ex alio capite* they, for not doing more than so.

2. What followed of this? The neglect of their motion, turned *his men* to a *Commotion*: *They were rising against Saul*, if they had not beene stayed. The second danger, this: farre the worse of the twaine: *The rising of Davids men*, than the *drawing of Davids knife*. Thus farre the *Epitasis*.

II. Then followes the *Catastrophe*. For, the issue was, *Davids men* were stayed by him, and kept from *rising*: *Davids* victory. And how? by certaine words speaking. Those words are in the third verse: *Davids spell*, I may call them.

And

And upon all this followed, the *King* was *ſaved*, twice *ſaved*, from both dangers (thanks be to *God*) and *away he went*, ſafe without any harme. Onely, loſt *a peece of his mantle*: and I would never greater loſſe might come to him.

Thus lie the parts in this order; which, when all is done, we muſt crave leave to reflect upon, and review againe, to ſhew, that the *Ecce* of this our Day is farre above the *Ecce* of that of theirs. III.

Now, by the ſpeciall providence of GOD, it ſo fell out, that all this was not paſſed and done in ſilence. There was arguing the point, reaſoning on both ſides. The whole text is but a kinde of *Dialogue* betweene *Davids men* and *him*, what was to be done with *Saul* their enemie, now they had him *in the cave*; kill him, or let him goe? And it fell out well, that this point was thus argued. For, out of this their debate, might thoſe two wretched men this day have learned (if they had had grace) and may all true men and good ſubjects learne, what to do or not to doe, in like caſe. For, a cleare reſolution here is, to be held for ever, taken out of *Davids Abſit* here, *God forbid that ever any ſhould lay his hands on the Lords Annointed.* Yea, though he ſhould catch him *in a cave* (or as good as a *cave*, as this day he was.)

Nay further, GOD ſo providing, here fals a matter in upon the By (of *Sauls mantle*) that removes it from the maine (*Sauls perſon*) quite. *Sauls perſon*, *David* touched not; went but to *his mantle*. And even for going but to that, did *his heart ſmite him*. Which (by *à minore ad majus*) puts this queſtion paſt all queſtion, as being a protection for the *Kings robe*: and, if for *it*, for his *perſon* much more.

And let me ſay two things of this Text to you: One, that as *Saul* was the firſt *King*; ſo, this the firſt caſe that ever was, wherein the making away of a *King*, was put to the queſtion. So, the *leading caſe* (as they call it) to all the reſt. Reſolved here by *David* (and we cannot reſolve our ſelves by a better) and reſolved once, reſolved for ever. No more *Quere's* of it now. 1

The other, that it is the onely caſe (this) that ever I read of in Scripture, of *dixit Dominus* alledged for killing a *King*; of killing *Kings* by *Divinity*. The more worthy it is your attention, the nearer it comes to the late phrenſie of this Age of ours. 2

And two uſes there be of it, as the chiefe perſons in it are two. [1] In *Saul*, to let Kings ſee their *danger*: [2] In *David*, to let ſubjects ſee their *duty*. To let *Kings* ſee their *danger*, that they may look up continually to their Deliverer out of evill hands. In *David*, to let ſubjects ſee their *duty*, and the extent of their *duty*, as to themſelves, ſo to others.

Two dangers were like to befall *Saul* here. From *David* firſt: His men perſwaded him to diſpatch *Saul*: perſwaded him, but prevailed not; He did it not: So *Saul* ſcaped once. Second: when that would not doe, they were upon *riſing* (*themſelves*) to have done it. *David* diſſwaded them: diſſwaded them and prevailed; they did it not neither: There he ſcaped twice.

In which two, *David* is two wayes our example, to learne us, the *two duties* (I ſpake of:) [1] Would not do it *himſelfe*: [2] would not ſuffer *others* to do it: Would not be perſwaded by others to it: did diſſwade others from it. I will ſay with our Saviour, *Vade tu & fac ſimiliter*, Let every good ſubject *goe and doe likewiſe*. Neither *doe it*, nor *ſuffer it* to be done: And he ſhall be according to *Davids*, who was a *man according to Gods owne*. Luke 10. 37.

Saul

I.
The first *delivery: Ecce tradam in manus.*

SAUL was now *in the cave.* What *Davids men* would have had him doe to *Saul.* Even *what was good in his eyes* (a good mannerly terme; but even what pleased him.) What is that? What meant they by it? The meaning is, they would have had him *lay hands upon Saul.* Plaine by *Davids* answer: What? *lay hands on him?* GOD *forbid.* More plaine yet, by *Davids* report of it to *Saul* (the *eleventh Verse.*) And *some bad me kill thee.* Loe, there ye have it in plaine English.

To make this motion *seeme good in his eyes*, they use here a perillous motive; or rather three in one. 1 *Inimicum tuum*, the motive of enmity or deadly *feud.* 2 *Ecce dies venit*, now is the time come; the motive of *opportunity.* 3 And *de quo dixit Dominus*, the motive of GODS word, of doing it by *Divinity.*

1
Inimicum tuum

Inimicum tuum: that, is the ground of all: (a motive well beseeming them that make it; even fit for a *Souldiers* mouth:) he is your *enemy*, he would kill you; what should you do but kill him? should not we kill them that would kill us? This goes current in the *Camp*, this is *bonum in oculis*, a good motion in their eyes.

Now, if this hold for good, if an *enemy* be to be slaine; It is sure, *Saul* was *Davids enemy:* GOD Himselfe cals him so, *Inimicum tuum:* they be *Gods* owne words, one that (even as *David* saith himselfe) *hunted for his soule (Verse 12.)* And, even at this very instant had him in chase, and was so eager on it, as up the *rocks* he went after him, *among the wild goats (ver. 3.)* and followed him so hard, he was faine to take a *cave* (here,) In which *cave*, what taking he was in, ye may read in the 57. *Psalme*, (made, when he fled into this *cave*) even at *Miserere mei Deus, miserere mei:* One *miserere* would not serve him; in a greater agonie of feare. For, if *Saul* had but knowne it, *David* had never gone his way thence, as *Saul* did his. It is well knowen, *Saul* sought his life. That was not all: there was a further matter than so. Will you heare it from *Saul* himselfe? Look to the 21. *vers. I know* (saith *Saul*) *thou shalt be King after me.* Yea, *shall*! then was it *inimicum tuum* (indeed) in another sense; then was *Sauls* life, an *enemie to Davids rising. David* stands in his owne light, if he do it not. Do it then, and besides the assurance of Your *life*, the *crowne* is Yours. These two laid together, any would wonder, what *eyes David* had, that this seemed not *good in his eyes.* And, this for *inimicum tuum.*

Psal. 57. 1.

2
Ecce dies venit.

But, many an *enemy* scapes with his life, because we meet not with an *Ecce dies*, a fit time and place to do it in. Verily, *opportunity* it selfe is a shrewd motive. The common saying is, *occasio facit furem:* that which one was farre from, would never have imagined, there will come so faire an offer, such a faire *shoot* (as they say) as will make a man do that, which but for such an occasion, he would never once have thought on. We are all to pray to GOD to take from us the *opportunity* of *sinning:* So fraile we are, it is no sooner offered, but we are ready to embrace it (GOD helpe us.) What say they then? Why *Ecce* here is a *time*, and here is a *cave*, as fit a place as can be for such a motion. Such an *opportunity*, as if you take it not, you shall not meet with againe, all your life long. To have your *enemy* light into your hands, in a *darke cave*, where you may dispatch him, and no body the wiser who did it, or how it was done. Well then, wisdome is seene in no one thing more, than in taking opportunity. Go to, shew your selfe a wise man: you know, what you have to do.

Ecce tradam.

Nay, it is not onely *Ecce dies*, but *Ecce tradam*; and there, is an *Ecce.* For, there is much in *tradam*; he is even *delivered*, even *taken*, and *put into your hands:*

I weigh

I weigh the word *tradam*. It is one thing to ſay, *Your enemy is fallen*; another to ſay, *He is delivered*. *Falling* is caſuall; *Delivery* imports a *deliberate act* of an *Agent* to doe it, to *deliver* him: So, this is more than chance, more than hap-hazard: It is not *cecidit*, it is *tradam*.

Againe; One thing to ſay *delivered*: another, *delivered by God* (now I weigh the *perſon.*) *Ego tradam*; it is *God* that ſpeaks it. One may be *delivered*, and by man, by ſome falſe *traitor* (it was not *Sauls* caſe, this, it was the Kings.) But here, *God* is the *deliverer* נתן the *giver*. Take him then as *donum Dei*. *God* hath even *given* you him, and having given Him, would have you take Him, and I hope it will *ſeem good in your eyes* ſo to do, and not let GOD give you Him for nothing. *Ego tradam.*

Nay, yet there is more. (Now, I come to weigh *dixit Dominus*.) For one may be *delivered* by *God*, ſeeing it, and ſaying nothing to it, but ſuffering it: by *Gods permiſſion*. So are all things. Of many of which (though) *God* ſaith nothing, ſpeakes never a word: but of *this*, *God* ſpake to you before, ſpake to you with His own mouth, and ſpake it with an *Ecce*; *Ecce tradam*: gave you warning of it, gave you His word for it, *I will deliver him*: and is now as good as His word, hath delivered him. See if He have not. 3 *De quo dixit Dominus.*

Will ye collect theſe three, 1 Not *caſually fallen* into your hands, but purpoſely *delivered*: 2 And *delivered* not by man, but by *God* Himſelfe: 3 And by GOD, not *quovis modo*, at adventure, but plainly *propheſying* and *promiſing* He would ſo do. Of this (ſure) *God* muſt needs be the Authour, that He *foretels* thus, and *promiſes* before-hand. So have you (here) *God* made *acceſſorie*, nay, *principall* to the murder *of a King*.

And now are we come indeed to the perillous point of all. This (lo) is it. They would have *Saul* made away; and for this, they alledge *de quo dixit Dominus*, as if *God* had beſpoken a ſet *day* for the doing of it. This, goes to the quick. *Inimicum tuum* is but a *revelation* of *fleſh* and *bloud*, that; but *dixit Dominus*, that is the *will of our heavenly Father*. So, not onely *lawfull* now, but a matter of *conſcience*, to kill *Saul*, אמר, *God hath ſaid it*.

Where, firſt, you ſee, it is no new thing, this, to *kill Kings* by *Divinity*. This geere is but newly raked up from hell againe. It is but the *old divell* new come abroad, that had beene in the world before. For, ever ſince there have been *Kings* over *Gods* people, this hath been abroach; broached firſt *in the cave* here at *Engedi*, and *dixit Dominus* pretended for it (you ſee) in the firſt *Kings* dayes of all.

The griefe is, they were not *Sauls*, they were *Davids men*, the better ſide, that alledge this. But *Davids men* all, are not of *Davids* minde: *Iohns Diſciples* ſometimes are found *with the Phariſees*; and the *Apoſtle* ſaith, *Of our ſelves, there ſhall ariſe men ſpeaking perverſe things*. Therefore never mervaile at it. Goe not after the *men*: Go after the *Maſter*, *David himſelfe*. Mat 9. 14. Acts 20. 30.

Well yet, I muſt needs ſay for theſe good fellowes (here) they go roundlier to the point, than doth *Suarez*, or any of them have beene blundering about this geere of late. They be all triflers to *Davids men*, here. For, upon the matter, all they have beene able to ſay, is; it hath beene done. *King Eglon* was killed; ſo was *Athalia*. Neither of them, a true lawfull Prince (as *God* would have it:) *uſurpers* both. So, nothing to the matter. But, ſay they had been lawfull: yet all this is but *Homo fecit*; it is not *Deus dixit*. Never a *dixit Deus* comes from them. Nothing but poore *Paſce oves*: which (ſure) is a full unlikely Text to perſwade a man to become a *butcher*, and *cut his ſheeps throats*. One *Abſit* of *Davids* here, one *Ne perdas*, one *quis erit innocens*, able to daſh twenty ſuch, and all they can ſay, to peeces. Not one of them comes off to the point, as do theſe in the Text, with *dixit Dominus*, *Gods* expreſſe word for it. Iud. 3. 21. 2 Kings 11. Ioh. 21. 16.

There is no remedy, we muſt ſtay a little at this, at *dixit Dominus*. What He ſaith, we may: nay, we muſt do. To His *dixit*, there is no *contradixit*. If GOD *ſpeak* once, *let all fleſh keep ſilence*. Zech. 2. 13.

I will not trouble you with, when *God* ſpake this, or where. Extant it is not.

Yet

Yet ſeeing *David* traverſes it not, denies not but that *God* ſpake it, we will take it for good, that they truly alledged GOD. For, it is not unlikely, that at ſome time when *David* was in ſome great diſtreſſe, GOD might ſend to him by the hands of *Nathan*, or *Gad*, his *Seers*, he ſhould take a good heart to him, he ſhould be ſo farre from being *delivered into Sauls hands*, as the *day ſhould come, Saul ſhould be delivered into his, to do with him what ſeemed good in his eyes.*

Well then, take it, *God* ſaid all this: and all this might *God* ſay, and yet *Saul* not touched. Ye ſhall ſee as little force in this *Dominus dixit*, as in their *Homo fecit*. Neither of them, to the purpoſe they are brought. You ſhall ſee withall, what it is when *Sword-men* will be medling with *Dominus dixit*, with our profeſſion; what trim conſequences we ſhall have, to make, *What ſeems good in Davids eyes*, and to *murther Saul*, to be all one. And withall, that it is good for *Kings* to be *learned*, and to be *learned* in *Gods Law*. For, had not *David* been the *better Divine*, he might well have been overtaken and made believe, there is a way to *deſtroy Kings*, even by the *Word of God*.

To ſcan them a little. *Dixit Dominus, God ſaid.* What ſaid He? *The day ſhould come:* well, it is come, *that* GOD *would deliver Saul into his hands:* well, that is done too. And *David ſhould doe to him*, what? *What ſeemed good in his eyes.* What is that? To *deſtroy Saul?* No indeed: *Bonum in oculis*, will beare no ſuch matter. We might diſpatch all in a word, all is put upon *Davids eyes*, and *in his eyes* it *ſeemed not good.* But to touch them ſhortly.

Facies ei quod bonum eſt in oculis tuis.

Firſt, *facies ei* here, *injoynes* nothing, leaves him but to himſelf: that is all can be made of it. Nay, they deſire no more, but ſo to be left. And when one is ſo left, what then, may he do what he *liſt?* Suppoſe, he liſt to do that which is *evill* or *forbidden?* *Adam* will tell you, no: That conſequence we all pay full deare for. It undid him and us all. *Gods* ſo leaving us, gives not any *leave* to do any thing that *evill* is; puts but *power* in our hands, to trie how we will uſe it. For, when *power* is ſo put, *Ipſa ratio dictat*, even by the rule of reaſon, we are ſo to uſe it, as we take the better, and leave the worſe ever, and reach not our hand to the *forbidden tree.*

Not, *bonum in oculis* but *in oculis tuis.*

When *God* leaves a man to do that which is *good in his eyes*, he had beſt *wipe his eyes*, ſee they dazle not. If they doe, that may be *bonum in oculis*, which is not *bonum* indeed. They be not all one, theſe two, [1] *Bonum in oculis*, and [2] *Bonum:* Take heed of that. That which is *evill*, may ſeem *good* to an *evill eye.* And no man is ſo fond, to think, *God* would have any *evill* done.

Therefore He ſaith not, *bonum in oculis*, and ſtayes there: but, He adds *tuis*; *in oculis tuis.* For, much is, as the *party* whoſe the *eyes* are. For, as the *party* is, ſo is his *eye.* And the *party* here, is *David.* *God* would not have ſaid this to every one. To *David* he did, and He knew what He did, and that *Saul* was ſafe enough for all that. He knew his *eye*, was *ſingle* and *good*, that nothing that was *evill in Gods eyes*, would *ſeeme good in his.* He would never have ſaid ſo much to *Saul*, of *David:* nor to *Davids men*, of *Saul.* Never have ſaid to *David*, *Quod bonum eſt in oculis tuorum:* if it had been what *ſeemed good in their eyes*, *Saul* had been gone. No, He had not ſo good a conceipt of their *eyes:* of *Davids* He had. To him therefore he ſaid it: and he deceived not *Gods* expectation. *Pepercit tibi oculus meus* (ſaith he at the 11. *Verſe.*) All then reſolving into *Davids eyes*, it *ſeemed good in his eyes*, to ſpare *Saul.* And, this is ſure, they have not *Davids eyes* in their heads, to whom it ſeems otherwiſe. For, to *doe what ſeemed good in his eyes*, was, to do *Saul* no harme. Looke to *tuis* then, that the *eyes be Davids*, and all his well.

In oculis tuis, not *tuorum.*

Then, ſeeing *Davids eyes* are ſo cleare and ſo good, how were it to be wiſhed, *David* would ſee with no other *eyes*, but *his owne:* would ſtill do, what *is good in his owne*, not in *his mens eyes!*

So this was their *Elench.* It ſeemed good in their *bloud-ſhotten eyes*, to *lay hands on Saul*; and they ſtrongly imagined, what *ſeemed good* in their *bloud-ſhotten eyes*, would have ſeemed ſo, in his too. The ſequele ſhewes, it did not. Why ſtand we any longer then upon it? but leaving the Motion, let us now ſee how it moved him, what he did upon it.

Some

Some think it moved him, till he came to the very puſh; and then *God* ſtrucke his *heart*, and his *heart* ſtruck him, and ſo his minde changed. Others thinke, that it ſtirred him not a whit (for the blow came after all was done.) Yet, as if it had moved him, he moved upon it. Somwhat to ſatisfie them, he would ſeeme to do ſomewhat. So, up he roſe, and toward *Saul* he made, בלט, as ſoftly and as ſecretly as he could. And when he came at him, cloſe behind him, out went his *knife*, as if he meant to uſe it. (*His men*, I dare ſay, hoped, to ſome other end.) Stay here. And he that had ſeene *David* thus, in this wiſe, comming cloſe behinde the *Kings* back with his *knife drawne* in his hand, would he not have taken him for *Ravilliac?* What difference? I promiſe you, this was not *bonum in oculis*, no very good ſight. And then knowing, *Saul* was his mortall enemy, and even now at this very inſtant time come forth to ſeek his life, and ſeeing them thus in a blinde *cave*, and *David* hard at his back with a *naked knife*, would he not have given *Saul* for dead, paſt (for ever) *abiit viam ſuam?*

b What *David* did upon this *motion.*

Well: when all came to all. Firſt, it *ſeemed not good in Davids eyes*, to uſe ſpeare or ſword, but his *knife*. Why, a *knife* will doe miſchiefe enough. 2. Then, to goe to worke with it, not *punctim*, but *cæſim*, not with the *point*, but with the *edge* onely; thruſt not, *cut* onely. Yet that will hurt too. 3. But *cut*, what? Neither fleſh nor skin, not them: Nay, not his ſhirt or doublet, his *mantle* onely, and but a *peece* of it. 4. And, it was no great *peece* neither, he *cut* no skirt: It was ſo ſmall, it was not miſſed. *Sauls* fellowes ſpied it not, till *David* came after them, *called to them*, held it *up* and ſhewed it them: and then they looked well, and ſaw a *peece* was gone, but not before. The word כנף, πτερύγιον, *ala*, ſignifieth a *wing*: and thoſe (we know) are but *additionals*, no part of the entire garment: the garment is whole without them. So, it was not in the whole cloth neither, he *cut*. His *knife he drew*, but *drew no bloud* with it; went not to *Saul* himſelfe, his perſon, but to his *mantle*; tooke but an *edge* of that, and away he goes: and ſo may *Saul* go his way, for any hurt, *David* hath done him. And this (lo) is all, came of the motion; and more than this, *ſeemed* not *good* in *Davids eyes*.

What, and is it but this? This and no more? No more but a *ſhred* of his *mantle*, and is that all? All, yea: and too much of that too. For, now it followes, in the ſecond verſe, when *David reflected* upon what he had done, how, this he had done, *ſeemed in his eyes*. It ſeemed good to them to do but thus much, or rather thus little, and after it was done, it *ſeemed not good* to him, not this little he had done neither; but it even *ſeemed good* to him, to repent when he had done it, as little as it was, or as it ſeemeth to us to be. *Repent?* Yea, that he had *done no more*. Nay, that he had *done thus much*, had *cut his mantle*, had cut at all. That which any would thinke, was highly to be commended in him, he went no further, you ſhall ſee him do *penance* for it, as if he had gone too farre, as if he ſhould not have gone ſo farre as that.

c His *cenſure* of it.

Will ye ſee *David* do *penance* indeed for it? *Penance* I ſay, in all the parts, the *Schoolemen* make of it. 1 *Contritio cordis*, in this verſe: his *heart ſmit him for it*. 2 *Confeſſio oris*, in the next; *The Lord keep me from doing more*, this was too much. 3 *Satisfactio operis*, in the laſt verſe, in making amends, by not ſuffering his men to *riſe*, but converting them from ſo ſinfull a purpoſe. And beſides, in leaving behinde him *ad perpetuam rei memoriam*, a monument of all this, a *Pſalme*, מכתם that is, a *golden Pſalme* (ſo he cals it) the 57. *Pſalme*, made as the inſcription ſhewes, at this his being *in the cave*. Of it, and there, both in word and deed: of ſaying *deſtroy him not*, which is the title of the *Pſalme*. Though yet get *Saul in a cave*, yet *deſtroy him not*. Other *Pſalmes* there be of the ſame title, but the 57, that is the firſt of them all, purpoſely ſet upon this occaſion, and at this time and place.

His contrition *Percuſsit cor ejus.*

For his *Contrition*. It is ſaid, *after he had done it, his heart ſmit him*, and told him why? Even but for making a *hole in Sauls mantle*. It is ſtrange, that *his heart*, that (one would think) ſhould have ſprung for joy, that he did no more but that; fals to *ſtrike* and to beate him for doing but that: in ſtead of exultation, that he had done well, done the King no harme; a *palpitation*, a pang or paſſion of feare takes him, leſt he had done more than he could well anſwer. And, it is the more ſtrange, the great valiant *David*, one of the *nine worthies*, whom neither the *Beare* daunted nor the *Lion*; who without all feare encountred the Giant *great Golias*, and ſmit him downe, whoſe heart ſerved him, fainted not then: here, for doing I wot not what, a *ſhred of Sauls mantle*, it ſerves him not; but *beates* and *throbs*, as, in *feare*, it is uſuall for the *heart* to doe.

Bonarum mentium eſt (ſaith *Gregorie:*) *Good mindes will ſometimes feare and acknowledge a fault, where none is.* Peradventure *David* doth ſo; is more ſcrupulous, than needs. Nay indeed. For, to doe but this, to the garment of any private man, ſuch as our ſelves, to cut or to marre it, is a treſpaſſe (I take it) and will beare an action. And if ſo; then muſt there needs be a higher, a more heinous offence to offer it, to any of the *Kings robes*; to mangle or deface them in any ſort. The *materiall* part of it, cannot (ſure) be juſtified. Onely, the *formall part* (as in *Schooles* we ſpeake) *non tam quid, quàm quo animo*, that may in ſome ſort ſeeme to qualifie his act, and helpe to excuſe him; that he did it, with no other minde, nor to no other end, but by the *little ſhread taken* off, to make it appeare, he did not ſo much as he could have done, if his minde had beene ſo bad to *Saul*, as *Doeg* and ſuch as he, would faine make him believe: *teſte vel ſegmento hoc*, which he gave in, by way of evidence (*verſe* 12.) *When I cut off this lap, I kil'd thee not*; as going a little farther, I might have done: might have done, but did not. Might have gone otherwiſe to work: with a *ſword* and not a *knife*; with the point, and not the *edge*; thruſt, and not *cut*: or, if *cut*, taken away a collop of his fleſh, as well as a *corner of his cloake*. Yet for all this though his heart were privie to no evill intent, *it ſmit him though*. For, in caſes touching the *King* ſo neere, it is not enough to ſay, I meant not that, but this. So, a fault it was; and as for a *fault, his heart ſmit him*.

There is no *ſmiting*, but for a fault. Specially, not of the *heart*. For, the *heart ſtrikes* not us, but it is it ſelfe *ſtricken* firſt. And if you aske, who *ſtrikes* it? that doth *God*: for, this (of the heart) is nothing elſe, but the reverberation of *Gods ſtroke*, His knock at our hearts, to fore-think us of what we have done amiſſe, when we have *cut* where wee ſhould not.

And it is no light fault, the *heart* ſuffers for. The *heart* is the chiefe part, and the
Eccl. 15.57. blow of it is the greateſt blow. *Give me* (ſaith the Wiſeman) πᾶσαν πληγὴν, *any ſtripe*, any griefe, rather than the *griefe of the heart*. *Cardiaca paſsio* is the worſt paſſion of all. Therefore, as a fault; ſo, no light fault it was.

2 Sam. 24 10. We may patterne it with the *numbring of the people*, after. Then, it *ſmite him* too; and then he cried, *Peccavi valdè*: and the ſame reaſon is of both, as miſgiving him in both, he had in both done far otherwiſe than he ſhould. But this (here) was the firſt *blow*, the firſt *diſcipline* given him, as if he had gone too neere *Saul*; as if *Nolite tangere*
Pſal. 105.15. did reach further than the *perſon*, even to the *robes royall*.

Luk. 18.15. And herein is his *contrition*. For, we uſe to *ſtrike our breſts* with the *Publican*, becauſe we cannot come at our *heart* to ſtrike it, for not *ſtriking* us, when we make a fault. But, when the *heart* needs not be *ſtricken* for it, when it *ſtrikes* us firſt, when we feele
1 King. 5.38. *plagam cordis* (as *Salomon* cals it, in expreſſe words) upon making a fault; that our *heart* corrects us, gives us *diſcipline* for it; then is our *penance* begun, then is our *Contrition* in a good way.

Now *good Lord*, if but for a *ſlit in Sauls cloake*, his *heart* went and came thus; how would it have taken on, how coutrite would it have been, if his hand had happened to ſwerve a little, and done him any hurt! How many blowes then, what ſharpe *penance* for that!

Will ye now lay theſe together. How ſcrupulous, how full of feare *David* was,

good

men were, in that world: Not *his mantle* or *cloke*, not an *edge* of it. And how deſperately audacious, how paſt all feare ſome are growne in this: Not *cut* (now) but *thruſt*: or, if *cut*, *cut* thorow *cloke*, *coat*, *skin* and all. And, their *heart* never *ſmites* them for it. Nay, there be, whoſe *hearts* would have *ſtruck* them, they had *ſtruck* no deeper: as did his, that he had hit the *tooth*, and miſſed the *throat*: and that, if the *knife* had been in their hands, would have *cut his skirts ſo cloſe*, the bloud ſhould have run down the reines of his back.

To ſuch, *David* (in effect) ſaith thus: It was a leſſe matter far that I did, than *laying hands on his mantle*: If you will be ruled by me, meddle not ſo much as with *laying hands on his mantle*: if you had felt ſuch a *blow* at your *heart*, as I did at mine, you would never offer. What? not *mittere manum in illum*? nay, not in *pallium illius*. Never talk of his perſon: ſo far from that, as not to the very corner, but of his *cloke*.

And this is the remove I told you of at firſt. Thus did GOD ſuffer this *à minore ad majus* to fall out in this firſt attempt upon a *King*, that we might inferre thereof a further matter, and yet no other than our SAVIOUR CHRIST's owne inference. May not a man put a *knife in Sauls raiment*? by this *blow* of the *heart* (here) it ſeemes he may not: may he not? and *is not the body more worth than the raiment*, *O ye of little faith?* Mat. 6. 25.

Alway, this we may count of, and ſo conclude this point: that, he whoſe *heart* did thus *ſmite him* for doing this; he would not do that, his *heart ſmit him* for, if it were to do againe. Not goe thus farre, ſince he felt it at his *heart*, his going but thus farre; though nothing ſo farre, as *his men* would have had him. And ſo much for *percuſſio cordis*, *Davids contrition*.

All this while we goe but upon collection; feele but by his pulſe, how his *heart beateth*. Will ye have an *ore tenus*, a full and a flat confeſſion from him, heare him diſtinctly ſpeak his minde to this very point, of *laying hands on Saul*; and give you the true reaſon, why he did it not; why, neither they, nor any ſhould ever do it? That followes now in the third verſe. Verſ. 7.

2 *Davids confeſſion.*

But firſt, let me tell you, this *cut* of *Davids* was not well taken, of either ſide. *David* (we ſee) thought not well of it: No more did *his men*. *He*, that he had done ſo much: *They*, that he had done no more. Evidently to be gathered; that *his men* when they ſaw he made no more of their motion than ſo, that he came back with his *knife* in one hand, and a *ſnip of Sauls mantle* in the other, and his *knife* had no bloud on it; and that he had done as much as he would do, and no more was to be looked for at his hands (for, he looked like one heart-*ſtricken*, that if it had beene now to doe, would not have done that, neither:) they fell into a *rage*, a *mutinie*, a plaine *riſing*; as reſolved, if he would not, they would: if it were not *good in his eyes*, in *theirs* it was. It was not an *end of a mantle* ſhould ſerve their turne; they would make him ſure for ever *going his way*: as knowing, if he went away, he would prove worſe than ever, as (indeed) ſo he did. So, when *David* was downe, his *men* were *up*. What *Davids men thought* of it.

Here now, is there a ſecond danger toward *Saul*, from *Davids men*, a multitude ready to *riſe* and run upon him. Plaine: for; it is ſaid in the next verſe expreſly, *David ſuffered them not to riſe*. Which could not be ſaid properly, unleſſe they were on *riſing*. But, an *inſurrection* there was towatd, and at *Saul* they would have beene, had not *David* interpoſed, and oppoſed himſelfe, with theſe words which now follow, and with thoſe words *overcome them*, and *ſtayed them*, that they did not *riſe*.

2 *Sauls* ſecond danger: *Davids mens commotion.*

So that, the words we now come to, ſerve for two purpoſes: Not ſo much for an *Apologie* for himſelfe, that he did it not (though, that they do too:) as for a *diſſivaſive*, or *retentive* to them; and in them, to us, and to all, that none ſhould ever attempt it. You ſaw even now, how evill his *heart* brooked it: you ſhall heare (now) his mouth utterly renounce it, ever to hold that for good, *that ſeemed good in their eyes*.

Davids diſſivaſive to them.

Firſt, a flat deniall it is. But, that is not ſo much: the manner of it, is all. It is not ſoberly

ſoberly and coldly. No, I will not do this thing. No: but it is with very much vehemency, as the manner of men is, when they ſpeak in great paſſion. If ye marke it, it is with ſhort turnes: GOD *forbid: What, doe this? To my liege Lord? To* GOD'S *anointed? lay my hands on him, and he* GOD'S *anointed?* A pawſe at every word; as if he were halfe out of breath, as if his *heart* did *beat ſtill.* Weigh them a little: חלילה לי׳׳. There is not, in the Hebrew; there is not in any Tongue, ſo earneſt ſo paſſionate an abnegation, abjuration, abrenunciation, as it: It was the word they uſed when they rent their clothes at blaſphemy. We turn it, as our tongue will beare, as the poverty of it will ſuffer us. To turne it to the quick, there is more in it, than can in any one phraſe be expreſſed. So, not being able to do it in one, the Interpreters have aſſaid to do it in more than one. Every one, as their owne *Idiome* will beſt beare. *The Lord keepe me from doing this thing* (ſaith ours.) So, it is of the nature of a prayer againſt it. Μηδαμῶς, Out upon it, *Away with it, By no meanes*; Or Μὴ γένοιτο (ſaith the Greeke:) never let me, let any, never let it be done. So, it is an utter deteſtation. *Abſit mihi à Domino* (ſaith the Latine) *Never let me come where God hath to doe, Accurſed be I of God, all evill come to me,* if ever I do as you would have me. So, is it a bitter *execration.* It beares all. Under one, it is both a *hearty deprecation or prayer againſt it,* a *deep deteſtation,* and a *fearfull execration,* if ever he be brought to do it, to *lay hands on Saul.* Theſe three will amount to an *oath* of *Allegiance* at leaſt.

The reaſons of it.

1 *Domino meo.*

2 *Chriſto Domini.*

You will ſay, here is *paßion* indeed; but it is *reaſon,* and not *paßion,* muſt carry things when all is done. Nay, here is *reaſon* too, and *reaſon* upon *reaſon,* couched in theſe words, why not to do it. *Domino meo,* firſt; *To his liege Lord,* or *Soveraigne:* Not to him. Then, if that will not hold, *Chriſto Domini, to the Lords anointed,* not to him: That will. For, two he alledges; *Domino,* and *Chriſto Domini*; The firſt is from the *earth, earthly; Domino meo,* his *earthly Lord.* The ſecond, *Chriſto Domini*; *Domini,* is the Lord *from heaven.* The firſt he ſtands not on: this ſecond, that he ſtands on, that, he iterates once and againe, ſets up his reſt upon that: as indeed, when we have ſtudied all that ever we can, we ſhall never be able, to finde a more forcible. It can never be anſwered, if we care either for heaven or earth, *Chriſtus* or *Dominus, Chriſt* or *God*; any thing at all. It cannot be; the Lord of heaven ſhould ever endure (where his *hand* hath beene, to *anoint*) any *hand* ſhould be, to *violate,* to doe any violence to that party. Do but ſee how he utters it: *Lay hands on him? and he* GOD'S *anointed?* and ſo breaks off, as if he held it for a foule indignity, for a groſſe abſurdity in reaſon, once to queſtion it. So, for laying hands but on his *mantle, Davids heart checked him:* But, for *laying hands* on his perſon, that is paſt *cor penitentis,* it is *vox clamantis,* that, μὴ γένοιτο, *Abſit*; farre be it from me; never that, never.

Will ye now obſerve how, in this ſpeech, he returnes upon them and their three motives? GOD *forbid* (ſaith he) to that, for which they alledged *dixit Dominus.* To their GOD *ſaid,* he ſayes, GOD *forbid:* anſwers *Dominus dixit* with *Dominus interdixit.* Of which GOD *ſaid,* No, no, *God forbid,* and that חלילה׳, *forbid with a curſe.* And what *God* did then *forbid,* he doth forbid ſtill; what, to him he did forbid, he doth to us (to every good body, that cares either for his bidding or forbiding it.) They that *lay their hands* care for neither. Doe that, which (as we uſe to ſay) is againſt all *Gods forbode.*

Then, for *inimicum tuum,* he replies to that with *Chriſtum Domini:* oppoſing, as his *GOD forbid,* to *Dominus dixit*; ſo, the LORD'S *Annointed,* to *his enemy,* to weigh down that. And ſo it doth: there is, there will ever be more vertue in *Chriſtum Domini,* to keep him alive, than in any *inimicum tuum,* any enmity in the world, to deſtroy him.

Laſt, where they ſay, *Ecce tradam in manus,* He is now even *put into your hands,* but not *mittere manum* (ſaith he) not to *lay any hands on him.* So that, for all *Dominus dixit,* or *inimicum tuum,* or *Ecce tradam in manus, David,* is ſtill where he was, anſwers with reaſon, every part of their reaſon; *God forbid,* for any of them, or for all them, *Saul* ſhould have any harme, but *goe his way* quietly for him. And this for his *Confeßion.*

But

But, you will remember I told you, all this was ſpoken not ſo much for *Davids* defence, why he did it not; as to let them ſee a good ground, why they ſhould not do it; to keepe them from *riſing*. For, *riſing* they were, *Riſing* (ſay the LXX.) διαπῶσαι αὐτὸν, to have *ſlaine Saul*. They *ſtarting* up (as it were) in a kinde of *indignity*, that *David* had thus ſerved them, to do that themſelves, which they hoped, he would have done, but did not: for, done it ſhould be, if not by *him*, by *them*; that was reſolved. *3 Davids ſatisfaction.*

Sure, had *David* had any *edge* to *Sauls* making away, here now was another, a ſecond, a faire opportunity offered it ſelfe: as plauſible a pretence as he could have wiſhed, to have let *Saul* beene taken away in a *military tumult*, a *mutiny of Souldiers*. As for *David*, he had refuſed it, he had good witneſſe of it: if they *roſe* rudely and ran upon him, what could he do withall? it was their fault, not his; he had no hand in it. But, in all this, he ſhewed himſelfe a moſt *loyall Subject*, in thus putting himſelfe betweene *Saul* and *them*; in taking paines, and even ſtriving till he had appeaſed them. Which ſheweth plainly, his *heart* was upright in all this buſineſſe, in ſaving the *Kings* life now *ſecundò*. Elſe, what he liſted not to doe himſelfe, he might have let them do.

So then: do it he will not; nor ſuffer it to be done, neither: neither *per ſe*, nor *per alium*, by himſelfe, or any other: thought it not enough to ſay, I will have no hand in it; but neither his owne, nor any mans hand elſe, if he can ſtay it. Not only *Abſit à me*, but *abſit à meis:* firſt and laſt, *Abſit* (ſaith *David*) to both. Not, *non faciam* only, let not me do it: but μὴ γένοιτο *ne fiat*, let not any, let not it be done. And what? not onely not *mittere manum*, but *mittere de manu* or *de manibus* (rather) ſend him out of their hands, ſend him away ſafe. To this ſecond end, were theſe words ſpoken by him, and (as the Text is) directed to *his men*; to quiet them, and not onely to cleare himſelf. Now to *Davids* victory.

Et vicit verbo hoc, and he even overcame them *with theſe words*, ſaith the Text. Here, is *Davids victory*. But, if he overcame them, then was there a ſtrife. So he even ſtrove to ſave *Saul*. And if he *ſuffered them not to riſe*, then were they buſtling up at leaſt, and ready to *have riſen*. **II.** *The ſecond delivery. Ecce abiit.*

The Text-word in the Hebrew, is full of force: יבקע, it is to *cleave* properly, or to *rive in ſunder*. So, either they were cluſtering (as the manner is in mutinies, to run together on an heape) and he made them ſhead and ſever themſelves, and returne to their places againe. Or ye may referre it to their hearts, that with theſe words were even ſmitten or *cleft* quite, and broken of their purpoſe, for proceeding any further in ſo bloudy an enterprize. Their motion did not ſo much as enter into him; his, did into them: entred into them, and as his *heart ſmit him*, ſo, he *ſmit theirs*; *ſmit them*, and even *cleft them*; made them leave, and let go their reſolution quite, and let *Saul* go.

The LXX. ſay, ἔπεισεν, that is, he *perſwaded them* with theſe words: (the beſt *overcomming* ever, by words, by perſwaſion.) *Overcame them* (our Text turnes it;) and ſo *David* had here a *victory*: Nay, a *double victory*: [1] Over *himſelfe*, one: and that is a great one: *Great victours have failed of it.* [2] Over *his men*, another; *He kept them* too. And ſo, by theſe two, ſaved the *King twice*. And many *victories* he had; but of them all, none like this: this the greateſt. For in thoſe other, he but *ſlew* his *enemies*; but in this here, without a drop of bloud ſhed, he *ſaved* his *Princes life*. And now, this victory obtained, *David* and *his men* are agreed; and they are ſatisfied, not to riſe, but ſit ſtill, and let *Saul* riſe quietly, and *goe his way*. By which, ſome amends was made him for the *peece of his mantle*. This, for *Davids ſatisfaction*, and for his *victory* both in one. For, this *victory* was (in a ſort) his *ſatisfaction*, and ſerved for it.

And now we have ſet the *King* ſafe, that he may go when pleaſes him, would I beg a little leave to returne to *Davids* words; to his *ſpell* (if I may ſo call it) to this *cleaving word* יבקע: that *David* did not onely *ſmite*, but even *cleave his mens hearts*.

With what axe did he this? (for, it is the act of an *axe* properly.) Even with these words; (they were *Davids axe:*) *Shall we do this? Shall we so? lay hands on him? and he* GODS *Anointed?* and the edge of his *axe* were these two, *Christus Domini*; they did the feat; all the force was in them. And (indeed) of great force they seemed to *David*, and were of great use with him, came from him oft. To *his companies*, here. To *Abishai* (a chapter after.) To the *Amalekite* (the next book after, I. Chap.) Twice, here: Thrice, to *Abishai:* Twice, to the *Amalekite*. Seven times in all. And still, nothing but *Christus Domini*; as if they had been a kinde of a *Spell*, to charme any from *rising*, to any such end.

Chap. 26. 9. 11. 16. 2 Sam. 1. 14. 16.

And (sure) a marvellous *energie* there seemes to have been in these words. *Davids men* (here) *were rising:* these words kept them downe; they *rose* not. *Abishai* after, he was even *striking:* they staid his hands, he *struck not*. *David* himself, he was but thinking a thought that way, they *smit his heart*, made it to ake, made him give over.

Now, when I fall to consider what vertue these words had in those times, to hold mens feet from *rising*; their hands from *striking*; yea, their very heart from *thinking* any such thought; O I am forced to wonder, they should not have in our times the force they then had. *David* could not *overcome* some men now: *his men* would *rise*, do what he could: *feet*, *hands*, and *heart*, flie loose now, these words notwithstanding. They have not the power to break men, men have rather the power to break them.

2 Sam. 23. 18. *Davids* men were brave souldiers; *Abishai one of his three worthies:* himselfe more worthy than they all. Power they had, to stay these so many men of armes: and have not now the power to make a silly *Frier* hold his hands. What is become of their vertue now? Of the cleaving force they then had? It should seeme, *Davids men* were othergates men than many (I will not say, of our Souldiers, but) of our *Iesuites* and *Friers*, are of late: had *magis subacta pectora*, brests of a better mould; had at times, been brought by *David* to know what GOD was, what it was to be *Gods anointed*, how *precious their bloud* was *in His sight*, how no man *could lift up his hand against them*, and be *innocent*. So, they soon took an impression of this his *Absit*, so passionately, so pithily (withall) delivered by him.

Psal. 116. 15. Chap. 26. 9.

Mens brests are now made of a tougher metall, the words meet with harder *hearts* in the *Cloyster* (now) than here they did in the *Camp*. Some mens hearts (now) leave not *striking* them, till they have *stricken Saul* to the *heart*. Turne *Davids absit mihi à Domino*, into *Adsit mihi à Domino facere rem hanc:* turne his *execration* into a *prayer*, nay, into many *prayers*, *rosaries*, and *masses*, for GOD's assistance, to an act, which his *very soule abhorreth*. And this is the reason. The words are not rebated; they have not lost their edge: but, men have instead of *hearts* now, *flint-stones:* Else the words being the same, the same effect would still follow, if the *hearts* also were the same.

For the same effect doth still follow, in all whose hearts GOD hath touched, on whom the Spirit of *God* is come. For, where the Spirit of *God* is, there the Word of *God* will work: and where it works not, we may safely say, there is *no Spirit* to work on.

To trie then, on whom the *Spirit* of God is come, there comes to my minde a pregnant place (it is the 12. of 1. *Chron.*) full to this point, and it will even bring us home to our owne Text againe. *Amasa* there, when the question was asked, whom they would take part with, he and his: cried, *Thine are we ô David*, and *on thy side thou sonne of Ishai*. And it is there in expresse termes affirmed, that the *Spirit of God came upon him*, that made him thus to cry. If then the same *Spirit of God* be upon us, that was upon him, it will make us take up the same words, *Thine are we, and on thy side ô David:* Thou hast a Testimony in holy Writ, to have beene *a man according to Gods owne heart*; what was in *Gods heart*, was in thine: then are we to think, say, and do, as thou diddest, and so the *Spirit of God* is upon us, indeed.

1 Chro. 12. 18.

1 Sam. 13. 14.

Will ye then be as *David*, with him, on his *side?* If *Gods Spirit* be upon us, we will: now come we to our Text. For, here is in this our Text, a *vive anatomie*, *of David* in each part: his *eye*, his *hand*, his *heart*, his *mouth* and all.

1 His *eye*, full of compassion to *Saul* his *Soveraigne*. It was not *good in his eyes*, to doe

doe him any hurt; *good* to ſpare him. *Pepercit tibi oculus meus*, (11 *Verſe*) There is *Davids eye.*

2 His *hand* not able to ſtirre, *not mittere manum in Chriſtum Domini*, to lay *any hands on him. O ne ſit manus mea ſuper te*, he twice cries (13.14) *Let not my hand be upon thee.* There is *Davids hand.*

3 His *heart ſmote him* (we ſee) for putting but his *knife* into the edge of *Sauls mantle.* There is *Davids heart.*

4 His *mouth*: from that we heare *vox clamantis, Abſit mihi à Domino*, with great vehemency of paſſion. There is *Davids mouth.*

5 So ſayes *David:* and will ye heare how he ſings? Heare it upon his Harpe? how his *heart* and *harpe* agree: heare him ſay it and ſing it both? Ye may: For, to keep for ever this *day* in memorie, he made a Pſalme of *Sauls* being in the *cave* here, of his ſcaping out of it: And gives it this title, *deſtroy not*; no not in the *cave*: *deſtroy not.* By this meanes to ſing into mens minds; their duty in this point. And not into theirs alone, but into the hearts and minds; of all poſteritie; not to give their wayes to deſtroy Kings: No, though they have them in a *cave*, as theſe had *Saul.* Even there, to ſing *deſtroy him not. Ne perdas* in the *cave* is worth all.

So have you *David* at full: if any be of his *ſide*, thus to ſee, and ſay, and ſing, and think and doe. ---*Sic ille oculos, ſic ora ferebat.* If you would know, what his heart believeth touching this point, *percuſſit eum cor*; that, gave him a ſhrewd checke, for but a *ſhred* taken off *Sauls cloake*: he believes, he did not well in it. If what his *mouth* confeſſeth, *Abſit mihi facere rem hanc. Abſit*, ſaith his *mouth*; *ne ſit*, ſaith his *hand*; *Ne fiat*, ſaith his *heart*; *ne perdas*, ſaith his *harpe.* All keep time, all ſound one way; this way, all.

It *ſeemed not good in his eyes* to doe it: that, is the Text: Nor, to his *hand, let not that be upon him*: Nor to his *mouth*, he ſpit it out with an *Abſit.* Nor to his *heart*; leaſt of all to that, that for a leſſe matter, but for *drawing his knife*, though without minde of drawing a drop of blood, fell on beating, and caſt him into a *cardiac paſsion.* And any, who thinking but a thought that way, if his *heart ſmite not him, let him ſmite it* hardly. Elſe he is not according to *Davids*; and ſo, not to *Gods heart.*

III.

The *Ecce* of this our day. Pſal 48.8.

Thus have our eares heard of a King delivered in the Text. And the like, may our *eyes ſee*, of a *King delivered on this day. Sicut audivimus, ſic & vidimus*, is the *Pſalm:* but *Plus vidimus quàm audivimus*, may it truly be ſaid of this day of ours. I report me to you, if it may not: if there be not a greater *Ecce*; nay, many greater *Ecces* on this day, than on that.

Many wayes (I know) the ballance is even. *Kings* both: in *danger*, and *danger* of *Ecce tradam*, both. Both, *in a cave* (for, all *caves* are not under ground; ſome above *ſtaires.*) And of a *knife*, or worſer than a *knife*, both. And of a tumultuous *riſing* both: and yet both preſerved from both. Thus far, even. But then, in other points, they are not: No, no nor even in theſe. For, weigh them well, and *Saul* will be found (as *Balthazar* was,) *Tekel, minus habens*: too light in the ballance. And this of ours to over-weigh, to weigh him and all his downe, many wayes. Dan. 5.27.

To reflect a little on this. I have ſaid a great deale; I have ſaid nothing, if nothing be ſaid of this. It is the life of all. If, of the twaine, the *Ecce dies* of this *day*, be the greater, if more *Ecces* upon it: the more of them, the more *beholds*, the more *beholden* are we to God: the more marvellous His mercies have beene to us, the more plenteous our thanks be to Him for them.

The *Ecce dies*, is as the *Ecce diei.* Ever, the more remarkeable the *day*, the more the *things are ſo*, that happen upon it. The *Ecce diei* is of two ſorts: 1 *Ecce tradam*, 2 *Ecce abiit Rex. Tradam*, *the deliverie* into the *danger*: *Abiit*, the *delivery* from it.

And ever this we hold, the worſe the *tradam* (that is, the danger;) the better the

Abiit, the eſcaping from it: and the better it, the more is our *joy*; and the more our *joy* is, the more our thanks ſhould ever be, *Iehovæ liberatori*. And, O that ſuch an *Ecce* might be on our thanks, as there is on the day, as it and the *Ecce's* of it do well deſerve at our hands.

1 To ſhew them, the *Tradam* is worſe; I begin with the *Tradent*, or *Traditor*. *Ecce tradam*, Behold, I will *deliver him*; it is God that ſaith this: this was Gods doing, *Sauls deliverie* into. Here is no *trechery* in the Text. *Into the cave he came* of his owne accord; was caſually found there, not guilefully drawne thither. So, was it not to day; but the King trained thither moſt treacherouſly. *Ecce*; Behold then, it is far worſe, when wretched men by wicked alluring meanes, ſhall toule one meaning no harme at all, into a ſecret corner as evill as *Sauls cave* every whit; and there ſet on him. Worſe, I ſay, for here the *devill betrayes*, *God delivers* not. Suffers, I grant; but is not agent in it. God never *co-operates* with *treaſon*. So then, no *day* (this) *de quo dixit Dominus*: rather *de quo dixit diabolus*, a day (in reſpect of them and their *treacherie*) of the devils owne beſpeaking. This then the firſt ods, that *A Domino factum eſt illud, à diabolo factum eſt hoc*: that of *Gods*; this of the *devils* owne *tradam*: and ſo the *traditor* worſe (I am ſure) with an *Ecce*.

And, who was *delivered*, *Inimicum tuum*, an *enemie* in the Text. Some reaſon; in that. *Saul* was ſo indeed, *Davids enemie*. You were not *theirs*: *they* were *yours*, without a cauſe. Nay, cauſe to the contrarie: Nay, cauſes more than one. And, in that regard worſe. Worſe, to deliver an *innocent* than a *deadly enemie*.

And *delivered*, whither? The Text is, *into a cave*. Where *Saul* (indeed) ſaith *he was ſhut up*: but to ſay truth, ſimply he was not ſo: the *caves* mouth was open, hee might have come forth, his men might come to him at his call. But, with us, in our cave, the *King* was *ſecundum literam* in the literall ſenſe, *ſhut up* indeed. Many *locks* and *doores* faſt upon him, no *going* out for him, no *comming* in for others. The worſe his caſe. Nay, a worſe could not be. So doth the *Holy Ghoſt* deſcribe the hardeſt caſe of all, by theſe three: [1] *Concluſus*, [2] *derelictus*, [3] *& non erit auxiliator*. All three, here: *ſhut up*, *quite left*, *none to helpe*. In farre worſe taking, than ever was *Saul in the cave*.

1 Reg. 14. 26.

There is no hurt in a *cave*, if there be no hurtfull thing in it: But *David* ſaith in the *Pſalme*, his was; and ſure it is, *Your ſoule* was there *among Lions*. The Text is, *Tradam in manus tuas: Tradam in manus*; I aske, into whoſe *hands*? for in danger, it is ever *good lighting* into *good hands*. Into what *hands* light You? No compariſon, there. *Saul* light into *Davids hands*: His *in manus tuas*, where *Davids*, and *Davids* were *gentle hands*. *His heart ſmit him*, for doing but ſo much, as you have heard. If their *heart ſmit them this day*; it was not for doing ſo *much*, but for doing *no more*. *David* was touched with his duty to his *Soveraigne*, *ſtricken* with the *Majeſtie of Chriſtus Domini*: Theſe, they trode under foot, *dutie*, and *Majeſtie*, and *Chriſtus* and *Dominus*, and all. Nothing like *David*, quite contrary, worſe with an *Ecce*.

Pſal. 57. 4.

Nay, not like *Davids men*. For firſt, in the Text, here is a diſpute detween them and *David*, and the parties divided. *Saul* the more likely to ſcape: as he did. Where the enemie *is divided the danger the leſſe*. But to day, in the *Kings*, no debate at all. It was *concluſum in causâ*, reſolved on both ſides, long before, what to do with him; if ever they got him. No way but one then.

Againe, *Davids men* (how ever evill minded at firſt, yet) after *relented*, were *overcome*. Theſe of the day, of far another *Spirit*; their malice invincible. *Davids men overcomming* was with words: Here, it came to blowes and to *gripes*, and all would not ſerve. *Davids men*, they were *overcome* willingly and did yeeld: Theſe were *overcome* too (thankes be to God) but it was maugre their wils, they never yeelded till they both lay dead on the floore. The more the parties, the more their *hands* ſuch, the more your perill: the more it, the more the faire grace of God, you eſcaped ſuch parties hands.

Now

Now to *& facies illi*; what was done. At *Saul* there was a *Knife drawne*; or rather not at *Saul*, but, at *his mantle*. A *dagger*, not at your *mantle*, but at You. Betweene theſe two, a *dagger* and a *knife*, there is ſome odds; but certainly betweene a *daggers point*, and a *knives edge*, there is. And, this was your caſe.

And what to doe with it? (that lets it further yet.) To doe nothing to *Saul*, and, no great thing, to *his mantle*: left a peece of that behind. His *dagger*, with far another minde, and at far another marke, than *Davids knife*. More was ſought here. You to loſe more than ſo. What talke we of a *peece*? I would a *cloake*, I would a whole *wardrobe* would have ſerved the turn, would have ſatisfied them, or excuſed you. No *cloke*-matter, here. *Your beſt blood* was ſought; *Your breſt aimed* at; and not the edge, but the point bent, and too neere You.

And, to be ſhort, for the laſt point, *Bonum in oculis*. No more than a *ſhred*, *ſeemed good in his eyes*; no leſſe than your life, ſeemed *good in theirs*.

Thus every way from point to point, the *Ecce* ſtill greater, in *Tradam*, the *deliverie* too: In *Ecce abiit*, in the *delivery* from, how holds it there?

In his extremitie, *Saul* found one yet to crie, *Abſit*, to deliver him. Never an *Abſit* here. Never an one? Yes: one there was, and that a ſtrong one. When that wretched creature, that was ſet to doe the fact, in a ſort hindred it for once. But, ſo faint an one it was, as that would not ſerve, as *Davids did Saul*. God was faine to ſtep into *Davids* roome: And when there was never a tongue on earth to ſay it, to ſay it from heaven; thence to give the true μὴ γένοιτο, *Ne fiat, I would not have it done*. From heaven He ſent you helpe; not by the *caves mouth*, but miraculouſly another way; by them that knew not, whither they went, but unwittingly were led by God to the place of your *danger*.

Let me ſee: at the moſt, there were but two attempts againſt *Saul*. So, he ſcaped but *twice*. *Two* and *two* againſt *you*. Twice and twice eſcaped your *Majeſtie*, foure times in all; foure diſtinct dangers, and as many preſervations. 1. That of him that ſtood readie armed. 2. That of the *dagger* at the firſt: 3, That of the *ſword*: Nay (more than one) *Ecce duo gladii*, of the ſecond brother. 4 And that of the *popular tumult*, worſt of all. Theſe were but upon riſing, in the Text; they *roſe* not: They, were not upon riſing, but were *riſen* up indeed. So, two *Ecces* more in yours.

And of all this perill, *Saul* had no ſenſe at all. Awake he was, but he might even as well have beene aſleepe. Of all that was ſaid he heard not a word: of all that was done, he perceived nothing; had an eaſie eſcape, he. So was it not with your *Majeſtie*. You heard, and ſaw all, and felt ſomewhat of that, was ſaid, and done; eſcaped the *perill*, but not the *fright* and feare, oftentimes worſe than the perill it ſelfe.

Upon the matter, in *Sauls*, ſomewhat was offered to be done, but nothing acted: No doing. Here there was doing and ſuffering both.

In *Saul* it never came to *manum mittere*, not on his perſon: *hands* were laid on his *cloak*; his *perſon* that not touched. Yours was: *hands were laid*, *blood was drawn*, the marks on your *jaw*, the hurt on your *hand* remained to be ſeene a good time after. So, *Sauls* comes not home, fals ſhort in every point. More *Ecces* in yours; Your day, Your *danger*, Your *deliverie*: the more of them, the more is *God* ſtill to be magnified by you, and by us all.

All fell out well in the end though, with both. It was meant, you ſhould neither have *riſen*, *Saul*, nor *You*. You both roſe. And either of you went *viam ſuam*; *viam*, not *eorum*, but *ſuam*, went not the way, they would have ſent you, the wrong way; but *viam ſuam*, your owne, the right way, the way of *ſafety* and *peace*. And thus ended *Sauls* danger, and thus *Yours*: thus the Text, and thus the *day*.

Nay, yours ended not ſo. The goodneſſe of God ſtayed not there. Yours had a *plus ultra*, another, a further, a greater *Ecce* yet, beyond that of *Saul*. There, as *Saul went his way*, ſo did his enemies their way too: he ſcaped them, and they him. *Non ſic impii, non ſic*: It was not ſo with *Yours*. You ſcaped them, they ſcaped not you: *Quia ecce inimici tui Domine, Ecce inimici tui*. For, *Lo thine enemies, O Lord, lo thine enemies* Pſal. 1. 4. Pſal. 92. 10.

ſhall

ſhall periſh (and ſo they did;) and *all the workers of wickedneſſe ſhall be deſtroyed* (and ſo they were:) *Miſit manum in manum mittentes*, He ſtretched his *hands* againſt them that ſtretched theirs againſt You. And becauſe their *hearts ſmit* not them in this ſo foule an attempt, they were *ſmitten to the hearts*, the ſword went through both their hearts. The very place they had deſigned for yours, became to them the place of their periſhing: periſhing here, and periſhing eternally The day of which they ſaid, *Now is the day come*, it came indeed; but came, and prooved a diſmall day to them: the *rubricke* of it written in their owne blood, with an *Ecce*; the laſt *Ecce* of all, *Behold our fearefull end, and let every one feare to doe the like.*

They ſaid not *Abſit nobis à Domino:* God therefore ſaid *Abſit Dominus à vobis.* And ſo He is; He from them, and they from Him, as far as the bottome of the nethermoſt hell, is from the top of the higheſt heaven.

And ever the ſame *hand of God be ſo layd on them*, that ſhall offer to *lay hands* on *Gods annointed*. So may they all ſhut their eyes, as many as it ſhall ſeeme *good in their eyes*, to doe the like. So, may their *hearts be ſmitten*, that ever hatch in their hearts any thought that way tending, And the *faithfull mercies of David* bee upon them, whoſe eye and hand, heart and tongue, ſhall ſee, and ſay, and thinke, and doe, as hee did. And let the King live, live yet many yeares, to ſee the renewing of this *bleſſed day*, and to refreſh the memory *of Gods mercies*, upon it, ſhewed him; and in him, ſhewed us all.

Eſay 55.3.

And now to returne to the beginning. We may (I truſt) now ſay, *Ecce dies venit, Behold the day is come*, with an higher accent. A *day*, in regard of the *deliverie into their hands, de quo dixit diabolus:* but in regard of the *deliverie from them, de quo dixit Dominus*, which *God* did beſpeak. Beſpeake, but in a better ſenſe: not thus; *in quo tradam in manus:* but rather *in quo eripiam de manibus:* not *deliver you into*, but to *deliver you out of their hands*. And yet, it is *dies in quo tradam* too: but the edge turned toward them. Not, *in quo tradam te illis*; but *in quo tradam illos tibi:* not deliver you into your enemies; but deliver your enemies into your hands. The beginning was, they made full account, You had beene given over into theirs; and that the good ſhould have beene in their eyes. The end, as is happily proved, they were *given into your hands*, and the *good* was in yours; removed thither: And you have done, and they ſuffered what was *good*, not in their, but *Your owne eyes*: heaven and earth approving it and rejoycing at it.

Now then, as if they had done to you, that was *good in their eyes*, it had made many *weeping eyes*, it had beene *Ecce dies funeſtus:* ſo, ſeeing they have ſuffered what was *good in yours* and even in *Gods eyes*, and thereby made many a *glad heart*, ſhall it not be *Ecce dies Feſtus; a day of joy and health in the dwelling of the righteous; wherein the right hand of the Lord had the preeminence, the right hand of the Lord brought this mighty alteration to paſſe?* As they meant it, it had beene a day, the *divell had marred:* as it fell out, this was a *day that the Lord hath made, and let us rejoyce and be glad in it; with the voice of joy and thankſgiving among ſuch as keepe holy day.*

Pſa. 118.15.16
Pſal. 118.24.

Holy (I ſay:) for let God have the honour of the day, for ſetting ſo many *Ecce's* upon it. For which, all dayes, but ſpecially as the *day* it ſelfe returnes, we to make returne of our thankes upon it. Even upon it, upon this *day*, for this *day*, for the many *Eccs* of this day; to God the Author of them, for the *King* and his *ſafety*, the *ſubjecta materia* of them; for the *Ecce ſurrexit è ſpeluncâ*, his *riſing out of the cave*, in effect as good as his *riſing out of the grave*, or (as *David* in this *Pſalme* cals it) *his deliverie from the Lions den:* thence he *roſe*. And for *Ecce abiit viam*, that a way was made him, that he was not made *away*, but that his *way he went*. Then went, and many a way ſince hath gone, and many more may ſtill go, and the *Angell of the Lord take charge of him to keepe him in all his wayes*, and the *Lord Himſelfe preſerve his going out and comming in, from this time forth for evermore.*

Pſal. 57.

Pſal. 91.11.

Their

There is a *Pſalme* (as I ſaid) the LVII. purpoſely ſet (of his being there in the *cave*, and ſcaping thence:) the *Pſalme* is like the *day*; repreſents it fitly. The forepart of it, full of danger and feare: *Miſerere mei Domine, miſerere mei*, and *My ſoule is among Lions:* well befitting you when you were under their hands. But the latter part, the *Cataſtrophe*, full of *joy* and *triumph*. When you were got out of the *cave*, and were now upon your *way*, then it was (I truſt) and ever will be as there it followeth: *My heart is readie O God, my heart is ready, I will ſing and give praiſe: Awake up my glory, awake Lute and Harpe, I my ſelfe will awake up early: I will praiſe thee among the people, I will ſing unto thee among the nations:* For, *thy mercy is great toward me, it reacheth even up to the heavens, and thy truth above the clouds: Set up thy ſelfe, O Lord, above the heavens, and thy glory over all the earth*; as *this day* thou didſt indeed. So ends the *Pſalme*, and a better end there cannot be. So, will we end with *glory* and *praiſe*, *bleſſing* and *thanks*, to all the *three perſons* of the *glorious Trinitie:* To whom for *this day*, and the *Ecce of this day*, be aſcribed *this day* all theſe, even *this day*, and for ever.

Pſal 57.1.4.

Pſal. 57.8.9. 10. 11.

A SER-

A SERMON PREPARED TO BE PREACHED UPON THE V. OF AUGUST, *Anno. Dom.* M.DC.XXIII.

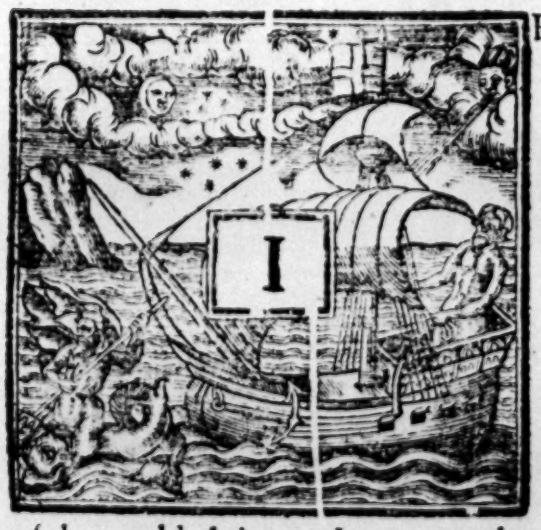
GEN. Chap. XLIX. Verſ. V, VI, VII.

Simeon & Levi fratres, &c.

Simeon *and* Levi *brethren in evill, the inſtruments of crueltie are in their habitatitions.*

Into their ſecret let not my ſoule come; my glory, be not thou joyned with their aſſembly: For, in their wrath, they ſlew a man, and in their ſelfe-will (or fury*) they digged downe a wall.*

Curſed be their wrath, for it was fierce; and their rage, for it was cruell: I will divide them in Iaacob, *and ſcatter them in* Iſrael.



I Have read you a Text, out of a peece of *Geneſis:* a part of *Iacobs* laſt words, before he went out of the world; or (as they call it) a clauſe of his laſt *Will* and *Teſtament*. There is in it, a *Cenſure* upon a couple of his ſonnes. In which cenſure (I take it) I have read the deſtinie of another couple; in attempting (both) of a like foule deſigne, they as tahſe, and theſe as they: as *Simeon* and *Levi*, the *brethren* of the Text; ſo theſe two, the *brethren* of the day.

To open it ſelfe here in the Text; (The day will open it ſelfe ſufficiently.) You are to imagine, You ſee *Iacob*, being now about to go out of the world, lying at the very point of *death, lifted up in his bed* (for ſo he was) his Sons

Sons ſtanding before him, all twelve in order, according to their ſeverall ages, as they came into the world. He had ſomewhat to ſay to them (it ſhould ſeeme:) and comming to theſe two (his *ſecond* and *third ſons*) he called to mind a foule outrage by them committed, upon *Hemor* and *Sichem*, and the whole Citie. Of which you may read before, at the 34. *Chapter*.

This, though it were done and paſt many yeares before, that it might ſeeme to have beene forgotten, yet it comes freſh to his mind, and troubles him (now) at the houre of his death. The nature is ſuch (ever) of the ſin of blood.

This fact of theirs, he did not thinke good to ſlip over in ſilence; but, even then, to tell them of it, and to tell them his minde about it. No time, to keepe it from them now. He was going to God; and ſo, ſtirred in *Spirit*, not to leave the world, till hee had left a good *teſtimonie* of his deepe diſlike of attempts in that kind. It was the will of God, ſo as he ſpared not his eldeſt ſon *Ruben*, for a foule fact of another nature (for *inceſt*;) So neither did he theſe two, for another of *blood guiltineſſe*. *Blood* and *Inceſt* take heed of them.

Beſides, it might prove dangerous (he knew) if he did not declare his mind, and ſet a cenſure upon that, and the like attempts; and that he could not diſcharge his conſcience, if he had ſaid nothing to it. That others therefore hearing of it, might feare to doe the like; firſt he condemnes their counſell, with a *Ne veniat*. *Let not my ſoule come in any ſuch counſell or companie*: 2 Then layes his heavie curſe on the fact it ſelfe, and on their *thirſt of revenge*, the cauſe of it. 3 And laſtly, cenſures them doubly for it: 1 By *dis-heriſon*, depriving them, and not them only, but all their poſteritie, for ever having lot of inheritance of their owne, as all the other *Tribes* had: 2 And then *Scattering* them abroad up and bowne all *Iſrael*. For, theſe are two diſtinct: 1 To *diſinherit*, is one thing; and, 2 to *ſcatter abroad*, is another.

The *Summe* is, *Iacob* their Fathers curſe, and the diſ-heriſon of theſe two brethren *Simeon* and *Levi*; for conſulting firſt, and after purſuing ſo wicked a counſell; as the murder of *Sichem*. *The Summe.*

Culpa and *Pœna* will divide the Text; the *fault*, and the *puniſhment*. In it do but adde the *perſons*, to make the parts three; *Simeon* and *Levi*, the parties that made the fault, and upon whom, the puniſhment came. *The Diviſion*

The *fault*, was either the *fact* it ſelfe; or two *weightie circumſtances* of it. I

1 The fact was, they *ſlew a man*, *they brake downe the wall*, This for this fact, and for the two things in it; 1 Firſt, that there was a *meeting* and *conſulting* before, about the doing of it. 2 Then, that there was *crueltie* after, ſhewed in the doing of it. *Conſulting*, and *plotting* before: *Rage* and *fury*, after.

The *puniſhment*, or cenſure is of two ſorts: You may thus reduce them. II

1 The one is a *Church-cenſure*: 2 The other, a *Civill penaltie*; and ſo the *ſentence* of both *Courts*. 1 *Maledictus*, of one Court, that is *Spirituall*: And 2 *Diſpergam*, of the other, that is *Temporall*.

You ſhall obſerve, all here ſtands upon *two's*. 1 *Simeon*, and 2 *Levi*: 1 *they*, 2 and their *bloodie weapons*. 1. In the *Plot*, two: 1 *Counſell*; and 2 *Companie*: whence *Iacob* removeth two, 1 his *ſoule*, and 2 his *glory*. 2. In the fact, two: 1 *Murder*, and 2 *Burghlary*: done upon two; 1 Upon the *men*, 2 and upon the very *walls*. 3. In the manner, two: 1 *Anger*, and 2 *fury*: and they two, two *Epithets*; the Anger 1 *ſtrong*, in the beginning; and the Rage 2 *indurate*, in *purſuing*: *killed the men*, *in their anger*; *brake down walls*, in their *furie*. 4. In the cenſure, two: 1 The *Curſe*, 2 and the *Penaltie*. One lookes *back*; the other lookes *forward*: One, to the *fact*, the *Curſe*; the other, *to the perſons*, *the Penall part*. In the *Penaltie*, two: 1 The *dividing*, and 2 the *Scattering*; *dividing* their perſons in the familie of *Iacob*; *Scattering* their poſteritie, in the Common wealth of *Iſrael*. III

What is now the uſe, we have of it? Firſt, the *not comming* to any ſuch *counſels*;

the condemning of all ſuch *attempts*, the holding for *accurſed*, all ſuch *outrages*, as this was. Which (I truſt) we will now doe at the laſt. We have ſeene it condemned in *Perſia*, in *Iewrie*, and now, in *Ægypt*. In *Perſia*, by the *Heathen*: In *Iewrie*, by *Kings* and *Prophets*: And now in *Ægypt*, by the *Patriarchs*. By the *Heathen*, in the caſe of *Bigthan* and *Tharez*: By the *Kings* and *Prophets*, in the caſe of *Abſalom*, and *Abiſhai*: and now by the *Patriarchs*, in the caſe of *Simeon* and *Levi*. And all this even up as high as *Geneſis*, up before the *Prophets*, before the *Law*, long yer *Moſes* were borne, in the *Patriarchs* dayes: and (now) higher than *Geneſis*, further than the *Patriarchs* wee cannot goe.

Kings and *Prophets* you have heard: to day, you ſhall heare a *Patriarch* lay his curſe upon it, and not, in his life time only, but at the very point of death. All, to ſhew, how hatefull a ſin this is, and how *God* will be ſure to require it at their hands whoſe *feet are ſwift to ſhed blood*. And this was the good doctrine then, and hath beene ever ſince, till our unhappie dayes; wherein, ſome that have attempted it, have ſcaped the *Patriarchs Maledictus*, and have much adoe to ſcape the Popes *Benedictus* and being made *Saints* for it.

Eſay 59.7.

I.

The Parties: *Two.*

SImeon and *Levi* are the parties. He joyns them together in the *Proceſſe*, for ſo they were in the fact: either, as deep as other, and ſo, their cauſes proceeded in joyntly *Two* they are: and two more than one. It is *hand in hand*, this; a *double twiſted cord*. *Hand in hand* is the ſtronger: double, than ſingle iniquitie.

Prov. 11.21.

Two brethren.

And, this is true of any *two*: but more yet of theſe two; for, theſe two are *brethren*. And, that very bond of Nature and naturall affection, works yet more ſtrength. For, ſtrong, as the *barres of a Palace*, ſo is *frater qui à fratre adjuvatur* (ſaith *Salomon*.)

Prov. 18.19.

The firſt thing, that makes us muſe, is, that *Iacob* cals theſe two *Brethren*; as if the reſt were not ſo: were nothing of kin to them. They were *twelve brethren*; themGen. 42.32. ſelves ſay ſo, to *Ioſeph*. But, not of whole blood, you will ſay. True: but, ſix of them (theſe two named, and foure beſides) they had all the ſame Father (*Iacob*) and the ſame mother (*Lea.*) And, why then theſe two, *two brethren*, and not they? We muſt ſeek out ſomewhat, wherein theſe two were, and the reſt were not. And we will not ſtirr a whit from the Text. They two were brethren (firſt) [1] in wearing of *weapons* of *violence* (in this verſe:) [2] and (in the next) brethren, in *wicked counſell*: [3] and (third) in the *rage of revenge*: [4] And (laſt) in a *bloodie murder*. And, as in theſe, that make up the fault; ſo, in the puniſhment. In all theſe, were theſe two, *brethren*; and theſe two only: The other, nothing of kin to them, no fraternitie in theſe.

If *Rabbi Salomon* be right, that μάχαιρα in Greeke bee all one with *Mechera* in Hebrew; then it is, the *ſwords* they were girt with were *weapons of violence*. But if (as others take it) *Mechera* be a *tent*; then, it muſt be, the *weapons of violence* were to be found in their tents: that, in their tents they had them, though not at their ſides. The other were of a more quiet diſpoſition: ſo were not theſe; but, their *ſwords* out, readie to offer violence upon every occaſion. The other had *weapons* too, but not weapons of *violence*: and, tents they had; but, *crueltie* dwelt not in them. *Weapons of crueltie* then, is their firſt difference.

1 *Brethren*, in wearing weapons.

מכרה

Why, may not one for a need, have by his ſide, or in his houſe, *weapons*? Yes: But theſe were *Chele chamas* (that is) *weapons of violence*, and *violence* implies *wrong*, ever. *Weapons*, he may: *of wrong*, he may not. All even our very hands and members themſelves: are to be *weapons of righteouſneſſe*. God never intended to arme injuſtice. There is *no power given to deſtroy*, or doe violence withall. The Law allowes no *Chele chamas*: no man to have them in his houſe, no man to weare them by his ſide. No ſword is allowed to private fury or revenge: *Mihi vindictam*, *Revenge* is GODS, for he will doe juſtice. The ſword of it is his; and no mans, but whom God girdeth with

כלי חמס

Rom. 6. 13. 2 Cor. 13. 10. Deut. 32. 35.

with it, by vertue of the words in *Geneſis, by man ſhall his bloud be ſhed.* But, that *man* is not *every man:* that *ſword* hangs not at every mans girdle; nor is, by every hand to be drawne forth. Gen 9.6.

There is one caſe onely, where the party would, and cannot ſtay for the Magiſtrates ſuccour: the aſſailant comes on him ſo fierce and furiouſly, that either he muſt uſe it, or loſe his life, and yeeld it to the rage of his enemy, being a private man, as himſelfe. In that caſe, if he cannot otherwiſe keep off *violence* from himſelfe, it is lent him *prohâc vice tantùm*; and the uſe of it made lawfull, by the *unwritten* Law, the *Law of Nature*, *Vim vi:* Yet (as we ſpeak) *cum moderamine inculpatæ tutelæ*, or (as our *Law*) *Se defendendo.* And never, but upon that occaſion: and in that caſe, the *ſword* is but a *weapon* of *defence*, to keep off *violence.* And out of that caſe, this one except, not to be allowed. Even they, that carrie the *ſword* in their name (*Gladiatores*) we call them *Fencers:* and ſo do they themſelves, their *ſcience*, the *Science of defence*, that is, Skill to uſe their weapons onely to that end. For (ever) a *Cherethite* is *eo ipſo* to be a *Pelethite.* Theſe two were but one: their weapons, to *defend* and *ſave:* to deliver from *wrong*, to doe none. To make the *ſword*, the *weapon of cruelty*, is to abuſe the *ſword:* Every abuſe is naught: And ſo, theſe two, *Brethren, non tam naturâ, quàm nequitiâ*, not ſo much in *nature*, as in *naughtineſſe.* As, we know a place, where many ſuch there be: no kin at all by nature, yet *ſworne brethren* they call themſelves: making *Sacramentum pietatis, vinculum iniquitatis*; binding themſelves by the oath of *God*, to ſerve the Divell: As they all are, *whoſe feet are ſwift to ſhed bloud.* So, the Patriarch implies thus much: that of all his ſonnes, theſe two were by nature, of a *revengefull*, of a *bloudy diſpoſition.* And as they were, ſo were their *weapons.* For, who will blame the *ſword*, or lay any thing to the *weapons* charge? The *weapon* is, as the man is; as he will uſe or abuſe it. Of it ſelfe, not *violent*, if he be not ſo, that weares it. But, theſe were ſo: and ſo, the fault, in the *men*, and not in the *weapons.* *Brethren of bloud* they were; and not ſo, but *Brethren in bloud.* And ſo paſſe we from this bloud. Eſay 59.7.

You may gheſſe at their diſpoſitions, not ſo much by their *weapons*, as by their *counſell*; *in conſilium eorum:* He tels of a *Councell* taken about it, where they met, and ſaid one to another, their *ſwords* ſhould do *violence:* their ſiſter was *wronged*, they would be *revenged:* and no revenge ſerve them, but *death* and *deſtruction*; *death* of the *men*, *deſtruction* of the Towne, yea, of the very wals of it. It was a *plot* or *conſpiracie* then: a very match made between them. 2 *In counſell.*

And what was their *counſell? In dolo*, deceitfully contrived. *Marry* they would their ſiſter, to *Sichem*; and all ſhould be well, if they would be *circumciſed.* Whereas, their purpoſe was, when they were *ſoreſt* of their *circumciſing*, when the wound was at worſt, and they could not ſtirre; then, to ſet upon them, and make a maſſacre of them all.

Here, *Iacob* cannot containe himſelfe, but burſt out, *from ſuch Matches God keepe me.* At the very firſt, at the doing, *Iacob* miſliked it: Miſliked it then, and ever after; and even now, at his death, he cries, *Ne veniat, Never let my ſoule come among them*, or have to do with them.

It troubled him much, at the time, it was done. He ſaw, he loſt his reputation by it. Loe, here is the holy *Patriarch!* Here be Imps of his breeding and bringing up! That they made him even *ſtinke* (you will beare with it, it is the HOLY GHOSTS word) before the Nations round about. Chap 34.30.

Beſide, they put him in feare, and hazard of his owne, and all their lives. Very like it was, they would all have beene over-run by the bordering people, but that GOD, ſeeing *Iacobs* innocency, even for His ſake ſent His *feare* into the heart of the Nations adjoyning, that they purſued them not to death with the like cruelty. Theſe were motives for the preſent: but here now, ſo many yeares after, he takes it on his death, he was never party nor privie to it. Never was he, to that; nor ever would be, to any ſuch, as we ſee by his ſo deeply deteſting it, and proteſting againſt it. For, it is, as if he ſhould ſay: I here declare openly before GOD and the World, it went

againſt my very ſoule, this *counſell* of theirs: I had no hand in it, neither *art*, nor *part* (as they ſay) neither had, nor ever meant to have: but was, and ever will be innocent from all that belong to it, *violence*, *counſell* and all. *Never let my* ſoule come among ſuch.

And why *not come in any ſuch counſell?* For, where two or three are at counſell about any ſuch matter, *Inter duos proditores Diabolus eſt tertius*, where two are conſulting of any treacherie, the Divell is the third. *Miſit Satanas in cor*, was in *Iudas*, is the rule of all traitours. The firſt *miſsion*, the firſt *motion*, is (ever) from him: he the prime *Counſellour* of the three. And blame not *Iacob*, if he would not be one of, or one at any *counſell* of his, or have *his ſoule* at the end of any ſuch treatie.

Luk. 22. 3.

This, on their parts, makes it the more hainous, that they did it not of any ſudden paſſion, but *conſulto*, in cold blood: ſlept upon it, roſe upon it, were in it three dayes: Did all adviſedly of malice pretenſed: *met* about it, tooke *counſell*, how to effect it, the *counſell of the ungodly*: Put off the execution, till after three dayes.

Pſal. 1. 1.

Iacobs twofold abhorring of it
1 *Non veniat anima in conſilium.*
2 *Non ſit gloria in cœtu eorum.*

On *Iacobs* part; two things he ſpeakes of: 1 That neither *his ſoule ſhould ever come in ſuch counſell*: (So, it is a *ſoule*-matter; a *counſell*, and an act, which brings with it the hazard of the *ſoule*.) 2 Nor his *glory*, or *reputation*: (ſo that, it is a thing which toucheth ones honour and reputation neere; a blemiſh to the *glory* of a man.) As pollutes his ſoule, ſo taints his blood; is the loſſe of both. To ſave both theſe, he doth (we ſee) and we muſt diſavow all ſuch *counſell* and *Counſellours*. All are bound under the ſame paine, to make the ſame proteſtation: to ſay the ſame *Ne veniat anima mea*, all that are of the *Iſrael of God*. *Let never my ſoule come into any ſuch counſell*, let never any ſuch *counſell* come into my *ſoule*. Marke thoſe two words: 1 his *ſoule*, and 2 his *glory*: the two things of higheſt regard withall; 1 What ſhall become of our *ſoules*, 2 What *Name* we ſhall leave behind us. All, to thinke, that in ſuch company, they doe but caſt away their *ſoules*, they doe but loſe the honour of their *name* for ever.

And yet, a farther matter there is. For, marke theſe two words, *Counſell*, and *Aſſembly*, *Sod and Kahal*: for, by them, two ſeverall partakings hee feetnes to ſet out. 1 One, of their ſecret privie meetings, that is *Sod*. 2 The other is *Kahal*, which is any publike meeting or aſſembly of theirs; and namely, their *Church* and *Congregation*. Hee ſpeakes to his glory, never to make one in any ſuch *aſſembly*, never to be joyned to any ſuch *Congregation*: ſo, makes a matter of Religion of it. Never, of that *Church*, which ſhall give countenance, that there may be any *meetings*, to any ſuch end. It is no *Kahal*, no Church, no *religion* for *Iacob*, that favours any man that is ſo minded.

סירקהל

If then we will like or diſlike with the *King* and *Prophet David*, we muſt ſay *Chalila li*, *God forbid*. I ſhould once lift up my hand to any ſuch act; If we will like or diſlike with the *Patriarch Iacob*, we muſt ſay, *Ne veniat in conſilium anima mea*. You obſerve the Patriarchs and the Prophets agree well: *Iacobs Ne veniat*, with *Davids abſit mihi à Domino*. Not only to have *cleane hands* from it, not to lift them up, or ſtretch them out to the Act; but, a *cleare ſoule*: never once to *conſult*, but to deteſt, not only their *conſultations*, but even the *congregations* of ſuch *conſultours*, that be that way given. Neither *Civilly*, nor *Eccleſiaſtically*, neither in *Church* nor *Market* (as they ſay) to have to doe with them.

חלילה לי

And for a farewell to this point, let me tell you; there be, that interpret *Iacob's* ſpeech, in this ſenſe. Not, *let not me*, nor *my ſoule be preſent*, or partaker of any ſuch; but, let not my *ſoule* or life, be the matter or ſubject of any ſuch *conſultation*: *Ne tractent de animâ meâ in conſilio tali, ut ſicut Sichemitis fecerunt; ſic facerent & mihi*: God keepe my ſoule, ſave my life from any ſuch *Conſultours*, for ever comming to be treated or debated of, by any ſuch. Let never any ſuch meet in *counſell*, about *my ſoule* or me. Both will ſtand well: 1 Neither I, about *any mans*; 2 nor *any*, *about mine*: either, 1 to *conſult* about the *life* of any *other*; or, 2 *my life* to *be conſulted of*, by *any other* like them.

From

From the *counsell* we come to the *fact*, to the *hatching* of it. There is too much in the *Counsell*; that was fault enough, if no *fact* followed: But, here followed a *fact* too. and that a *foule fact*. Which is of two sorts: expresſed firſt in two words, [1] *Interfecerunt*, and [2] *ſuffoderunt*, that is, *Murder* and *Burglary*: and two more; killed, whom? it is ſaid, a *man*, *virum*, in the ſingular, but one; the number doth but aggravate, the fact is all one, one or more, both to be condemned.

II.
The Fact, 1 Murder. *Interfecerunt.*

But ſure, *Iacob* in ſaying *Virum*, *a man*, meant but, and aimed but at one, principally. *Virum: Ad quem virum?* what man was it? *Hemor* the chiefe man, the *Ruler*, the *Lord of the City*, and the territory about. Of no great circuit (perhaps,) That comes all to one: But; being the *Soveraigne Ruler and Lord*, ſuch a man is worth many men: that, in killing him, they may be ſaid, in one to have killed many. And, as if *Iacob* thought, they might be quit of the reſt, ſo they had left that man (the chiefe Magiſtrate) alone. *Virum.*

But, they killed more than one: Even every mothers ſon, *all the males in the City*. This is an *outrage*: not to leave a man to kill: to kill them all, as if they were but one *man*; to leave not one alive! Chap. 34. 25.

And why? what was the offence? *Sichem had deſtowred their ſiſter*. Say, there was a fault in *Sichem*: what no remedie, but *kill and ſlay* him? But if his were the fault, let him alone be ſlaine. But, what was his *fathers* fault? He ſought to make amends, by mariage, for the wrong done, and gave them a *blanck* for her *Ioynter*, to put in what they would: Agreed to be *circumciſed*, he and all his people: All that ever in reaſon could be required. Why was he (then) ſlaine? For being his father. Nothing elſe can be alleaged: But, all the men in the Citie, the poore people, what had they done? They went about their buſineſſe, medled nothing in the matter: Yet they went to the pot, too. So, it is the murder of *many*, and thoſe many, innocents all. *Innocent* and *nocent* together, to be ſwept away? *ſhall the Iudge of the world doe it?* ſhall any *Iudge* in the world do that, which the *Iudge of the world* would not doe? They ſaid; *ſhould he abuſe our ſiſter?* No: But ſhould he do it, and all they ſuffer for it? But, what had their *wives* and *children* deſerved; that they ſhould be led captive, and all they had, either in houſe or field, taken for a prey, made ſpoyle of, and carried cleane away? But what had the walls and houſes hurt them, that not only the *houſe-walls*, but even the *Town-walls* muſt be laid flat for it? was there ever heard of a greater havocke? Gen. 34. 2. Gen. 34. 11. Gen. 34. 24. Gen. 18. 25. Gen. 34. 31.

And ſo eager upon it they were, that, to commit the *murder* they commit *Burglary* firſt; Firſt, *downe with the houſe-walls*, that after, *downe with the men*. So greedie to *kill*, as *breake downe walls*, breake up houſes to make their *ſlaughter*. For, either it muſt be, they broke through the houſes to come at the men and kill them: Or, when they had killed the men, they pul'd downe the *houſes* and all. Both (it may well be) they did: But one it muſt needs. And, that one, is too foule and *barbarous*. 2 Burglarie. *Suffoderant murum.*

Now put to the circumſtances, which are ever of importance (ſpecially in a ſtorie) and well worthy to be weighed, in a matter of fact. Here was no warre, wherein ſuch things are done: (for, the name of warre covers many a foule fault.) But, warre it was not; but a treatie of peace. So, they ſhed the *blood of warre* (that is,) that blood which but in *warre* ſhould not be ſhed: made *ſpoiles* as in *war*; razed down *Towns*, as in *war*, and all this in *peace*. 1 King. 2. 5.

Nay, not only a treatie of *peace*, but of a *match* and marriage, *contracting affinitie*, of a *firme league*, *of amitie perpetuall*. Nay, of unitie in *Religion*, taking upon them the ſame *ſeale of the Covenant*. That, they violated all three, [1] *Iura fœderis*, [2] *Connubii*, [3] *Religionis*. And that; in all theſe, their *counſell* was fraudulent, *Bemerma*, without any good meaning, coloured only with theſe three pretences. Which they did not only violate, but above all abuſed the holy [1] *ordinance of Matrimonie*, [2] abuſed the *Sacrament*, [3] and made the ſacred *Seale of righteouſneſſe*, a cloake for their bad and barbarous intent. במרם

They would ſeeme to pretend juſtice: But, even in juſtice, the rule is, *pro menſura*

peccati there ſhould be *plagarum modus*. Here was no meaſure kept. A whole Citie ſackt, a whole Countrey ſpoil'd, all the men ſlaine, all the reſt led away as priſoners; and all for a fault, to which they were no wayes acceſſorie.

And that, all this they did, with a kind of contempt of *Iacob* their *Father*, and his *authoritie*: never *acquainted him* with it, never *conſulted him* about it. He was bound not to come in their counſell: they were bound to *come to him* for his; who, if they had come, would have counſelled better.

The concluſion is: *Reaſon* they had none, nor *colour of reaſon*. Only, it is ſaid *Birtſonam*, for their *will and pleaſure*, did they all this. A wretched pleaſure, to take delight in ſo wicked a deſigne. ברצנם

The Root of theſe: 1 *Anger*. 2 *Furie*.

To this, adde the root of all, ſet out in two words, 1 *Rage*, and 2 *Outrage*, or *Anger and furie*. That their *anger* ſhewed it ſelfe *cruell*; that their *furie* ſhewed it ſelfe *indurate*. It was not *Aph* only, that is, *anger*; but *Gebrath*, which is paſt *anger*, gone beyond it; indeed, very *fury*. They did it *furiouſly*. And, that *fury* was *hard*, hard as *ſtone*; caſt off all compaſſion, without pitie or mercie ſpared none; Not the *poore people*, that made no fault; not the *women and children*, but made bootie of them: No, not the *wals*, but downe with them too. And (which is worſt of all the reſt) ſpared not *God* neither: did all theſe in the very *act of religion*. If they had done it, when they were (yet) *Heathen men*, it had beene the leſſe: but now, in their being *circumciſed* to doe it, as they were comming on to be the people of God, and were within the *Covenant*, by *receiving* it already: Now to doe it, inferreth well, *Curſed be the wrath*, yea *thrice accurſed*, that *outrage*; for, the like was never heard. *Anger* (we know) is *furor brevis*: And *ſi gravis, brevis*, being ſo vehement, it ſhould not be long by courſe of nature: But this was long too, continued; not to be ſatisfied, but *implacable*; Nothing could appeaſe them, or turne them from their *outrage*, till they ſaw walls and all lye flat upon the ground. Here, we looke backe. Their weapons (above) where *Chele*, which is (properly) *vaſa*, veſſels. So as, their paſſion was not powred out like water, and ſo let run away, but it was kept or reſerved, as liquor in a *veſſell*; *barrelled up*, to be broached, when they ſaw cauſe. Without *reaſon*, in the beginning; without appeaſing, in the end. Such was the malice of theſe men: Such theirs of this day. אפ עברת כלי

III

The *Cenſure*. 1 *A Maledictus* to the fact. Deut. 27. 24. 25

Now, ſuch rage, ſo outragious, juſtly deſerves a *Maledictus*: Such wrath, ſo qualified beyond all account, ſo *exorbitant*, ſo inſatiable. On ſuch *wrath*, *Iacob* layes his *Curſe*, curſeth them here. Which *Curſe* was (after) by God renewed in *Mount Ebal*: *Curſed be he that ſmiteth his neighbour ſecretly*: Againe, *Curſed be he that lyeth in waite, to ſhed innocent blood*. The two laſt, and heavieſt curſes there, to which all *Iſrael* was to ſay *Amen*.

From *Iacob*.

While it was but in conſultation, *Iacob* cries *Ne veniat*, away with the *counſell*, come not at it. But, when it comes into *act*, then he cries, *Maledictus*, *Curſed* be the *execution*; at no hand, be an Actour in that. Nay, not only have no part in it your ſelves, but condemne them that have ſo, and hold them as people *accurſed*, even by *Iacobs* owne mouth.

Weigh a little this *Maledictus* of *Iacob*. *Maledictus* is a word, we would not heare, from the *pooreſt or meaneſt* body, that is. But there is much in the partie, who is (here) a *Patriarch*: and they *vertuous holy and grave perſons*. To be *curſed* of one of them is much: for, whom *they curſe*, *God curſeth alſo*. And not only a *Patriarch*, but a *Father*, to whom God hath given power to *bleſſe*, and to *curſe*; and whoſe curſe ever accompanieth a *fathers*; eſpecially ſuch a *Father*, as is like *Iacob*. So that, this puts them under Gods curſe certainly. Numb. 24. 9.

On his death-bed.

Weigh alſo the *circumſtance*, the *time*. For, this *time* was the time of *bleſſing*: Lying on their *death-beds*, men commonly give their laſt *bleſſings* to their children. So did *Iacob* to *Iuda* here, and ſo to the reſt. At this time (then) to doe it, is ſomewhat yet more ſtrange, than at another; Nay, than at any other time. *Bleſſing-time*

with

with others, is *curſing-time* with them. When he *bleſt* others, to curſe them, and that there, on his *death-bed!* For, the *curſe* of the death-bed is of all other the worſt: ſuch as are ſo curſed, ſome evill will come to them.

Yet ſomewhat to eaſe it. This *curſe* (if you mark it) is not on their *perſons*: their *nature*, as men, is not toucht; but only by *reflexion* upon their *affection* of *Anger*. And yet, not on that neither (For, there is good uſe of them alſo: for, one may be *angry and ſinne not.*) But, as it was *tranſcendent*, too much and too long; paſt the bounds of all *reaſon* and *moderation*. And this was their *puniſhment ſpirituall*. Epheſ. 4. 26.

Maledictus, that goes to the *fact*: *Diſpergam* to their *perſons*; which he denounceth, ſhall fall upon them. And, he doth not this by way of *Prophecie*, they *ſhall be divided and ſcattered*: but pronounced it by way of *ſentence*. Not, *it ſhall be done*: but he *will doe* it himſelfe. It ſhould be his owne act, and he would never leave it, till he ſee it put in execution. And, though it were not done in his time, yet it was as good as done; as certaine and ſure, as if, at that time, it had had the performance. 2 A *Diſpergam* to the *Perſons*.

You may referre *dividam* to *Simeon*, and *diſpergam* to *Levi*. *Simeon* was *divided* into pieces: A piece, in *Iudah*; a piece, in *Dan*; a piece, in Mount *Seir* of the *Amalekites*. *Levi* was *ſcattered* here and there, up and downe in every corner of the Land. Or (if you will referre it to both;) they were *divided*, while *Iacob* continued a *family*: they were *diſperſed*, when they after came to be a *State*.

And (if you mark) the puniſhment is very proper, and well proportioned to the fault. The *fault* was a bad *union*: their *puniſhment* is a *juſt diviſion*. Their fault was *hand in hand*, they were too neare: their puniſhment is, they ſhall be ſet *farre enough aſunder*, for taking any ſuch *counſell* more. So, *whom the divell hath joyned*, GOD *puts in ſunder*. And, a righteous thing it is, it ſhould ſo be. For, *puniſhments* ſhould have in them the nature of a medicine: They, cure (ever) by contraries: *Heat*, by *cold*; *drought*, by *moiſture*. Even as this doth; an *evill joyning* by a *juſt diſperſion*.

There was great wiſdome in this *puniſhment*. For, them that be evill, if we *deſtroy* them not, we muſt take order to weaken them: and to *ſeparate* them, is to weaken them. *Vnited force* is the ſtronger; *diſ-united*, the *weaker* ſtill. Undo the *faggot-band*, and when the *ſticks* be ſevered, you ſhall *ſtick by ſtick*, deal with them, and keep them under. A *ſtick* will eaſily be broken; a *faggot* will not. So as, to *ſcatter* them, is to *weaken* them.

And ſo to be, is good for *Simeon* and *Levi* themſelves. It takes from them, *hability* to do hurt: *pares* their *nailes*, *breaks* off their *hornes*, doth them good againſt their wils. For, if the worſt come to the worſt, they can hurt but ſingly or by one. And therefore we ſay; *Conſultum eſt malis, ut à ſociis dividantur*: they that are ill affected, it is good for them and their fellowes, to be *put aſunder*.

And, if it be good for them; certainly, for the other *Tribes*, much more: They ſhall all live the more quietly. For, if theſe two ſhould ſtill continue together, they might the ſooner, the more eaſily, againe in like ſort combine, and confederate themſelves together againſt the other *Tribes*, if they gave them but the leaſt occaſion. Now, they ſhall be ſo *ſcattered*, and ſet, where they ſhall doe no great harme any more: as no more they did. And ſo, as it was good for them, ſo we ſay, *Conſultum eſt Reipublicæ ut dividantur ſocii ad malum*; Good for the *Common-wealth*, if any be that way given, to *remove* them either from other at leaſt. So, they the *weaker*, and the reſt the *ſafer*. But *ſcattering* will not alwayes ſerve: for, even *ſcattered*, ſome do miſchief enough. And therefore, it is as good policie, to *coope* them up, if *ſcattering* they doe harme; as it is, to *ſcatter* them, if they prove the worſe for being together.

The grievouſneſſe of the *puniſhment*.

To ſpeak a little of the grievouſneſſe of the *puniſhment*: theſe degrees are in it.

1 Firſt, it concludes the *diſperſion* of them, the loſſe of having any lot at all of *inheritance* of their owne, as the reſt of the *Tribes* had. It *kils* not the men, but it *puls downe* their *wall*, and layes them to the *Common*, wherein every man had as much right, as they. And ſure, GOD of His goodneſſe, not intending to proceed the way Himſelfe 1 *Diſ-inheriting*.

had ſet, that, having *ſhed mans bloud, by man ſhould their bloud be ſhed* (for ſo, they ſhould have beene rooted out cleane, and two *Tribes* had been loſt in *Iſrael:*) The next was, to let them have no *inheritance*, entirely by themſelves, as had all the reſt. As the *Pſalmiſt* ſaith: *Slay them not, leſt my people forget, any ſuch thing was done*, but
Pſal 59.11. *ſcatter them abroad*, and ſo put them downe that way, as chaffe is either to be burnt, or the wind to ſcatter it, no man can tell whither.

2 *Scattering.* A ſecond degree is, not onely to be *diſ-inherited*, but to be *ſcattered:* for, that was
Gen.4.12. *Cain's puniſhment*, divided and caſt out from GOD's *preſence*, all his life long: To wander up and downe, he knew not whither. That was, for *bloud* too, the *bloud* of *Abel*. It is the *Ieives puniſhment:* (and that was for *bloud* too; the *bloud* of CHRIST;) that they are *ſcattered* all over the earth (as, to this very day they be;) and never could get together, to make an entire ſtate, no more than theſe did.

3 Even of their *poſterity.* The third degree is; That all this did light upon their whole *poſterity*, rather than upon their owne perſons. For, to have all, that came of them, ſo *diſperſed* abroad, was a more heavie hearing to them, than if it had light on themſelves: of that I make no queſtion. It is the courſe, GOD holdeth in His Law, to *viſit the ſinnes of the fathers*
Exod.20 5. *upon the children*. But, this is yet heavier: for, there, it is but to *the third and fourth*, but this is to endure *throughout all generations*. The father, which is little moved with his owne loſſe, if it ſhall turn to the dammage of his *children*, it will move him the rather: As, this ever hath done, and ever ſhall.

4 And that, *upon record.* And let this be the laſt: That *Iacob's Maledictus*, and his *Diſpergam*, do remaine and ſtand thus of *Record*, and ſo ſhall ſtand to the worlds end. The *curſe* on their *heads*, a *blot* on their names, a *ſcattering* upon their ſeed and *poſterity* for ever.

But, let me add this: That, though it appeares, their nature was none of the beſt; they were no good natur'd men, as given to *bloud*, and ſo to be diſliked: yet was not their nature exempted from *grace* though, but *place* left for *grace*, and ſo, they to be relieved that way. For, it may well be thought, this ſo ſevere a cenſure, ſpecially at this time now inflicted, and by their owne *father*, being to goe out of the world; that it wrought upon theſe *two brethren*, and wrought in them deep *contrition* of that their *outrage*. Wherewith GOD being appeaſed, turned their curſe into a *bleſſing*. *Pœnam diſperſionis in præmium Sacerdotii* (ſay the *Fathers.*). For, the *curſe*, which *Iacob* inflicted, *Moſes* reſerved; (not for their *diſperſing*, which came through their fathers fault:) *Scattered* they were, but *ſcattered* with *honour:* One having the Office of *Prieſt-hood*, and teaching men: the other, of *Scribes* and Schoole-maſters, training up their children all the Tribes over.

The *Application* of the Text. Let us ſee now, if you can finde in theſe *men*, the men of this day; and, in this *fact*, theirs; and ſo for the *puniſhment* likewiſe. 1 *Two* they were, this day: So the number agrees. 2 And *brethren* they were, as nearely allied. 3 And *weapons* they had both. 4 And made of the ſame metall (of *violence*) that theirs here. 5 *Counſell* they tooke, into which *Iacob's ſoule* would never have *come*. 6 And coloured it with falſe ſemblance (*Bemerma*) no leſſe than theſe: (One, of diſcovering of (I wot not what) *Secret:* the other, of not *being from the Sermon* in any wiſe: his *Sermon*, like their *Circumciſion.*) 7 Did as much as in them lay, to *execute* their *counſell:* offered to *ſtrike*, offered to *binde*, *lay hands*, graſped, fell to the *ground*. 8 And, from the ſame roote they came both, from *deſire of revenge*. Their *fury* no whit leſſe, no leſſe *cruell*, no leſſe *implacable*. Thus farre their likeneſſe holds.

But now, in two things, *diſlike:* 1. One, theſe in the Text had ſome cauſe: their Siſter was deflowred. Not the leaſt colour, here, Their ſiſter was *honoured*; themſelves dealt with but too well. No cauſe in the world, they. Diſlike, in this firſt.

2. And then, if you come to the iſſue, in that, diſlike too. It was not *interfecerunt*
ברצנם indeed (we thank GOD for that, it was not:) Yet they did their good will (*Birtſonam;*) And, it was a judged caſe in *Perſia*, *Volnerunt* was enough.

But,

But, when we come to the *Virum*, there (I am ſure) is great odds. *Ours*, another manner of *Virum*, than theirs, and put *Hemor* and *Sichem* both together. Many a yeare after this, there were in that Land *thirty one Kings*, whereof *Hemor* (at the moſt) had but one part: The leaſt of your three *Kingdomes*, is greater than all the *thirty one* put together. So, there holds no proportion in *Virum*.

Will ye ſee now the puniſhment? that *though hand* were *in hand*, they were *not unpuniſhed*. *Iacob*'s *Legacie* came on ours too. Under *Iacob*'s curſe they died, His *curſe* upon their *ſoules*, under which their ſoules lie, and ſo ſhall for evermore. And upon their *glory* and honour; for, that is gone and loſt for ever, and, as their *ſoules*, ſo their *memory accurſed*. And upon their *Tribe* or *Houſe*; for, that is *ſcattered* as *duſt* before the *wind*, and come to nought.

And one degree further, wherein ours were diſlike. *Simeon* and *Levi*, for all this lived out their time; *ſlew*, but were not *ſlaine*. But, here this day with theſe, in ſtead of *Interfecerunt*, it was *Interfecti ſunt*. This *Simeon* and *Levi*, they lay both dead on the floore, with their *weapons* of *cruelty* in their *hands*, with their wicked *counſell* and purpoſe in their *hearts*. Which *hearts* of theirs, the *weapons* of *juſt defence* went thorow; and their *counſell* turned to their *confuſion*.

And now our *Benedictus Deus* to GOD: Bleſſed be He for this *Maledictus* of *Iacob*, for the *Patriarch*'s *curſe*, that light upon them and theirs. And yet our *Maledictus* too, to *them*, their *weapons*, their *counſell*, their *fury*, their *ſoules*, and their *memories*. And, *from ſuch bloud-thirſty curſed men*, GOD *ever bleſſe You*.

Let me tell you this, for a farewell. *Iacob* doth here two things: [1] Delivers us a *Document*; [2] and denounceth *a dreadfull puniſhment*. His *Document* is, *Ne veniat anima mea*: His *puniſhment* is, *Maledictus* and *diſſipabo*. And chooſe, they that will not ſay, *Ne veniat* with him, he will ſay, *Maledictus*, his curſe be upon them. But, as *Iacob* ſaid, ſo we to ſay all, all to ſay after him, *Ne veniat* both *paſsive*, and *active*. *Paſsive*: Never be their *counſell* taken about *Iacob*'s *ſoule*; or his *ſoule*, that is to us, *Iacob*, even the *Feeder*, the *Paſtor*, and *Stone of Iſrael*; never come his *ſoule*, to be the *ſubject*, or *matter* treated of in any ſuch *counſell*. *Active*: and never let any true ſubjects *ſoule* come in any ſuch *counſell*; nor ever any good *Chriſtian* come in that *Church*, wherein ſuch *Counſell*, or Counſellours are harboured and maintained; or that hold any *doctrine* that favours any ſuch *conſultations*.

But if any will not thus ſay *Iacob*'s *ne veniat*; we to be ſo bold as to ſay *Iacob*'s *Maledictus*, to him, his *ſoule*, his ſeed, his *memory* and all. Let all ſuch inherit the *curſe*, let it be their legacie. *Exurgat Deus, & diſſipentur inimici*, *Let* GOD *ariſe, and theſe His enemies be ſcattered; As the ſtubble before the wind, and as the ſmoke, let them vaniſh and come to nothing*. Let their *lives* be for the *ſword*, their *names* be *put out*; their *ſoules* for the *curſe*, their *houſes pull'd downe* and *deſolate*. *So periſh all thine enemies*, *O* LORD, &c. Pſalm. 68. 1. Iudg. 5. 31.

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SER-

SERMONS
OF THE
Gun-powder-Treaſon:
PREACHED
UPON THE
V. of November.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*, On the *Fifth of NOVEMBER*, *Anno Dom.* MDCVI.

PSAL. CXVIII. VER. XIII. XIV.

A Domino factum eſt iſtud, & eſt mirabile in oculis noſtris.
Hæc eſt Dies quam fecit Dominus; exultemus & lætemur in ea.

This is the Lords *doing, and it is marvellous in our eyes.*
This is the day which the Lord *hath made; let us rejoyce and be glad in it.*

TO entitle this time to this Text, or to ſhew it pertinent to the preſent occaſion, will ask no long proceſſe. This Day of ours, this *fifth* of *November*, a day of GODS *making*; that which was done upon it, was the LORDS *doing*. CHRIST'S owne application (which is the beſt) may well be applied here: *This day, is this Scripture fulfilled in our eares.* For, if ever there were a *deed* done, or a *day* made by *God*, in our dayes; this *day*, and the *deed* of this *day* was i: If ever He gave cauſe of *marvelling* (as in the firſt;) of *rejoycing* (as in the *ſecond verſe*) to any land; to us this day, He gave both: If ever *ſaved, proſpered, bleſſed* any; *this day*, He *ſaved, proſpered*, and (as we ſay) *fairely bleſſed* us. Luke 4. 21. i

The *day* (we all know) was meant to be the day of all our *deaths*; and we, and many were appointed as *ſheepe* to the *ſlaughter*; nay, worſe than ſo. There was a thing *doing* on it, if it had been done, we all had been undone. And the very ſame day we (all know) the day, wherein that appointment was diſappointed by *God*, and we all ſaved, that we might *not die but live, and declare the praiſe of the Lord*: the *Lord*, of whoſe doing, that *marvellous deed* was; of whoſe making, this *joyfull day* is, that we celebrate.

Verſe 17.

Pſal. 111. 5. This mercifull and gracious LORD (ſaith *David*, *Pſalme* 111. 5.) *hath ſo done His marvellous works, that they ought to be had, and kept in remembrance.* Of *keeping in remembrance*, many wayes there be: Among the reſt, this is one, of *making dayes*; ſet ſolemne Dayes to preſerve memorable Acts, that they be not eaten out, by them, but ever revived, with the returne of the Yeare, and kept ſtill freſh in continuall memory. GOD Himſelfe taught us this way. In remembrance of the great *delivery* from the *deſtroying Angell*, He himſelfe ordained the day of the *Paſſe-over* yearely to be kept. The *Church*, by Him taught, tooke the ſame way. In remembrance of the diſappointing of *Hamans bloudy lots*, they likewiſe appointed the dayes of *Purim*, yearely to be kept. The like memorable mercy did He vouchſafe us: The *deſtroyer* paſſed over our dwellings, this day: It is our *Paſſe-over*. *Haman*, and his Fellowes had ſet the *dice* on us, and we by this time had been all in peeces: It is our *Purim* day.

Exod. 12. 3, &c

Eſter 9. 26.

We have therefore well done and upon good warrant, to tread in the ſame ſteps, and by law to provide, that this Day ſhould not die, nor the memoriall thereof periſh, from our ſelves or from our ſeed; but be conſecrated to perpetuall memory, by a yearly acknowledgement to be made of it throughout all generations. In accompliſhment of which order, we are all now here in the preſence of GOD, on this day, that He firſt, by His Act of *doing*, hath made; and we ſecondly, by our act of *decreeing*, have *made* before Him, His holy *Angels*, and men, to confeſſe this His goodneſſe, and our ſelves eternally bound to Him for it. And, being to confeſſe it, with what words of Scripture can we better or fitter doe it, than thoſe we have read out of this *Pſalme?* Sure, I could thinke of none fitter, but even thus to ſay, *A Domino factum*, &c.

The Diviſion.

The treaty whereof may well be compriſed in three points: 1. The *Deed* or *doing*: 2. The *Day*, and 3. The *Duty*. The *Deed*, in theſe: *This is the Lords, &c.* The *Day*, in theſe: *This is the day, &c.* The *Duty*, in the reſt; *Let us, &c.* The other two reduced to the *Day*, which is the center of both. The *doing* is the cauſe; The *Duty* is the conſequent: from the *day* groweth the *duty*.

I. II. III.

To proceed orderly, we are to begin with the *day*. For though (in place) it ſtand after the *deed*; yet to us, it is firſt: our knowledge is *à poſteriori*. The effect ever firſt, where it is the ground of the reſt. Of the *day* then firſt.

1 That ſuch *dayes* there be, and how they come to be ſuch. 2. Then of the *doing*, that maketh them: wherein [1] that this of *Davids* was; and [2] that ours is no leſſe, rather more. 3. Then of the *duty*, how to doe it; by *rejoycing*, and *being glad*, for ſo, *gaudium erit plenum*, theſe two make it full: How to take order, that we may long and often do it, by ſaying our *Hoſanna*, and *Benedictus*; for, *gaudium noſtrum nemo tollet à nobis*, thoſe will make, that *our joy no man ſhall take from us*.

John 16. 22.

This

THis is the day: This? Why, are not all dayes *made* by Him? Is there any *dayes* not made by Him? Why then say we, *This is the day the Lord hath made?* Divide the dayes into *naturall* and *civill*; the *naturall*, some are *cleare* and some are *cloudy*; the *civill*, some are *luckie dayes*, and some *dismall*. Be they faire or foule, glad or sad; (as the Poet calleth him) the Great *Diespiter*, the *Father of dayes* hath made them both. How say we then of some one *day*, above his fellow, *This is the day*, &c.

I. Of the *Day*. Such *dayes* there be.

No difference at all, in the *dayes*, or in the moneths themselves: by nature, they are all one. No more in *November*, than another *moneth*: nor in the *fifth*, than in the *fifteenth*. All is, in God's *making*. For, as in the Creation, we see, all are the *workes*, and yet a plaine difference betweene them for all that, in the manner of making: Some made with *Sit, Let there be light, a firmament, drie Land*; Some, with *Faciamus* with more adoe, greater forecast, and framing, as *man*, that *master-peece* of His *workes*, of whom therefore in a different sense, it may be said: *This is the Creature which* God *hath made* (suppose, *after a more excellent manner.*) In the very same manner, it is with dayes; All are His making, all equall in that; but, that letteth not, but He may bestow a *speciall Faciamus* upon some one day more than other; and so that day, by speciall prerogative, said *To be indeed a day, that God hath made.* Gen. 1. 14. 26.

Now, for God's *making*, it fareth with *dayes*, as it doth with *yeares*. Some *yeare* (saith the *Psalme*) God *crowneth with His goodnesse*, maketh it more seasonable, healthfull, fruitfull, than other. And so for *dayes*; God leaveth a more sensible impression of His favour, upon some one, more than many besides, by *doing* upon it some *marvellous work*. And, such a day on which God vouchsafeth some speciall *factum est*, some great and publike benefit; notable for the time present, memorable for the time to come, in that case, of that *Day* (as if God had said *Faciamus diem hunc*, shewed some workemanship, done some speciall cost on it) it may with an *accent*, with an *emphasis* be said, *This verily is a day which* God *hath made*, in comparison of which, the rest are as if they were not; or at least were not of *His making*. Psal. 65. 11.

As for *black* and *dismall dayes*, dayes of sorrow and sad accidents; they are and may be counted (saith *Iob*) for no *dayes*: *Nights* rather, as having the *shadow of death* upon them; or, if *dayes*, such as his were, which *Sathan* had *marr'd*, than which *God* had *made*. And for common and ordinary *dayes*, wherein as there is no *harme*, so not any notable *good*, we rather say, they are gone forth from *God*, in the course of nature (as it were) with a *fiat*, then made by *Him*; specially, with a *faciamus*. So, *evill dayes* no *dayes*, or *dayes marr'd*: and *common dayes, dayes*; but no *made dayes*: Onely those *made*, that *crowned* with some extraordinary great *Favour*, and thereby get a dignity, and exaltation above the rest: exempted out of the ordinary course of the *Calendar* with an *Hic est*. Such, in the *Law*, was the *Day* in the *Passe-over, made by God*, the head of the yeare. Such, in the *Gospell*, of Christs *Resurrection, made* by *God, Dies Dominicus*; and to it, do all the Fathers apply this verse. And we had this day, our *Passe-over*, and we had a *Resurrection* or μεταβολὴ, as *Isaac* had. But, I forbeare to goe further in the generall. By this that hath been said, we may see, there be dayes of which it may be safely said, *This is the day, &c.* and in what sense, it may be said. Such there be then; that this of ours, one of them; that if it be, we may so hold it, and doe the duties that pertaine to it. Iob 3. 36. Exod. 12. 1. Heb. 11. 19.

II.
Davids day was such.

Davids day here, was one certainly, *dictante Spiritu*; and they, that are like it, to be holden for such: so that, if ours be as this was, it is certainly *dies à Deo factus*. Now then (to take our rule from the former verse) *Factum Domini facit diem Domini*. It is GODS *deed*, that maketh it GODS *day*: and, the greater the *Deed*, the more GODS *day*. There must be first, *Factum est*, some *doing*: and secondly, it must be *à Domino*, *He* the *doer*: and thirdly, that *somewhat* must be somewhat *marvellous*: and fourthly, not, in it selfe, so; but, *in our eyes*. These foure goe to it; these foure make any day a *day* of *Gods making*. Let us see then these foure: First, in *Davids* here, and then in our owne; and if we finde them all, boldly pronounce, *This is the day*, &c.

In it there was 1 A *Factum est*, *A deliverance.*

First, the *factum est*, in *Davids*; what was *done*, set downe at large in the fore-part of the *Psalme*. It was a *deliverance*: all the *Psalme* runneth on nothing else. Every *deliverance* is from a *danger*; and, by the *danger*, we take measure of the *deliverance*. The greater that, the greater the *Delivery* from it: and the greater the delivery, the greater the *day*, and the more likely to be of GODS owne *manufacture*. His *danger* first: what should have been done. He was in a great distresse. Three severall times, with great passion, he repeats it, that *his Enemies* 1 *came about him*; 2 *compassed him round*; 3 *compassed and kept him in on every side*: were, no swarme of *bees* so thicke: That they gave a terrible lift or *thrust* at him, to overthrow him; and very neare it they were. And at last, as if he were newly crept out of his grave, out of the very jawes of death and despaire, he breaks forth and saith, *I was very neare my death*; neare it I was, but *non moriar*, *die I will not* now, for this time, *but live* a little longer *to declare the works of the Lord*. This, was his *danger*: and, a shrewd one (it seemeth) it was. From this *danger*, he was *delivered*. This, the *factum est*.

From *danger*. Verse 10, 11, 12.
Verse 13.
Verse 17.

2 *A Domino.* By GOD, not by man.

But, *man* might do all this; and so it be *mans* day, for any thing is said yet. Though it were *great*, it maketh it not *Gods*, unlesse *God*, *God* (I say) and not *man*, but GOD Himselfe were the doer of it: and, if He the *Doer*, He denominates the *Day*. This then was not *any mans*, not any *Princes* doing, but GODS alone, His *might*, His *mercy*, that brought it to passe: Not any *arme of flesh*, but GODS *might*; not of any *merit* of his, but of His owne meere *mercy*. This was *done* by His might: Thrice he tels us of it; *It was the right hand of the Lord, that brought this mighty thing to passe*. This was done by His *mercy*; His *ever-enduring mercy*: foure times he tels us, it was that, did it. With that he begins, and makes it the key of the *song*. Then, as we have *factum est*, so we have *A Domino*: The *deed* and the *doer* both.

Verse 8, 9.
Verse 15, 16.
Verse 1, 2, 3, 4

3 *Et mirabile*, and marvellous it was. * Zech. 4. 10.

GODS *doings* are many, and not all of one size. The Prophet * *Zachary* speaketh of a *day* of *small things*; and, even in those small, must we learne to see *God*, or we shall never see Him in greater. Yet, so dimme is our sight, that unlesse they be great, commonly we see Him not: nay, unlesse it be great *usque ad miraculum*, so great, that *marvellous* withall, we count it not worth a *day*, nor worthy *God*: unlesse it be such. But, if it be such, then it is *Gods*, *Qui facit mirabilia solus*, *Who only workes great marvells*: then, man is shut out; and *Gods* must the *Day* be. *A Domino factum*, *& mirabile*.

Psal. 72. 18.

4 *In oculis nostris*, even in our eyes.

And yet this is not enough. The truth is, all that *God* doth, all His *workes* are *wonderfull*: *Magna, sed ideo parva quia usitata*. *Great*, *wonders*, all: but, not *wonderfull*; seeme *small* to us, because they be *usuall*: His *miracles* are no more *marvellous*, than His *ordinary works*, but that, we see the one daily, and the other, not. Therefore he addeth [*In our eyes*] for a full period: His *doings*, all *marvellous* in themselves; but, not marvellous, *in our eyes*, unlesse they be rare, and the like not seene before: But then, they be; and then we say, *Digitus Dei est*; it is the *finger of God*; nay, the *right hand*

Exod. 8. 19.

of

of God, that *brought this mighty thing to passe*. Then we give the *day* for *Gods*, without more adoe. Now then, we have all that goeth to it: 1 A *Deliverance* wrought; 2 wrought, by *God*; 3 a *wonderfull deliverance*; 4 and that, even *in our eyes*. These make *Davids day*, a *day* of *Gods making*.

Our Day was such.

These foure in ours. *Factum est.*

1 A *deliverance* from a *danger*, a *greater danger*.

Will *these* be *found in ours*, and then ours shall be so too? They will, all of them certainly; and that, in an higher degree, in a greater measure; match *Davids day*, and overmatch it in all. 1. We were *delivered*, and from a *danger*, that is cleare. How great? (for, that makes the oddes.) Boldly, I dare say, from a *greater* than *Davids*. Thus I shew it, and go no further than the *Psalme* it selfe.

1. *David* called upon GOD in his danger; he knew of it, therefore. We did not: we imagined no such thing, but that all had been safe, and we might have gone to the *Parliament*, as secure as ever. The *danger* never dreamt of, that is the *danger*.

2. His was, by *compassing* and *hemming in*, that is, *above ground*, and may be descried from a watch-tower. Ours was by *undermining*, digging deep *under ground*; that none could discerne.

3. One cannot be beset, but he may have hope to break through, at some part. But here, from this, no way, no meanes, no possibility of escaping. The *danger* not to be descried, not to be escaped, that is the danger.

4. His were a *swarme of bees* (He calleth them so:) they, *buzze* and make a *noise* when they come. Ours, a brood of *vipers*, *mordentes in silentio*; *still*, not so much as a *hisse*, till the deadly blow had been given. Verse 12.

5. His was but of *himselfe* alone; so he saith, *I was in trouble*, *They came about* me, *kept* me in, *thrust sore* at me: But one person, *Davids* alone. Ours of a farre greater extent; *David*, and his three Estates with him. Now, though *David* himselfe were valued by them at *ten thousand* of themselves (and not over-valued neither; for he is worth more; and all Kings like him, no lesse worth:) yet he and they too, must needs be more, than He alone. Not onely *King David* had gone, but *Queene Esther* too: and not onely they, but *Salomon* the young *Prince*, and *Nathan* his *brother*. Nor these were not all. The Scriptures recount, *David had Iehosaphat* for his *Chancellour*, *Adoram* his *Treasurer*, *Seraja* his *Secretarie*, *Sadoc* and *Abiathar*, and twenty two more, the chiefe of the *Priests*, *Admo* his *Iudge*, *Ioab* his *Generall*; all had gone: His *forty eight Worthies* or *Nobles*, all they too. The Principall of all the *Tribes* in the kingdome: all they too; and many more than these; no man knoweth how many. It is out of question, it had exceeded this of *Davids* here. Verse 11.13. 2 Sam. 18.3. 2 Sam. 20. 24. 2 Sam. 23.

6. One more. His *danger* (he confesseth) was from *man*: He goeth no further, *I will not feare what* man *doth unto me*. This of ours was not: meerly mans, I deny it; it was the *devill* himselfe. The instruments (not as his, *a swarme of bees*, but) a swarme of *Locusts*, *out of the infernall pit*. Not *men*; no not *Heathen men*: Their *Stories*; nay, their *Tragedies* can shew none neare it. Their *Poets* could never faine any so *prodigiously impious*. Not men; No, not *savage wilde men*: the *Hunnes*, the *Heruli*, the *Turcilingi*, noted for *inhumanity*, never so inhumane: Even among those barbarous people, this fact would be accounted *barbarous*. How then? *Beasts*: There were at *Ephesus*, *beasts in shape of men*; and ἀνθρώπου, *brutishnesse* is the worst, *Philosophie* could imagine of our *nature*. This is more than *brutish*; What *Tiger*, though never so inraged, would have made the like havocke? Then, if the like, neither in the nature of *men*, nor *beasts* to be found (it is so unnaturall;) we must not looke to patterne it upon earth, we must to *hell*; thence it was certainly, even from the *devill*. He was a *murderer from the beginning*, and will be so to the ending. In every sinne of bloud, he hath a *claw*, but, all his *clawes*, in such an one as this: wherein so much bloud, as would have made it *raine bloud*; so many baskets of *heads*, so many peeces of rent bodies cast up and downe, and scattered all over the face of the earth. Never such a day; all *Ioels* signes of a *fearefull day*, *bloud*, and *fire* and the *vapour of smoake*. As he is a *murtherer*; so we see (in *Marke*) by his *renting* and *tearing* the poore *possessed childe*, he Verse 6. Apoc. 9.3. 1 Cor. 15.32. Iohn 8.44. Ioel 2.30. Mar. 9.19.

Exod.1.10. Math.2.16. he is *cruell*; and in this, all his crueltie's ſhould have met together. *Pharaohs* and *Herods* killing *innocent* and *harmleſſe children*; yet, they ſpared the *Mother*: *Eſau's* cruelty, ſmiting *mother, children* and all: *Nebuzaradans* not ſparing the *King*, nor his *Lord*: *Hamans* not ſparing *Heſter*, nor her *Ladies*: *Edoms cruelty*, not ſparing the Pſal.137.7. *Sanctuary* nor the wals, *downe* with them to the *ground*: His owne *ſmiting* the *foure* Iob 1.18,19. *corners* and bringing downe the houſe upon the heads of *Iobs children*. Put to all the Lam. 2.9,10. *cruelties*, in *Ieremies Lamentations*, the not *honouring the faces of Nobles, Prieſts, Iudges*; Ier.31.15. the making ſo many *widowes* and *orphans*; the voice in *Rama* of *Rachel* comfortleſſe: Cruelty, more cruell to them, it ſpared and left behind, than to thoſe, it took away. It yrketh me to ſtand repeating theſe; That ever age, or land, but that our age, and this land ſhould foſter or breed ſuch monſters!

That you may know it for that perfectly, conſider but the wickedneſſe of it, as it were in full oppoſition to GOD, and you muſt needs ſay, it could not be His doing: Gen.18.23. GOD *forbid* (ſaith *Abraham*) *thou ſhouldeſt deſtroy the righteous with the wicked. Kill* 25. *not Dam and young ones both* (ſaith *Moſes* in the *Law*.) Exod.22.6. *You ſhall not touch mine Annointed* (ſaith GOD in the *Pſalmes*.) Pſal 104.15. *You ſhall not pull up the good corne, rather let the* Mat.13.29. *tares ſtand* (ſaith CHRIST in the *Goſpell*.) *You ſhall not doe evill that good may come* Rom.3.8. *of it* (ſaith *Paul* in his *Epiſtles*.) But, here is *Satan* flat contrary, in deſpite of *Law, Prophets, Pſalme, Epiſtle* and *Goſpell*: *Hoc eſt Chriſtum cum Paulo conculcare*, to throw downe *Abraham*, and *Moſes*, and *David*, and *Paul*, and CHRIST, and GOD, and all, and trample upon them all.

Dan.9.27. Mat.24.15. One more yet: that this *abomination of deſolation* (ſo calleth *Daniel*, ſo calleth our *Saviour*, the uttermoſt extremity of all that bad is: ſo may we this truly:) that this *abomination of deſolation* tooke up his *ſtanding* in the *holy place*.

1. An *abomination*: ſo it is; abhorred of all fleſh, hated and deteſted of all, that but heare it named: yea, they themſelves ſay, they ſhould have abhorred it, if it had taken effect. It is an *abomination*.

2 Every *abomination* doth not forthwith make *deſolate*. This had. If ever a *deſolate kingdome* upon earth, ſuch had this beene, after that terrible blow. Neither *root* nor *branch left*, all ſwept away: *Strangers* called in; *murtherers* exalted; the very *diſſolution* and *deſolation* of all enſued.

3. But this, that this ſo *abominable and deſolatory* a plot, ſtood in the *holy place*, this is the pitch of all. For, there it ſtood, and thence it came abroad. Undertaken with an *holy oath*; bound with the *holy Sacrament* (that muſt needs be in a *holy place*;) warranted for a *holy Act*, tending to the advancement of a *holy Religion*, and by *holy perſons*, called by a moſt *holy name*, the *name of Ieſus*. That theſe *holy religious perſons*, even the *chiefe* of all *religious perſons* (the *Ieſuites*) gave not onely *abſolution*, but *reſolution*, that all this was well done; that it was by them *juſtified* as lawfull, *ſanctified* as meritorious, and ſhould have been glorified (but it wants *glorifying*, becauſe the event failed, that is the griefe; if it had not *glorified*) long yer this, and *canonized*, as a very *good* and holy act, and we had had orations out of the *Conclave* in commendation of it. (Now I think, we ſhall heare no more of it.) Theſe good *Fathers* they were *Davids bees* here, came hither, only to bring us *honey, right honey* they; not to *ſting* any body: Verſe 22. or (as in the XXII. verſe) they (as *builders*) came into the land, only for *edification*; not to *pull down*, or to deſtroy any thing. We ſee their practice, they begun with *rejecting* this *Stone*, as one that *favoured Hereticks* at leaſt, and therefore excommunicate, and therefore depoſed, and therefore expoſed, to any that could handle a *ſpade* well, to make a *mine* to blow him up; *Him*, and all his *Eſtates* with him to attend him: (The corner *Stone* being gone, the *walls* muſt needs follow.) But then, this *ſhrining* it (ſuch an *abomination*) ſetting it in the *holy place*, ſo ougly and odious; making ſuch a treaſon as this a *religious, miſſall, ſacramentall treaſon*; hallowing it with *oriſon, oath* and *Euchariſt*; this paſſeth all the reſt. I ſay no more, but as our SAVIOUR con- Mat.24.15. cludeth, when you ſee ſuch an abomination ſo *ſtanding*, *qui legit intelligat*; nay *qui videt*. GOD ſend them, that (not *read* of it, but) *ſee* it, and had like to have ſmelt of it, to learne that, they ſhould, by it: and ſo I leave it.

Tell

Tell me now if this were not *His doing*, and if it ſhould not have beene a day of His *making*, the *Devils* owne making?

This ſhould have beene done; this, the *danger*: what was done? This, the *factum fuiſſet*; what the *factum eſt*? All theſe were undone, and *blowen over*; all the undermining diſappointed; all this murder, and crueltie, and deſolation defeated. The *mine* is diſcovered, *the ſnare is broken and we are delivered*. All theſe, the *King*, *Queene*, *Prince*, *Nobles*, *Biſhops*, *Iudges*, both Houſes *alive*, all: not a *haire of any of their heads periſhed*; not ſo much as the *ſmell of fire on any their garments*. *Give thankes ô Iſrael, unto the Lord thy God in the congregation, from the bottome of the heart*; *here is little Benjamin, thy Ruler, the Princes of Iuda &c.* that they are here and do ſee them here, and that the *Stone* theſe *Builders* refuſed, is ſtill the *Head-ſtone of the corner*. That, ſhould have beene done; this, was done: and we all, that are here this day, are witneſſes of it; Witneſſes above all exception of this *factum eſt*.

Dan 3.27.

Pſal 68.26, 27. 28, &c.

But by whom, whoſe *doing*? Truly, not mans doing this; it was the *Lords*. *A Damone factum eſt illud*, or *fictum eſt illud*. It was the *Devils doing*, or *deviſing* (*the plot*:) *A Domino factum eſt hoc*, This was *Gods doing* (the *deliverance*.) The *blow* was the *Devils*: The *ward was Gods*. Not *man*, but the *Devill*, deviſed it: Not *man*, but God defeated it. He, that *ſate in heaven* all this while, and from thence looked downe and ſaw all this doing of the *devill* and his *lims*, in that mercy of his, which is over *all his works*, to ſave the effuſion of ſo much blood, to preſerve the ſoules of ſo many innocents, to keep this Land from ſo foule a confuſion, to ſhew ſtill ſome token, ſome *ſenſible token upon us for good, that they which hate us may ſee it, and be aſhamed*; but eſpecially, that that, was ſo lately united, might not ſo ſoone be diſſolved; He tooke the matter into his owne hand. And, if ever God ſhewed, that He had a *hooke in the Leviathans noſe*; that the *Devil* can go no further than his *chaine*: if ever that there is in him more power to *help*, than in *Sathan to hurt*; in this, he did it. And, as the *devils* clawes to be ſeene in the former; ſo *Gods right hand*, in this mighty thing (He brought to paſſe) and all the *fingers* of it.

2. Domino.

Pſal. 86.17.

1, To ſhew it was *He*. *He held his peace and kept ſilence*, ſat ſtill, and let it go on, till it came neere, even to the very period, to the day of the *lot*; ſo neere, that wee may truly ſay (with *King David*) *as the Lord liveth, uno tantum gradu, nos morſque dividimur*, there was but a ſtep betweene death and us. We were upon the point of going to the *hill*, all was prepared; the *traine*, the *match*, the *fire*, *wood*, and all, and we ready to be the *ſacrifice*, and even then and there, *In monte providebat Dominus*, *God provided for our ſafety*, even in that very place, where we ſhould have beene the *burnt offering*; from heaven, *ſtayed the blow*. It was the *Lords doing*.

1 Sam. 20.3

Gen 22.7.

Verſe 8.

2 When treachery *hath his courſe like water*, and creepes along like a *ſnail* (it is the *fiftie eight Pſalme*) then to make it *like the untimely birth of a woman*, never to ſee the ſun (not, as in this, *arſerunt ſicut ignis in ſpinis*, was but *a blaze, as in a buſh of thornes*: (nay, if it come ſo far, it had gone wrong with us:) but, as in that, *priuſquam intelligerent ſpinæ*, or ever the *thornes* gate *heat*, or the *powder*, *fire*;) then, ſaith he there, *dicit homo, Vtique eſt Deus*, Men ſhall ſay, verily, there is a *God*, and this was His *doing*.

Pſal. 58.8.

Verſ. 9.

Verſ. 11.

3. And not only, that it was bewrayed, but that he made them the bewrayers of it themſelves; and even according to the place (*Eccl.* 10.) made *things with feathers* to diſcloſe it: When (as in *Pſalme* 64.) *their owne tongues* (or, which is all one, *their owne pens*) make *them to fall*: all that conſider it, ſhall be amazed; and then all men ſhall ſay, *This hath God done*; *for they ſhall perceive it plaine*, *it is His worke*. They ſhall be charged in *confeßion*, they ſhall *ſweare*, they ſhall take the *Sacrament* not to doe it, and yet, contrary to all this, it ſhall come out by themſelves. Was not this Gods *doing*?

Eccleſ. 10.19.

Pſal. 64. 8.

4 Yet further, to ſhew it was ſo: This which was written, was ſo written, as diverſe of profound wiſdome, knew not what to make of it. But then commeth *God* againe (God moſt certainly) and (as in the *Prov.* 16.10.) puts קֶסֶם, a very *divination*, a very

Prov. 16.10.

oracle, in the Kings lips, and his mouth miſſed not the matter; made him, as *Ioſeph*, the revealer of ſecrets, to read the riddle: giving him wiſdome to make both explication, what they would doe; and application, where it was they would doe it. This was God certainly. This, *Pharaoh* would ſay, none could, unleſſe he were *filled with the Spirit of the holy God.* It was *A Domino factum.*

Gen. 41. 38.

5 Laſtly, as that, when it was come forth they were not reclaimed; not then, when they ſaw, the hand of God was gone out againſt them, and that it was even God *they ſtrave withall:* no, but even then, from hidden treacherie, fell to open rebellion, and even periſhed in it (if God ſhewed not a *miracle* of his *mercie* on them) periſhed there, and periſhed eternally: as this I ſay did (that it was *factum à Demone*, who never left them, till he had brought them thither:) So, that (before they came thither) *God* caſt their owne *powder* in their *faces*, *pondered* them and disfigured them with it; and that their quarters ſtand now in peeces, as they meant, ours ſhould: It is the caſe of the CIX. *Pſalme, And hereby ſhall they know, that it is thy hand, and that thou Lord haſt done it.* How? in that, they are thus *cloathed with their owne ſhame*, and even *covered with their owne confuſion*; that they *fall* as faſt as they *riſe*; are ſtill *confounded*, and ſtill *thy ſervants rejoyce.* Theſe five (as prints) ſhew, it was *Gods hand:* It was the *Lord*, that made the *day*; it was the *day*, that the *Lord made.* *Be thou exalted Lord in thine owne ſtrength:* It was thy *right hand*, that brought this mighty thing to paſſe.

Pſal. 109. 29.

29.

Pſal. 21. 13.

3 *Et eſt mirabile*

This will not ſerve the turne. His *doing* makes it not the *Day*; His *doing* a miracle, that makes it: and that it is too. I take no thought, to prove this point: by the *Law*, the *Prophets*, the *Goſpell.* To put them to it; *Moſes: enquire now of the dayes, that were before us, ſince the day that God created man upon earth, and aske from one end of heaven to the other, if there came to paſſe ſuch a thing as this, whether any ſuch like thing have beene heard*; and, if we cannot ſuit it, or ſet ſuch another by it, we muſt needs yeeld it for one. By the *Prophets*, *Goe to the Iſles and behold, ſend to Kedar and take diligent heed, and ſee if you can poſſibly* finde the like: if not, confeſſe it for *mervailous.* *Come hither* (ſaith *David*) *and behold, how marvellous God is!* and what is that? that ſuch, as are *rebellious*, are not able to *exalt themſelves.* We need not goe ſo farre, we have it here to ſee; We may ſay to him, *Come hither.* By the *Goſpell:* for, ſo doe they (there) acknowledge our Saviours for miracles: *Sure we have ſeene ſtrange things to day:* We never *ſaw it on this faſhion:* The *like was never ſeene in Iſrael:* therefore *marvailous* certainly. It is now no *miracle*, no *ſtrange thing*, to have a *King* delivered: every other yeare, we ſee it, and therefore wonder not, at it. But to ſee *King*, *Queene*, their *ſeede* and all their *eſtates* delivered, that is *mirabile*, that is a *new thing created on the earth.* I conclude: as, that was the *Divels doing*, and was *monſtrous in our eyes*; ſo, this is *Gods doing*, and it is *marvellous in our eyes.* And againe, upon all theſe markes, that, as this was a *day*, the *divell* would have *marred*; ſo this is a *day*, that the *Lord made.*

Deut. 4. 22.

Ier. 2. 16.

Luk. 5. 26.
Mar. 2. 12.
Mat. 9. 33.

Ier. 31. 22.

4 *In oculis noſtris*, in our eyes.
Pſal. 126. 1.

Mervailous then it is: yet, hath it not (as we ſay) his *full Chriſtendome*, unleſſe it be ſo in our *eyes.* For the time it was; and that (of the *Pſalme*) fits us well, *When God* (ſaith he) *turned away the captivitie* (ſay we, *the deſtruction*) *of his people; then were wee like to them that dreame.* No man, but ſtood in a maze, as if he knew not well, whether he ſaw it *waking* or *dreamt* of it, it was ſo ſtrange.

In the eyes of others.
Pſa. 126. 2.

And let me goe further. Not, in *ours* only; for (ſure I am) that which followeth there, is true (*Then ſaid they, inter Gentes*) of other *nations*; The *Lord hath done great things for them:* and we are too blame, if we anſwer them not, with the *Eccho* there following, *Yea indeed, the Lord hath done great things for us; for which wee have cauſe to rejoyce.* If ſtrangers think it ſtrange, and ſay, and write, *A ſeculo inauditum*, The like was never heard before: if it were *mervellous in their eyes*, it were very *mervailous* it ſhould not be ſo, *in our eyes too.*

Verſ 3.

Of the very *Actors.*

I adde, they that were the *Actors* of it, *in their eyes*, it is ſo; and that of the *Apoſtle*

ſtle, may aptly be applyed to them. *Behold ye deſpiſers, and wonder, and vaniſh, for God hath wrought a work in your dayes, a work which you your ſelves that were the doers, ſhall ſcarce believe, when it ſhall be told*: that even aſtoniſhed themſelves, to ſee it goe forward ſo long, and ſo ſuddenly caſt down. Nay, I goe further, to make it a *miracle* conſummate. I doubt not, but it was ſtrange newes, even in *Hell* it ſelfe, inſomuch as even that place had never hatched the like monſter before. You ſee the welcome they in *Hell* gave him of *Aſſur*, (*Eſay* 14.) *What art thou come, that makeſt the earth to tremble, and doſt ſhake whole kingdomes?* And yet it is well known, all his ſhaking was but in a *metaphore*: He never made it *ſhake actually*, as theſe would have done: and therefore this of greater admiration, and (I doubt not, but) more *wonderfull* in *their eyes*: And *ours* are very dimme, if in all other it be, and be not ſo in *ours*.

Act. 13. 41.

Eſay 14. 16.

III. Thedutie.

Then if ſuch *dayes* there be, if this of ours be one of them, if the fore-part of the verſe doe, then muſt the latter alſo belong to us: If this, the *day*, *the Lord hath made*; then, this, the *day*, wherein we to *rejoyce*: When *He makes*, we to *make*; and our *rejoycing* in it, is our *making* of it.

To *rejoyce*, no hard requeſt, nor heavie yoke, let it not be grievous to us. We love to doe it, we ſeek all meanes to doe it in all caſes elſe: then to aſſay to doe it here. This (ſure) the *Prophet* would not require, nor make it the office of the day, but that upon ſuch dayes, God himſelfe cals us to *joy*.

And even as, when God calleth us to mourning, by *black dayes*, of famine or warre, or the like; then to fall to *feaſting* or revelling, is that that highly diſpleaſeth God: ſo, when God, by good *dayes*, calleth us to *joy*; then to droope, and not to accommodate our ſelves to ſeaſons of his ſending, is that which pleaſes him never a whit.

What? (ſaith *Nehemias*, upon ſuch a bleſſed day as this) *Droope you to day? Nolite*, at no hand to doe it, *Dies enim feſtus eſt*, it is a *feſtivall day*: what then? why it is eſſentiall, it is the nature of every *Feaſt* (ſaith *God* in His Law) *omnino gaudere*, by any meanes in any wiſe, therein to rejoyce. And *Nehemias* promiſe is to incourage us, that if the ſtrength *of the Lord* bee our *joy*, the very joy of the *Lord* ſhall be our *ſtrength*.

Nehem. 8. 9. 10.

Num. 10. 10. Deut. 16. 11.

To conclude: Sure I am, that if the *plot* had prevailed, it would have beene an high Feaſt in *Gath*, and a day of *Iubilee* in *Aſcalon*; *The daughters of the uncircumciſed would have made it a day in triumph*. Let us not be behind them then, but ſhew as much *joy* for our *ſaving*, as they would certainly have done, for our *periſhing*.

2 Sam. 1. 20.

Exultemus & Lætemur. God loveth our *joy* ſhould be full; it is not full, except we have both theſe, the *body* (as it were) and the *ſoule* of *joy*: the *joy outward* of the *body*, and *gladneſſe inward of the ſoule*. (So much doe the two words ſignifie, in all the three tongues.) Both he will have: for, if one be wanting, it is but *ſemiplenum*; halfe full.

Exultemus and *Lætemur* both.

And he beginneth with *Exultemus*, the outward: not to our ſelves within, which we call *gaudere in ſinu*, *Ioy of the boſome*; but ſuch, ſo exuberant, as the ſtreames of it may overflow, and the beames of it ſhine and ſhew forth, in an outward ſenſible *exultation*. It is a *day*, ſo would he have us *rejoyce*, that, as by *day-light* it might be ſeene in our face, habit, and geſture: *Seene* and *heard* both: Therefore hee ſaith (at the 15. *verſe*.) *the voice of joy is in the dwellings of the righteous*. And *in the dwelling* it doth well: But yet, that would not ſerve his turne; but, *open me* (ſaith he at the 19. *verſe*.) *the gates of righteouſneſſe*, that is, the *Church-doore* (his *houſe* would not hold him) *thither will I goe in*, *and there*, *in the congregation*, *in the great congregation*, *give thankes to the Lord*: And that ſo *great a congregation*, that it may *conſtituere diem ſolennem in condenſis uſque ad Cornua altaris*, that they may ſtand ſo thicke in the *Church*, as fill it from the entrie of the doore, to the very edge of the *Altar*. This ſame joy that is neither ſeene nor heard, there is ſome *leven* of *malignitie* in it; he cannot skill of it. He will have it *ſeene* in the *countenance*, *heard* in the *voice*; not only preaching

Exultemus: the outward joy.

Verſe 15. Verſ. 19.

preaching, but *ſinging* forth His *praiſe*. And that, not with *voices alone*, but with *inſtruments*, and not *inſtruments* of the *Queere* alone, but inſtruments of the *ſteeple* too, *bels* and all, that ſo it may be *Hoſanna in altiſſimis*, in the very *higheſt key* we have. This for *exultemus*.

Lætemur, the inward joy.

But, many a cloſe *Hypocrite* may doe all this, and many a counterfeit *Shemei* and *Sheba* did all this, to *David*; got them a *fleering forced countenance*, taken-on *joy*: And therefore the other; that God will have his joy, not be the joy of the countenance alone, a cleere face, and a cloudy overcaſt heart; he will have the *gladneſſe* of the heart too, of the inner-man: *Cor meum & caro mea*; the *heart*, as well as the *fleſh*, to be joyfull. The *joy* of the *ſoule* is the *ſoule* of *joy*: not a *body* without a *ſoul*, which is but a *carcaſe*. *Strange children may* (and will) *diſſemble with me* (ſaith the *Pſalme* 18. 44.) *diſſemble a gladneſſe*, for feare of being noted; and yet within, in *heart*, you wot what. But, God calleth for his *de fontibus Iſrael*, which we read, *from the ground of the heart*. That is (indeed) the true fountaine of joy, that our *lips may be faine, when we ſing unto Him, and ſo may our ſoule whith he hath delivered*. Nay, he delivered both: and therefore, both the *body* to rejoyce, and the *ſoul* to be *glad*. This doth *Lætemur* adde, to *exultemus*.

Pſal. 16. 9.

Pſal. 18. 44.

Pſal. 68. 26.

Pſal. 71. 21.

How to order our joy.

If then we be agreed that we will doe both, I come to the laſt, how to *order our joy*, that it may pleaſe Him, for whom it is undertaken. It is not every joy, that He liketh. Merry they were, and joyfull (they thought) that kept their Kings day (*Hoſ.* 7.) by taking in *boule* after *boule* till they were ſick again. So they that *Malachi* ſpeaks of; there came nothing of their *feaſts* but *dung* (beare with it, it is the *Holy Ghoſt* his own terme) that is, all in the *bellie* and *bellie-cheere*. So they, that ſate *downe to eat and drink, and roſe up to play*, and there was all; that is the *Calves feaſt*: a *Calfe* can do as much. *But with none of theſe was God pleaſed*: and as good no *joy*, as not to the purpoſe; as not to pleaſe him.

Hoſea 7. 5. Mal. 2. 3.

Exod. 32. 6. 1 Cor. 10. 5.

That it may be to the purpoſe, that God may take pleaſure in it, it muſt begin at *Hoſanna*, at *Aperite mihi portas Iuſtitiæ*, at the *Temple-doore*; there muſt it goe in, it muſt *bleſſe*, and be *bleſſed* in the *houſe of the Lord*. *I will* firſt *make joyfull in my houſe of Prayer* (*it is God by Eſay:*) the ſtreame of our *joy*, muſt come from the ſpring-head of *Religion*.

Verſ. 9.

Eſay 56. 7.

Well then, to the *Church* we are come: ſo far onward. When we are there, what is to be done? Somewhat we muſt ſay, we muſt not ſtand mute. There to ſtand ſtill, that, the *Prophet* cannot skill of. That then, we may (there) ſay ſomething, hee here frames, he here endites a verſicle, which after grew into ſuch requeſt, as no *feaſt* ever without it, without an *Hoſanna*: it grew ſo familiar, as the very *children* were perfect in it. The ſumme and ſubſtance whereof (briefly) is no more, but (which we all deſire) that God would ſtill *ſave*, ſtill *proſper*, ſtill *bleſſe* him, that in His name, is come unto us (that is) *King David* himſelfe, whom all in the houſe, and all of the Houſe of the *Lord* bleſſe in His name.

Ver. 25.

Mat. 21. 9.

And to very good purpoſe doth he this: for, *joy* hath no fault, but that it is too ſhort, it will not laſt, it will be taken from us too ſoone. It is ever a *barre*, in all *joy*, *tolletur à vobis*; ſubject to the *worme*, that *Ionas gourd* was. It ſtandeth us therefore in hand; to begin with *Hoſanna*, ſo to *joy*, as that we may long joy to pray for the continuance, that it bee not taken from us: ever remembring, the true temper of *joy*, is (*exultate in tremore*) not without the mixture of ſome *feare*. For, this day, wee ſee what it is, a *joyfull day: we know not* (ſaith *Salomon*) *what the next day will be*: and if not what the *next day*, what the next *yeare* much leſſe. What will come, we know not; what our ſinnes call for to come, that wee know; even that God ſhould call to judgement, if not by *fire*, by ſomewhat elſe. If it be but for this, it concernes us neerly, to ſay our *Hoſanna*, that the next yeare be as this. It is our wiſedome therefore, to make the meanes, for the continuance of it, that God *would ſtill ſtabliſh the good worke, He this day wrought in us*; ſtill bleſſe us, with the continuance of the ſame *bleſſings*.

Pſal. 2. 11.

Prov. 27. 1.

And

And this that we may doe, not faintly but cheerefully with the *lifting* up of our *ſoules* therefore, as far as art or ſpirit can doe it, he hath quickned his *Hoſanna*, that he he may put *ſpirit* and *life* in us, to follow him in it, with all fervor of affection: foure times, twice with *Anna*, and twice with *Na*; either of them before, and after; but eight words, and foure of them *interjections*: all to make it paſſionate; and that ſo, as (in the originall) nothing can be deviſed more forcible: and ſo, as it is hard, in any other tongue, to expreſſe it; which made the *Evangeliſt* let it alone; and retaine the *Hebrew* word ſtill. But, this, as neere as I can, it ſoundeth. *Now good Lord ſave us yet ſtill, now good Lord proſper us yet ſtill.* Be to us as laſt yeare, ſo this, and all the yeares to come; *Ieſus a Saviour, yeſterday and to day and the ſame for ever.* Verſe 25.

And three things doth he thus earneſtly pray for, and teacheth us to do the like. 1 To *ſave*, 2 *proſper*, and 3 *bleſſe*.

1 To *ſave*: that ſhould be firſt with us; it is commonly laſt: We have leaſt ſenſe of our *ſoules*. To ſave us, with the *true ſaving health*; (it is a word whereof our *Saviour Ieſus* hath His name) it importeth the ſalvation of the *ſoule*; properly to that it belongeth, and hath joyned to it *Hoſanna* in the *Goſpell* (*Hoſanna in excelſis*) to ſhew it is an high and heavenly ſalvation. Mat. 21. 9.

2 Then, to *proſper*. If He but grant us the former alone, to have our *ſoules* ſaved though without proſperitie, though with the dayes of adverſity, it is *ſors ſanctorum*, the lot of many a *Saint* of his, of farre more worth than we: Even ſo, wee are bound, to thanke Him, if, even ſo, we may be but ſaved. But, if he adde alſo *proſperitie* of the outward, to the *ſaving* of the inward man, that not ſo much *as a leafe of us ſhall wither, but looke what we doe ſhall proſper*; and that, whatſoever men of evill counſels do, ſhall not proſper againſt us; if He not onely vouchſafe us *Hoſanna in excelſis*, but *Hoſanna de profundis* too, from *deepe cellers, deepe vaults*, thoſe that dig deepe to undermine our proſperitie; If he adde the *ſhaddow of his wings*, to ſhelter us from perils, to the *light of his countenance*, to *ſave us from our ſins*, then have we great cauſe to rejoyce yet more: and, both with *exultemus* from without, and *letemur* from within, to magnifie his mercie, and to ſay with the *Prophet, Praiſed be the Lord*, that (not only *taketh care for the ſafetie*, but *taketh pleaſure in the proſperitie of his ſervants*. Pſal. 1. 3.

3 Laſtly, becauſe both theſe the one and the other; our future *ſalvation*, by the continuance of His *Religion* and *truth* among us, and our preſent *proſperitie* (like two wals) meet upon *the head-ſtone of the corner*; depend both, firſt, *upon the name of the Lord*, and next upon him, that in his *name*, and with *his name*, is *come* unto us (that is) the *King*: (So, do both the *Evangeliſts* S. *Luke* and S. *Iohn* ſupply; and, where we read, *Bleſſed be he*, there they read *Bleſſed be the King that commeth*: ſo that neither of them ſure, unleſſe he be ſafe; that he would bleſſe him, and make him bleſt, that in His bleſſed name, is come amongſt us. The building will be as *mount Sion*, ſo the corner ſtone be *faſt*; ſo the two wals, that meet, never fall aſunder. If otherwiſe: but I will not ſo much as put the caſe but as we pray, ſo truſt, it *ſhall never be removed, but ſtand faſt for ever*. Luke 19. 38. Iohn 12. 15. Pſal. 125. 1.

This then we all wiſh that are now in the *Houſe of the Lord*, and *we that are of the houſe of the Lord*, do now and ever, in the *Temple* and out of it, morning and evening, night and day, wiſh and pray both, that he would continue forth his goodnoſſe, and bleſſe with length of dayes, with ſtrength of health, with increaſe of all honour, and happineſſe, with terror in the eys of his enemies, with grace in the eys of his ſubjects, with whatſoever *David*, or *Salomon* or any *King*, that ever was happie, was *bleſſed* with; Him, that in the *Name of the Lord* is come to us, and hath now theſe foure years ſtayed with us, that he may be bleſſed in that name, wherein he is come, and by the Lord, in whoſe Name he is come, many and many yeares yet to come.

And, when we have put this *incenſe* in our phials, and bound *this ſacrifice with cords to the altar* faſt, we bleſſe you and diſmiſſe you, to eat your *bread* with *joy*, and to drink your *wine* with a *cheerefull heart*: for God accepteth your work; your *joy* ſhall pleaſe Him: this *Hoſanna* ſhall ſanctifie all the *joy*, ſhall follow it.

To

To end then. This *Day*, which the Lord hath thus *made* ſo *marvellouſly*; ſo *marvellouſly* and *mercifully*; let us rejoyce in the *Maker*, for the making of it, by His doing on it that deed, that is ſo *marvellous in our eyes*, in all *eyes*; returning to the beginning of the *Pſalme*, and ſaying with the *Prophet*: *O give thankes to the Lord, for he is gracious, &c. Let Iſrael, let the houſe of Aaron, yea, let all that feare the Lord, confeſſe that His mercie endureth for ever.*

Verſ. 1, 2, 3, 4.

Pſal. 136. 4. 23. 24. 22.

Who only doth great wonders. Who remembred us when we were in danger; and hath delivered us from our enemies, with a mightie hand and ſtretched out arme. And, as for them, hath turned their device upon their owne head. And hath made this day, to us a day of joy and gladneſſe. To this God of Gods, the Lord of heaven, glorious in holineſſe, fearefull in power, doing wonders, be, *&c.*

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE, AT *WHITE-HALL*, ON THE V. OF NOVEMBER,

Anno. Dom. M.DC.VII.

PSAM. CXXVI.

In convertendo Dominus captivitatem Sion, &c.

Verſ. 1. *When the Lord brought againe the Captivitie of Sion, we were like them that dreame.*

2 *Then was our mouth filled with laughter, and our tongue with joy: Then ſaid they among the Heathen, The Lord hath done great things for them.*

3 *The Lord hath done great things for us, whereof we rejoyce.*

4 *O Lord bring againe our Captivitie, as the rivers in the South.*

THe word *Captivitie* is enough to give us light, when and why this *Pſalme* was firſt indited; namely upon their return from the *Captivitie*. Of which returne of theirs, it may truly bee ſaid, it was one of the greateſt; nay, it was the very greateſt *Deliverie* that ever God vouchſafed his people. Their eſtate no where ſo miſerable as there; witneſſe the booke of *Lamentations*. Their caſe never ſo joyfull, as returning thence; witneſſe this booke of *Pſalmes*. No benefit ſo much celebrated: None, ſo many *Pſalmes* as it. Divide the whole Booke into foure parts, one fourth part is, for this *returne*: either directly of ſet purpoſe (as here are fifteen together) or recorded in *Pſalmes*, though made upon other purpoſe: ſtill, as the greateſt *Deliverie* that ever they had.

Yet, this I confeſſe unto you, that this *Deliverie* of theirs (ſuch as it were) falls ſhort of that of ours as on this day, wherewith yet I ſhall be faine to match it. But, this I muſt tell you before hand: to have this of ours fully patterned in all points, we muſt not looke for it; The Scripture hath it not. They had no *powder*, then, it was not found. If they had had, they would have uſed it, but for the murder of perſons: they knew no other *murder*. But, to murther all three *Eſtates* of a Realme at a clap! *Facti ſunt ſicut ſomniantes*, or rather, *Facti non ſunt ſicut ſomniantes*, they never dream't of any ſuch. And what then is our caſe, thinke we, that have received from GOD ſuch a *Deliverance*, as we can finde no match for it?

But well, though theſe *Pſalmes* of the *Captivitie*, come not fully home, bee not altogether like ours; yet, becauſe there be none liker, none that come neerer, wee muſt content our ſelves with theſe, and either take our Texts hence, or take none at all.

In taking this then, and applying it to the preſent, there ſhall need but one word to be altered, that is, the word *Captivitie*. But for it, all elſe would runne very cleere and currant: if we might but change that one word, and inſtead of reading, *When the Lord turned away the captivitie of Sion*, we might thus read, *When the Lord turned away the blowing up of Sion*: all beſides, every word elſe, would ſuit well, and keep perfect correſpondencie.

It is true, it was not a *captivitie*, that was *turned* away from us. And yet it is hard to ſay, whether it might not have proved to that too: and whether God, in *turning it away*, did not happily *turne away a Captivitie*. But, if not a *Captivitie*, that He *turned away* from us, was worſe than any *Captivitie*. This *Pſalme* ſheweth it; They that are *Captives* how miſerable ſoever their caſe be, yet have hope of returning, as theſe had and did. But, if this of ours had taken place, we had beene ſure enough for ever returning: we had beene (all) paſt ſinging, *In convertendo*.

This one word being changed (and that without wrong to the Text, for it is for a greater) all elſe will fall in and follow of it ſelfe. 1. As that of theirs, ſo this of ours, for all the world *like a dreame*. 2. As they, *among the Heathen*, then ſaid of them: So, they, of other Nations, now ſaid of us: that GOD had beene our *good* LORD, for bringing us againe, if not from the *captivitie of Babylon*, from *Babylon* (I am ſure) that is, from an horrible and fearefull *confuſion*, which He turned away from this Land, and from us all.

The Summe and Diviſion.

To ſet then this *Pſalme*, firſt for them, and then for our ſelves. It is a *Pſalme of Degrees* (the title is ſo:) and two *degrees* there bee in it. No new ones, but the uſuall; which we muſt ſtill fall upon, if we deale with the *Pſalmes*: (All the *Pſalmes* are reduced to them, even to thoſe two words *Halleluja and Hoſanna*, *Praiſes* and *Prayers*; *Halleluja*, *Praiſes* for *Deliverance* obtained; *Hoſanna*, *Prayers* for obtaining the like, upon the like need.) 1 The *Halleluja* in the foure firſt verſes: 2. The *Hoſanna* in the laſt. I durſt not ſever them; they proſper not, where they goe not together.

I. The *Halleluja* or praiſe, hath two degrees, which (as in all other things, ſo in this) make it praiſe-worthy. 1 The *Stuffe*, and the 2 *Workmanſhip*.

The Stuffe (or matter) I call, The *turning backe the Captivitie of Sion*: and two degrees in it: 1. That *Sion* is ſuffered to goe *into Captivitie*. 2. That GOD *turneth away the Captivitie of Sion*. This is *Halleluja* for the *ſtuffe*.

And againe, *Halleluja* for the *Workmanſhip*. That God did not deliver *Sion Vtcunque*; but, ſo deliver her, as the *manner* was memorable. The manner is ſet downe in two degrees (Which two are, as it were, the *embroidery* of the other. 1. *Turned* it ſo ſtrangely, as, when it was done, is ſeemed rather a *dreame*, than a thing done waking, *Facti ſumus*, &c. 2 Againe, *turned* it ſo memorably, as the *Heathen* talked of it, *Tum dicebant*, &c.

Which *Dicebant* divides it ſelf, 1 into the *ſound* amongſt the *Heathen* (in the *ſecond verſe*,) and the 1 *Eccho* of it in *Iſrael* (in the fourth.)

Then

Then commeth the concluſion (the beſt concluſion of all) *Facti ſumus, &c.* This their *Halleluja.*

Their *Hallelujа* is no ſooner done, but cloſe upon it commeth their *Hoſanna.* To their knees they get them, and pray *Converte Domine.* And in this alſo two degrees: [1] Firſt, they pray to turne it. [2] And then, ſo to turne it, as the *ſtreames in the South.* In the *South* (that is) the *wilderneſſe*; liking their *Captivitie* to a *deſart*, and their returning to *ſtreames of water*. And what more needfull, or what more welcome than *water* in the *wilderneſſe?* Theſe are the *degrees* and *ſteps*, in theirs. The ſame *ſteps* will we tread in our owne; to ſhew, that we may with good right convert to our owne uſe, this *Pſalme In Convertendo.* II.

HAllelujah firſt for the *worke*, then for the *work-manſhip:* The *work* is, The *Lord turned away the captivitie of Sion.* [1] Firſt, of the *Captivitie of Sion*; [2] Then, of the LORDS *turning it.*

VER. 1.
I
Hallelujah.
I
1 For the *work.*
1 The *Captivitie of Sion.*

The *Captivitie of Sion*: I aske firſt, why of *Sion?* why not the *captivitie* of *Ieruſalem, Iuda, Iſrael? Ieruſalem, Iuda, Iſrael*, were led away *Captives*, no leſſe than *Sion.* They, the greater, and more generall: why not the *Captivitie* of them; but of *Sion?* It ſhould ſeeme, there is more in *Sion's*, than in the reſt, that choice is made of it before the reſt. Why? what was *Sion?* We know, it was but a *Hill* in *Ieruſalem*, on the *North-ſide.* Why is that *Hill* ſo honoured? No reaſon in the world, but this; That, upon it, the *Temple* was built: And ſo, that *Sion* is much ſpoke of, and much made of, it is only for the *Temples* ſake. For whoſe ſake it is (even for His *Church*,) that the LORD *loveth the gates of Sion, more than all the dwellings of Iacob.* *Loveth* her more, and ſo her captivitie goeth neerer Him, and her deliverie better pleaſeth Him, than all *Iacob* beſides. This maketh *Sions Captivitie* to be mentioned chiefly, as chiefly regarded by GOD, and to be regarded by His. As (we ſee) it was: *When they ſate by the waters of Babylon*, that which made them *weepe*, was, *When wee remembred thee, O Sion:* that their greateſt *griefe.* That their greateſt griefe, and this their greateſt joy; *Lætati ſumus*, when newes came, (not ſaith the Pſalme, *in domos noſtras*, We ſhall goe now every one to his owne houſe, but) *in Domum Domini ibimus, Wee ſhall goe to the houſe of the Lord, we ſhall appeare before the* GOD *of Gods in Sion.*

Pſal. 48. 2.
Pſal. 87. 2.
Pſal. 137. 1.
Pſal. 122. 1.

Sion, God loved and favoured high: yet, how deare ſoever *Sion* is in His ſight, for *Sions* ſinnes, *propter peccata populi mei*, ſhe ſometimes is forſaken, and afflicted by him. Though He take *not His mercie utterly from her, nor ſuffer His truth quite to faile*, yet he *viſiteth her offences with the rod*, and *her deeper tranſgreſſions with ſcourges:* and among the reſt, with this ſcourge of *Captivitie.*

Pſal. 89. 33. 32.

To be plagued at home, in their owne Land, is but a *rod* in compariſon: *Captivitie* is a *ſcourge*, in reſpect of it, and a ſharpe one. To be bereft of all we have, and of (that, which they have, that have nothing elſe) *libertie*, to be carried into a *ſtrange land*; to be made bond and thrall to the proud commands of an *Enemie*; *Woe is me for Sion* (ſaith *Ieremie.*) And no man ſhall need but to read his *Lamentations* only. There is, in particular to be ſeene, the evill of *captivitie*, how ſharpe a *ſcourge* it is. The Booke was made for that end.

But, of all *Captivities*, none ſo evill, as that of *Babel.* If any other be a *ſcourge*, that is a *Scorpion.* In *Ægypt*, their caſe was more tolerable: their *ſoules* were free there, howſoever their *bodies* in *Servitude*: they might ſerve GOD yet, they were not compelled to fall downe before *Iſis* or *Oſiris.* Only, the *Captivitie* of *Babel* is the captivitie of *ſoules*, no leſſe than *bodies.* There, they *muſt fall downe before the great Idol in the field*

Dura, or *be thrown into the furnace*. *Babel* is the worſt place that is, for *Sion* to be carried captive to. And this is the firſt degree, *Sion* is afflicted, and that with *Captivitie*; with the *Captivitie of Babel*. Now to *In Convertendo Dominus*.

Dan. 3. 1, 6.

2 The Lords *Turning of it.* Tam. 4 9.

They that fell by the ſword (ſaith *Ieremie*) *were in better caſe than they that went into Captivitie*, ſave onely that, this poore hope they had left. They might *returne* again. They might *returne*, and ſo they did. *Sion* went into *Captivitie*; but her *Captivitie* went not ſo far, but it *turnes againe*. It is one of the Songs of *Sion*. *Many a time have they afflicted me from my youth up, &c.* And againe, *Many a time have they afflicted me, &c.* that is, many and many times more; but yet, *they have not prevailed againſt me* finally. Here is a proofe of it. Though brought to *Babel*, yet not left there; though led into *Captivitie*, yet *reſtored* to libertie. There may be ſnares, for her, but the end is, *laqueus contritus eſt*; there may be bonds, but the end, *dirupiſti vincula*, *Thou haſt broken my bonds in ſunder*. *Sions captivitie* is ſtill *turned backe*.

Pſal. 129. 1, 2.

Pſal. 124. 7.

Pſal. 116. 16.

But who ſhall turne it? *In convertendo Dominus*. *Cyrus* may ſeeme to have done it: But alas, *Cyrus* is a great *Monarch*, and they a ſort of poore *Captives*. Beſides, he is a *Heathen man*, an *Idolater*, a ſtranger to them and their Religion, no wayes like to *turne*, or to be *turned*; *Quis revolvet nobis hunc lapidem*, what engine ſhall bring this about? *Dominus*, *the* LORD *ſhall*. For, though the hearts of *Monarchs* bee as *rivers of many ſtreames*, yet, *In manu Domini cor regis* (ſaith a great Monarch) *In His hand their hearts be*; *Et quocunque vult convertet*, and he can turne them, *as the ſtreames in the ſouth*. (This verſe referring to that of *Salomon*.) It is the LORD then, the great Καρδιοστρέπτης, the great *Turner* of the greateſt *Monarchs hearts*, that thus *turned Cyrus's heart*. *Cyrus being turned*, his *Decree* came forth for their returne. *A Domino factum eſt iſtud*; *It was his doing*; they ſaw it, they noted it; and they had beene to be noted of great blindneſſe, if they had not noted it. But, note it they did. So they begin one of their Songs, *Niſi quia Deus*; and againe they repeat it, *Niſi quia Deus*, *if the Lord had not done* it, it had not beene done. But for Him, they had beene in *Babel*, ſtill. Thus much [1] *for Sions Captivitie*, and [2] the *Lords turning*: *The Lord turned away the Captivitie of Sion*. So have yee the *worke*: *Hallelujah* for the *worke*.

Mark. 16. 3.

Prov. 21. 1.

Pſal. 118. 23.

Pſal. 124. 1, 2.

2 *Hallelujah.* For the *workmanſhip*, or *manner.*

And againe, *Hallelujah* for the *Workmanſhip*. To eſcape a *Captivitie*, is enough, it skils not how, howſoever, it is well; thanks be to God. But, it receiveth increaſe, and is made capable of a higher degree, by the *Matter*: and that greatly. All *captivities* are grievous; ſpecially, that of *Babel*: And all *returnes joyfull*; ſpecially, from thence. Yet is even that made more joyfull, two wayes; ſet higher by theſe two degrees: 1. That it was like a *dreame*. It is ever a ſigne of a very ſtrange event, when men, at the ſeeing ought, though they be awake, yet think they are not; though they doe not *dreame*, yet thinke, they are in a *dreame*. 2. That they *among the Heathen* talked of it. It is ever a ſigne of a famous accident, when other men (ſpecially, other Nations) ſpeak, and ſpeake *magnificè* of it.

So *ſtrange as like a dreame.* 1 *Vnlookt for.*

Facti ſumus ſicut ſomniantes, *We were as it were in a dreame*, it came ſo *unlook't* for. For, ſo come *dreames* (we know) without looking for: (Men know not, when they goe to bed, what they *ſhall dreame* of.) And it is a benefit, to have a benefit come, like a *dreame*, without waiting longer for it.

2 Without *labour.*

Then, it came without any *labour* of our parts: That, that commeth in a *dreame*, commeth to us *ſleeping*; we doing nothing to it, or toward it, more than if we had beene faſt aſleepe. And, it is a benefit to have a benefit come like a *dreame*, without *paines*-taking for it.

3 Beyond *hope*

But neither of theſe is it: that it was *unlaboured for*, or that it was *unlook't for*. But, that it was ſo *ſtrange*, as no man would ever have looked for it; ſo ſtrange, as well might we *dreame* of ſome ſuch thing, but (awake) never any ſaw the like. The nature of *dreames* is ſuch: Men, in *dreames*, have ſuch ſtrange things appeare to them, as would never come into the mindes of any, that were *awake*. They ſee *ladders ſo long* as will *reach up to heaven*: they ſee *the Moone and ſtarres worſhipping them*: They ſee *men with heads of gold and breſts of ſilver*, and I wot not what things: incredible things,

Gen. 28. 17. 37. 9. Dan. 2. 31, 32.

things, of the phanſies figuring, but never of the ſenſes apprehending. This maketh things, by all likelihood, to ſeeme like *dreames*. And ſuch was their caſe, at the coming out of *Cyrus's* proclamation, for their returne. It was ſo little looked for, that ever it ſhould come; it was ſo aboue all they could hope for, when it did come, that, what with the ſuddenneſſe, and what with the ſtrangeneſſe, for the preſent, it ſeemed to them a *dreame* of the *night*, rather than any *viſion* of the *day*. Well might they ſay, *Facti ſumus, &c.*

A *dreame* it was. To ſpecifie what kind of dreame. *Iacob* dreamed, and was much *comforted* with it: *Nebuchadnezzar* dreamed, and was exceedingly *frighted* with it. This (here) was of the nature of *Iacobs*: a *comfortable pleaſant dreame*: You may ſee by the effects in the ſecond verſe; *Tum repletum eſt, &c.* And ſure, the impreſſion of the *phanſie*, no where ſheweth it ſelf more powerfull, than in *dreames*; Men ſhall be ſo affected, as they ſhall even laugh out, as they ſhall even talke *aloud*; yea ſo, that they ſhall even wake with it many times. This here was ſuch; *Ioyfull*, it *filled their hearts full of joy*; ſo full, as it even brake forth, and ranne over, over into the *countenance*, *Os riſu*; over into the *tongue*, *Lingua jubilo*. The *face* is a mirrour, to ſhew, how the *minde* is affected; The *tongue* a trumpet, to ſound out the ſecrets of the *heart*. You might ſee their *joy*, in their *face*, as in a *mirrour*: you might heare it from their *tongue*, as from a *trumpet*. A ſigne it was, the *Fountaine* was full, when both the *Ciſternes* thus runne over. A p'eaſant dreame. Gen. 28. 15. Dan. 4. 5.

But, what is it for a *dreame*, to be *pleaſant*, if it bee not true withall? Nay; there is no more miſerable caſe; than of him that dreameth the pleaſant *Ivorie-dreame*, and when hee awaketh findes it nothing ſo. Dreames he is at a *feaſt*, and waketh all *hungrie*: dreames, hee is *rich*; and waking, *findes nothing in his hands*. This was not ſuch; it was *per corneam portam*, a true one; not to bee let goe for a *dreame*, for it proved more than a *dreame*, a reall thing indeed. For, when they came out of their *dreame*, all the Countrey about rang of it, *Tum dicebant, &c.* And true withall.

And there can be no better way, to come to a true judgement of what befalleth us, than by *dicebant*, what other men ſay of it. Men are commonly over-ſenſible of their owne *joy*: a truer eſtimation would be taken, from them that are no parties to it. Beſt, heare what they ſay.

Eſpecially, if it be not only *Dicebant inter homines*, but *inter Gentes* too; if they be not ſingle men, but whole *Nations*. Their *Dicebant* is yet a degree further. For, many a *deliverance* there is, the world never talks of, and yet, *great* for all that: but, thoſe that fill the eyes and the mouths of whole *Nations*, muſt needs be *prima magnitudinis*: and ſo was this then. Notice was taken of this, by thoſe *inter Gentes*, and no other talke for the time, but of it. This ſheweth, it might well be as ſtrange, as a *dreame*, but was no *dreame* indeed.

The *heathen* were either ſtrangers, and regarded them not; or enemies, and maligned them. No feare, that ſuch (eſpecially, the latter ſort) ſhould *dreame* too. No; *Envie* ſleepes not. And waking and ſeeing it; no feare, they will be partiall and confeſſe more than truth. Commonly, their nature is to abate, diminiſh, extenuate: no feare of *amplifying* at their hands. If they ſay, it is great; it is great indeed. And here, both *ſtrangers* and enemies confeſſe it; therefore we may be ſure, it was no vulgar or ordinary *turning*.

And truly, great reaſon they had ſo to ſay; It could be no policie (they ſay) for *Cyrus*, to ſend them backe. He had them now ſafe, and well broken to ſervice, by *ſeventie yeares* continuance. They might prove ſlipperie, and revolt; and ſo hee repent his ſending them home. Beſides, he ſent none backe, of all the reſt of his *Captives*, being (yet) of his owne Religion, which theſe were not. They ſaw (then) no reaſon for it, in the world. Then, to let them goe; and in ſuch ſort to let them goe; with ſo ample a commiſſion: with ſo *rich rewards*, to build againe: This, when it came to their notice, it made them muſe, it found them *talke*, it even drew from them this *dicebant*. So memorable, as the Heathen talked of it

VER. 2. The *Sound* among the *Heathen.*

Then ſaid they of the Heathen.] And, what is it they ſaid? It is to the purpoſe. In this (as in many other) the *Heathens* ſaying cannot be mended. This they ſay: 1 That they were no quotidian, or common things, but *great*. 2 Then theſe great things they aſcribe not to *chance*; that they *happed* not, but were *done*. 3. Then, *done by God himſelfe*: they ſee God, in them. 4 Then, not done by God at randome, without any particular aime, but, *purpoſely done for them*. 5 And yet there is more in *magnificavit facere* (if we looke well.) For, *magna fecit* would have ſerved all this: But in ſaying *magnificavit facere*, they ſay *magnifecit illos, ut magna faceret pro illis*, He magnified them, or *ſet greatly* by them, for whom He would bring to paſſe ſo great a work. This, ſaid they among the *Heathen*.

And it is pitie, the *Heathen* ſaid it, and that the *Iewes* themſelves ſpake not theſe words, firſt. But, they were ſo raviſhed with joy at the firſt, as they were to be born with. But now, finding the *Heathen* ſo ſaying; and finding, it was all but true, they ſaid; they muſt needs find themſelvs bound to ſay at leaſt ſo much: (And more they could not: for more cannot be ſaid.) So much then, and no leſſe than they. And this addeth a degree to the *dicebant*. That the *ſound* of it was ſo great among the *Heathen*, as it made an *Eccho* even in *Iury* it ſelfe.

VER. 3. The *Eccho* of it in *Iſrael.*

That *Eccho* then followeth (in the 3. *verſe*.) The *perſon* only changed: *Nobiſcum*, for *Cum illis*: there's all. And indeed, *Sion* ſhould have beene much to blame, if the *Heathen* ſhould ſee thoſe things for *great*, and *God* to be *the Doer* of them, and *Sion* ſhould not diſcerne them for ſuch. If the *Heathen* ſhould ſay *magnificavit Dominus facere*, and *Sion ſhould not magnifie* Him for this ſo magnificent a worke; if this Confeſſion ſhould even be wrung from the *Heathen*, and ſhould not come voluntarie from the *Children of Sion*, whom it more neerely concerned a great deale.

And what, ſhall there be no difference betweene *Sions* and the *Heathens dicebant*, but only *Nobiſcum*? Yes: for though the words be the ſame, there may be oddes in the uttering. God forbid, but *Sion* ſhould ſay, in another manner key, at the leaſt.

The *Concluſion Facti ſumus lætantes.*

And yet, there is ſome amends for *Sion*: the words are not all out the ſame. Here is a *hemiſtichium* more in *Sions*; in which they plainly expreſſe the oddes, betweene their affections and the *Heathens*. This it is; *Facti ſumus lætantes*: that is, the *Heathen ſay it*; but rather *wondring*, than *rejoycing* at it. They *ſay it*, becauſe they cannot chooſe but *ſay it*, it is ſo evident; but they bite the lippe when they have done; they could have beene well content to have ſpared the ſpeech; well content, that God had not done it, that they might not have *ſaid* it. In a word: they ſay it without a *lætantes*; but, *Sion* ſaith it *joying*, and joyeth in *ſaying* it: *ſaith* it, and, in ſaying it, ſay at the end of it, *Facti ſumus lætantes*, And this (here) is true joy; grounded upon the due conſideration of the matter, by occaſion of the *heathens* ſpeech. The other (before) was like the *laughing* in a *dreame*. But, this, true joy; and in ſigne thereof, it was at the firſt but *facti ſumus ſicut ſomniantes*; but here, it is *facti ſumus* (not *ſicut*, but) *verè lætantes*, truly *joyfull* indeed. And this maketh up their *halleluja*.

VER. 4. II Their *Hoſanna.* Pſal. 73. 20.

Their *halleluja* thus performed: they come to their *hoſanna* ſtraight. And why ſo ſtraight? They were *ſicut ſomniantes*, ſo they ſay: And, *dreames* (we know) have this qualitie, they are but ſhort. And they were *facti lætantes*, and, *joy* commonly is of the ſame nature, laſteth not much longer than a *dreame*, but vaniſheth quickly, as a *dreame when one awaketh*. *Dreames*, and *joyes*, as ſoone had, ſo ſoone loſt. That therefore their *lætantes* prove not *ſicut ſomniantes*, to keepe their joy *waking*, this they thinke, their wiſeſt way: No ſooner to make an end of *halleluja*, but ſtraight to begin their *hoſanna*; make the next verſe to their thankes for *In Convertendo*, a petition,

Converte,

Converte. And that to Him, that granted that; to grant this. *In convertendo Dominus, Convertte Domine:* (that is, *Hosanna to Him in the highest.*)

Converte Domine: Why how now? But very now, they *praised* Him for *turning it* away, and do they now *pray* Him, *to turne it* away? How hangs this together: to pray to have that *turned*, that is *turned* already? They may seeme to be scarce yet out of their *dreame.* Not so: These *two Converte's*, and these *two Captivities* are not all one. S. *Augustine* saith well (upon *solutis doloribus inferni, Acts* 2.) that two manner of wayes, a thing is *loosed:* 1 Either, after we are already snared; 2 or else before-hand, that we be not snared with it at all. CHRIST loosed those *sorrowes*, this latter way, which is farre the better way of the twaine. And even so, two wayes is a captivity (or any mischiefe else) turned away: 1 by an after-*delivery*, when it is come: 2 or by a fore-hand *prevention*, yet it do come. The *Grecians* expresse it, by *Prometheus* and *Epimetheus*: the *Latines*, by *Anteverta*, and *Postverta*; The *Schoole-men*, by *praeveniendo*, and *subveniendo*: But, *prevention* is ever the better. Better a good *Buckler*, to keep off the blow; than a good *Plaister*, to heale the hurt of it. Better never see *Babel*, than returne from it. The *captivity* of the *first verse* was come, and is now come and gone: Who knoweth, whether there be any other to come? If there be, *Converte Domine*, turne it away before-hand; take order there never come any more. So, it is plaine, for all the former *In convertendo*, they may well pray this last too, notwithstanding. They may well pray it; and good reason they have, to pray it. *The children of Edom*, and the rest of their evill neighbours, that shewed their good-will in this captivity past, are the same men still, still carry the same mindes. No yeare, no day goeth over their heads, but they wish and contrive, to bring another, either *captivity*, or some mischiefe else, I know not what. Therefore *Converte Domine* is no more than needs.

1 They pray to *turne it.*

Psal. 137.7.

Now, as *Converte Domine* is, what they wish done: *Sicut torrentes* is, the *manner* how they wish it done. Turne it, and so turne it, as the *streames in the South.* By the *South*, understanding the *South climate*; on which side, lay *Arabia deserta.* All, *South-ward* from them, was nothing but a *drie* and *waste wildernesse.* It is of the nature of a *wildernesse* to be without *water.* And what streames are there then in the *wildernesse?* None, but such as they call *Land-waters.* And how are they turned or brought thither? No other way, than by melting the *snow* on the great high hils there, which being dissolved by the summer-sun, come downe so plentifully, that all the *pooles are filled with water* so strongly, that they turne the course of mighty rivers. Their meaning then is: 1. They have as great need of delivery, as the *South-climate* hath of *water.* 2. *Captivity* is as congealed snow, and they frozen fast in it, that they cannot stirre. 3. They would have it *turned*, but by no violent way, but even onely by thawing and melting the hearts of *Princes* (*Cyrus* and the rest) set against them (whose hearts *Salomon* compareth to these *streames:*) by that, rather than by any other way. 4. That never was water-*streame* more welcome to the way-faring man, in the *wildernesse*, than this shall be to them. For, we read of two manner of *turnings* they had. 1 One out of *Egypt*, in violent and tempestuous manner: *The sea fled, Iordan was driven back, Pharao* was drowned; *Sehon* and *Og* slaine; very great adoe there was. 2 And now this, out of *Babylon*; neither by an armie, nor by maine strength, but *by my Spirit* (saith the *Lord*) *breathing upon Cyrus*, and in milde and gentle manner melting his heart: and there was all. A conversion (not as that of *Pharao*, but) as this of *Cyrus:* not, as the rivers of the *North*; but, as the *streames* in the *South*, is it they pray for. So pray they, and so will all pray that are well advised. Thus farre their *Hosanna.*

2 The manner *of turning it.*

Psal. 107.35.

Prov. 21.1.

Psal. 136.12.
Psal. 114.3.
Psal. 136.12.
Psal. 114.3.
Psal. 136.15.
19.
20.
Ezra 1.1.
2 Chro. 36.22.

Now to alter the property of all this, and to convert it to our owne use: and to shew first, that both this *Hallelujah*, and then that this *Hosanna*, will no lesse agree to us, and our Queere (if not more, but certainly more) a *review* must needs be granted, of all the former points. And in them (there is no remedy, but) we must fall to measuring,

The *Application.*
Our *Halelujas.*

that it may appeare there is great oddes, betweene this of ours, and that of theirs. Conſequently, that we are bound to give thanks with another manner of *Halleluja*, than ever did they. And that, whether we looke to that which was *turned away*; ours was worſe: to the *manner* of *turning* it ſelfe; ours was better: to the means of this *turning*; ours to be preferred: to the likeneſſe of a *dreame*, to the *dicebant inter Gentes*, to the *facti ſumus lætantes*: in all and every point, we are ſtill beyond them.

Our *turning* and *delivery* the *greater* far.

1 For that which was *turned* away.

That which was turned away, in them, was a *Captivity*, for terme of yeares: In us, was an utter deſolation: as much odds between them, as betweene *lying in priſon*, and *flying in peeces*. *Captivity* (as we ſee by this) is *Vox convertibilis*, hath hope to turne againe; utter deſolation being uncapable of *in convertendo*, paſt all hope or poſſibility of ever returning more.

And what manner of deſolation? For, we may find *Captivities* to match theirs: For a people to be carried away *captive*, is no new thing upon earth. But, this deſolation of ours puts downe all that ever were. What ſhould I ſay, but as the *Apoſtle* of that which paſſeth the ſpeech of all ſpeakers, *Oculus non vidit*, &c. The like never *was ſeene, heard, nor entred into the heart of man.*

1 Cor. 2. 9.

2 For the *manner* of *turning*.

And our *turning*, therefore, the better: and not only therefore; but in it ſelfe, ſimply. Two *turnings* we ſaid there were: [1] By *prevention*, yer it come: and [2] *ſubvention*, after it is come; and *prevention* the better, and that was ours. Theirs was by *Poſtverta*, light upon them firſt. Ours came not at us at all; and yet, very neare us it came, as neare as could be, not to hurt us; and even then, away it was *turned*. So much the better (ſhould I think) we will reckon of it. That the *blow*, or *blowing up* was *turned*, and we not hurt; rather than we hurt, and lie long on the *Chirurgians* hand, and at laſt be cured. That of theirs lay heavy upon them for a long time, yer it was turned away: *Seventy yeares* full. Ours was *turned*, in the turning of a hand. And we know, it is a doubling of the pleaſure, to do it at once.

3 For the *means*.

As in the *manner*, ſo in the *meanes* of this *turning*, we paſſe them farre. In that of theirs, the immediate cauſe of their *turning*, under GOD, was the *turning* of *Cyrus* the Kings *heart*, which GOD hath in *His hand*, and *turneth as the ſtreames of water*. And was not ours ſo too? And yet ſtill, after a more excellent manner. Theirs, a *Heathen*; ours, a *Chriſtian Prince*: theirs, a ſtranger; ours, our owne. To the ſtrange *turning* of whoſe heart, to *turne* the letter into a ſtrange conſtruction, next to GOD Himſelfe, we may all truly aſcribe our deſtruction then *turned away*. This for the [1] *turning*, the [2] *manner*, and [3] *meanes* of it.

4 For the likeneſſe to a *dreame*. Ezra 1. 1.

Now at the time of this *turning*, if they were *ſicut ſomniantes*, we were more. 1. They were delivered by a *proclamation*: proclamations (we know) come not forth, till it be wel on of the day, when the ſtreets are well filled with people to heare them; but never early in the morning. But, the newes of ours came betimes, when a great part of us were not out of our beds, and ſcarce well awake; ſo, it might be affirmed of us literally, we were then in good earneſt, *ſicut ſomniantes*.

Acts 12. 7.

2. S. *Peter* was *awake*, broad awake, when the *Angell* made his chaines fall off: he *clothed* himſelfe, *ſhod* himſelfe, *girt* himſelf, went *thorow three gates* one after another, and after that, thorow a *whole ſtreet*; yet that that happened, was ſo exceeding

Acts 12. 9.

ſtrange to him, that all this while, he thought he *was but in a dreame*. Our caſe was S. *Peters* for all the world; we were truly delivered, and yet many of us got up, and were fully ready, yer we could get our ſelves ready to believe, but that we did ſtill *Viſum videre: Sicut ſomniantes, & ecce vigilantes*.

3. They had ſenſe of their *captivity*, their minde ran on it; the more their mind ran on it, the more like to *dreame* of it. We had not ſo much; it was the further end of our thought, and therefore more like a *dreame*, more unlooked for.

4. They were not faſt *aſleepe*, they did ſomewhat toward their delivery; with long, often, and earneſt prayer; they did ſolicite GOD; they and their *Prophets for them*. We prayed not, we knew no cauſe to pray: nothing at all did we to it or toward it, it ran into our nets, while we were on ſleep.

5 For the *joy* of the *dreame*.

Shall I ſay any thing of the *joy* of the *dreame*? This I may: that we paſſe them in

that

that. They were in a ſtrange Country; they muſt looke more demurely, they muſt ſpeak more ſparingly. We were in our owne, we might do it the more freely, both in countenance and ſpeech. And for the time, ſo we did.

And will ye now ſee, we paſſe them in *dicebant*. Theirs was *dicebant*; but of ours, not onely *dicebant*, but *Scribebant* and *excudebant*; *ſaid* it, *writ* it, and *printed* it. And what, as this here, *Magna?* Nay, *Magna, Et à ſeculo inaudita*; ſuch, ſo great, as the like was never heard before. 6 For *Dicebant*.

This for *dicebant*. And for *inter Gentes*, we paſſe them there. For, who talked of theirs? a handfull of nations, in compariſon; but thoſe that bordered about. They in effect ſay as much: Not *Gentes*, not all; but *inter Gentes*, *ſome among* them. A ſmall part of the World, compared to ours: more *tongues* a great deale went to our *Dicebant*. I may ſafely ſay, *Quæ regio in terris*, What *land* is there, whither the *fame* of it is not gone, where it is not ſpoken of? and we by meanes of it renowned and made famous over all the earth, even to *Turks* and *Infidels* (for, thither alſo it is come, how GOD *hath dealt with us.*) Yea, even our very *Enemies* themſelves (I doubt not) when it was told *in Gath*, and publiſhed in the ſtreets of *Aſcalon*, even in *Rome* it ſelfe, even they in the *Conclave*, even the *Pope* himſelfe, helped to make up this *dicebant*; though not aloud that their voice may be heard in the ſtreets, yet among themſelves, in private, were forced to ſay as much: that, the greatneſſe of ours received witneſſe from the mouth of our enemies. 7 For *Inter Gentes*.

Our *dicebant* is double to theirs then, and ſo is our *facti ſumus lætantes*: There is, as a joy for *our owne delivery*; ſo likewiſe another joy, for the *fall of our enemies*: they had the former only: We, both former and later. For, in theirs, they, to whom they had beene *Captives*, let them goe, and there was all; and they were *glad* of it: but they of *Babylon* became not *Captives* to *Sion*. But in ours, not onely the *Captivity* was *turned away*; but we *led captivity captive*, which is the greateſt Joy of all. They that meant ours, inſtead of ours, found their own: *were taken in their owne turne*, became captives themſelves; and as they intended, our members ſhould, ſo theirs (now) rent, and ſtretched one from the other. So, in every point, they fall ſhort of us; and we, in all and every, are ſtill beyond them. 8 For *facti ſumus lætantes*.

And now let me a little ſtay, and *ſay* as much for our ſelves, as for the *Iewes*. If we ſhall but enter into our owne hearts for a moment, we cannot but thinke thus: What, doth this our deliverance draw thus much, even from other nations, that are our enemies? Why then (belike) it muſt be ſome extraordinary great one. Why (me thinks) it toucheth not them, this; it toucheth us: it is we, that were *delivered* and not they: and, ſhall they *ſay* all this of us, and ſhall not we *ſay* as much of our ſelves? Shall we come behind them, or rather, ſhall we not come behind them, ſince they are got before in this *Dicebant*? The words we cannot mend, they are ſo full; *Great* were the things, and very *Great*: they *chanced* not, they were *done*; *done by* GOD, He was the Doer; He the *Doer* of theſe *great things*, and we the people, for whom theſe *great things* were done: And ſo, a people highly *magnified* by Him in His mercy; and ſo, a people deeply bound to *magnifie* Him for all His *mercies*, but for this, above all, that all the World ſpeaks of.

And, though we cannot, with other *words* than they; yet can, and will (I truſt) with farre other *affections*. GOD forbid, but *facere nobiſcum* ſhould be ſounded in an higher key, than *facere cum illis*. In dangers (I am ſure) it is; never any mens dangers touch us as our owne: Never they from the *ſhore*, cry ſo heartily, *Lord ſave them*, that they ſee in danger of drowning upon the Sea; as they in the ſhip, themſelves cry, *Lord ſave us*. GOD forbid, but we that felt it, ſhould take up our *Hallelujah* in a higher ſtreine than they, that were but lookers on; heard of it, and ſpake of it, but were not partakers as we were of it.

Let this be the difference: that we *ſay* the ſame, that they *ſay*: but they ſay, *Magnificavit Dominus facere cum illis*, and *facti ſunt gementes*; and we, *Magnificavit Dominus facere nobiſcum, & facti ſumus lætantes.*

And, ſince our caſe doth ſo many wayes ſurpaſſe this of the *Iewes*, in all the points along;

along; our *Halleluja* muſt needs do ſo too. It is but reaſon I will require. Theirs (here) went no further, than their *mouth* and their *tongue*, *Os & lingua*: more they mention not. But, in a certaine place, the *Pſalmiſt*, when he would expreſſe a far greater joy, thus he ſaith, *All my bones ſhall ſay, Lord who is like thee?* This, I think reaſon, that ſeeing our *bones* ſhould have been *ſcattered in every corner like as chips, when one heweth wood on the earth*; (ſhould have, but were not:) Not only our *mouth* and *tongue* (as theirs;) but our very *bones* ſhould ſay, *Halleluja, Lord who is like thee*, who haſt rid us from a danger, the like whereof never was? I add further: that, if we and our *bones* would hold our peace, *the ſtones ſhould crie it*. For, timber-work, and ſtone-work, and all had flyen in peeces (we know) then; even (as *Abakuk* ſpeaketh) *that the beame out of the timber work, and the ſtone out of the wall, may cry one to another*; the *beame* to the *ſtone*, *Halleluja*; and the *ſtone*, to the *beame* againe, *Halleluja*, to *Him*, that hath kept them faſt, and not made *Ieruſalem as an heape of ſtones*. Even they, to cry: Every *bone* to have a *tongue*; and every *ſtone* and *beame* to have a *tongue*, to put downe theirs, and to make our *dicebant*, our *Halleluja*, out *magnificavit* the lowder.

Pſal. 35. 10.
Pſal. 141. 7.
Luk. 19. 40.
Habac. 2. 11.

Our *Hoſanna*.

And now, ſhall we ſtay here and end with *Halleluja*, and cut off *Hoſanna* quite? I dare not: I ſeldome ſee *Halleluja* hold long, if *Hoſanna* forſake it, and ſecond it not. For I ask; What, are they all dead, that ſought our lives? Say, they are: Is the *divell* dead too? If he be not, it skils not, if they were. His *powder-mill* will ſtill be going; he will ſtill be as buſie, as ever, in *turning* over all his devices, in *turning* himſelfe into as many ſhapes as *Proteus*, and all *to turne* us to ſome miſchief. The more it concernes us, not to be too long at our *Halleluja*, but, when we have done it, before we ſtirre, to take up our *Hoſanna*; not to forget it in any wiſe. After we have praiſed Him for *in convertendo*, that ſo it is: to returne, to our *Converte Domine*; that ſo it may long be. The wheele will ſtand, it will not turne on ſtill, without it.

Then, in the perſon of humble ſupplicants cry we all, *Hoſanna to the higheſt*, and *Converte Domine*, to Him, that is *Lord* of *Ezekiels wheeles*, and of all their converſions. The rather, for that there is no one deſigne, hath more laid open and let us ſee the defects and weaknes of all humane wiſdome and watchfulneſſe, than this. There wanted neither, but it went beyond both. No, nor any deſigne hath let us ſee, how dangerous and undiſcoverable plots, the Devill is able to poſſeſſe his limbes withall. All to let us ſee, what need we have, to turne to Him, with our *Converte*, that can ſee what they do at *mid-night*, in the *Vault*, as well as what is done at *noone-day*, on the *houſe top*: can ſee, and *diſcover*; *diſcover* it, and *turne it away*. That He would, as many as are comming this way, *turne them all away*.

Ezek. 1. 15.

And *turne them* all away, by the way of *prevention*; not ſuffering them to light on us (as theirs did) and then after remove it; but averting it, before it come; leſt after, it be too late.

And (that we forget not *Sicut*) that He turne it by ſuch, and no other means, than the *ſtreames in the South*; that is, with no great adoe: not, in boiſterous or rigorous *meanes*, as that of *Ægypt*; but, in milde and calme *manner*, as this of *Babel*, and as our owne. By the ſame meanes ſtill; even by the *turning* of the *heart*, which is in His *hands*; which as the *ſtreames in the South* He now did turne; and ſo ſtill and ever may. That, from that fountaine (ſtill) may flow the ſtreames, that may give us *refreſhing in time of our need*. That, if it be his bleſſed will, that may ever be the *Sicut*, as now it was.

And now, *turne our captivity, ô Lord*, paſt and to come; turne both; that, as the *ſtreames of the South*, they may melt, fall away, and come to nothing; that our future dangers may ſtill be *ſicut ſomnia*, ever as *dreames*, but never viſions: that, as we have been now matters of *praiſe* to the Nations, for our former delivery, ſo we never become a by-word to them, for any after-calamity: but that, our concluſion may be ever, *facti ſumus lætantes*, ſtill in *joy*, and this *joy may never be taken from us*; that we ſtill may land and *magnifie thy glorious Name, evermore praiſing thee and ſaying, Magnificetur Dominus*. The *Lord* hath magnified His power and goodneſſe toward us, this day, for which His holy Name be magnified, this day, and for ever.

Iohn 16. 22.

A SER.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE,

AT *WHITE-HALL*,
On the *Fifth of NOVEMBER*,
Anno Dom. MDCIX.

LUKE Chap. IX. Ver. LIV, LV, LVI.

Cum vidiſſent autem Diſcipuli, &c.

And when His Diſciples Iames *and* Iohn *ſaw it, they ſaid:* Lord, *wilt thou that we command, that fire come downe from heaven, and conſume them, even as* Elias *did?*
But Jeſus *turned about and rebuked them, and ſaid: Ye know not of what Spirit ye are:*
For the Sonne of man *is not come to deſtroy mens lives, but to ſave them.*

WE have here, in this Text, a whole towne of *Samaria*, in danger of being *deſtroyed*; of being deſtroyed, by *fire:* and they ſcaped it narrowly: ſo neare it was, there lacked but *dicimus*, a word ſpeaking. Of the *Diſciples*, ſome were very forward in the motion: but, Christ *rebuked them:* and the end was, the towne was ſaved. And was not this, under the termes of *Iames* and *Iohn*, and a towne of *Samaria*, our very caſe, this day foure yeare? We were then in danger of *deſtroying*; and deſtroying by the ſame element, *fire*; and ſo neare it we were, it would have been done as ſoon, as a *letter burnt*. There were then, that forwarded theſe *fire*-works, with their *dicimus*, all they could: and they ſaid, they were *Diſciples* of Jesus's *ſociety*. But Jesus

ſhewed

ſhewed Himſelfe, to be (in heaven) of the ſame minde, He was, on earth. And as He was then better, to this towne, than His *Diſciples*; ſo, to us He was better, than the *Fathers* of His *Society*, and rebuked them too: and bleſſed be GOD, as the Text ends, ſo did the matter; in *Non perdere, ſed ſalvare:* none *deſtroyed*, all *ſaved*.

Finding here theſe words [*Non perdere*] in the Text, which amount to as much as *Ne perdas*, it brings to my minde, that this Text will ſecond well *David*'s *Ne perdas*. As, when time was, we had *David*'s *Ne perdas*, to ſave a King: ſo, here we have now the *Son of David*'s (CHRISTS) *Ne perdas*, to ſave (a towne in the Text; but with us) an Aſſembly more worth than *Samaria*, and all the townes in it.

This *Ne perdas* of CHRIST, beſide the *Sabbath* it ſelfe, is to us (this day) matter of a ſecond *Sabbath:* and ſo, this (like that in the *Goſpell*) δευτεροπρωτῳ, a *ſecond* beſides the *firſt*, two *Sabbaths* in one; wherein, the voice of *praiſe* and *thankſgiving* is here, and is all over the Land, for the happy *non perdere, ſed ſalvare*, of this day.

Luke 6. 1.

The Summe. The whole Text is a queſtion, upon a Caſe: the Caſe, this. CHRIST was journeying from *Galilee*, to *Ieruſalem:* Being in that countrey upon His way, He *ſent to this towne, to take up lodging:* No *lodging* would be had; a generall reſtraint; no man to *receive Him:* the quarrell, becauſe *His face was toward Ieruſalem*; would not *worſhip* with them, *in their mount*. Upon this Caſe, this queſtion: Whether this towne, for not *receiving* CHRIST, upon pretence He was not of their Religion, might not be *conſumed?* Or make the Caſe (if you will) *blowne up* with *fire*. Some little difference there is, and but little: *Vis, dicimus deſcendat* (ſay they;) *Vis, facimus aſcendat* (ſay ours:) *deſcendat*, or *aſcendat*, both end, in *conſumet eos*, deſtruction of them and us. In this queſtion, we ſhall divide CHRIST and His *company*. For, of them, two here named were ready to do it, and therefore reſolve, it might be done. But CHRIST ruleth the Caſe, for the Towne, that it ought not to be done; No, not for this quarrell, *Non receperunt eum*; No not upon theſe parties, *Samaritans*; No not by that means done by miracle.

Verſe 53.

It was an errour (this) of the *Diſciples*; we ſee it plaine, by *Neſcitis:* but, of it may well be ſaid, that *Gregory* ſaith of another of theirs, *O ſalutaris error, qui tatius mundi ſuſtulit errorem!* A bleſſed errour it was; for, by it the world was rid of the like errour, ever after. Rid of the errour of this day: What CHRIST anſwered in this Caſe, He would have anſwered in ours, *à fortiori*; If not a poore Towne, not ſuch an Aſſembly. If not, by a *ſupernaturall* and miraculous; not, by an *unnaturall*, and monſtrous act. If not, for Himſelfe; not for Saint *Peter*. So that, this dayes caſe determined here by CHRIST, before ever it was propounded: and determined quite contrary, by JESUS, to His Diſciples, then; or to His *Society*, of late. We are all much bound to S. *Luke*, for recording it, or to the HOLY GHOST rather, for inſpiring him, ſo to do. For, ſo long as this *Verſe* ſhall ſtand in this *Goſpell*, it will ſerve for a reſolution to this queſtion. Whether upon pretence of religion, CHRIST will allow, the *Iew* ſhould blow up the *Samaritane?* Upon *non receperunt eos*, any of His Diſciples may do that, which they (here) would have done? This *rebuke* here of theſe, will reach to all undertakers in the ſame kinde. This *Non perdere ſed ſalvare*, ſaves all our Townes, Cities, and States, from *conſuming* by *fire*, from any of CHRISTS company.

The Diviſion. To paſſe then to the entreaty. In the former verſe, there is a *Motive*, and a *Motion*. 1 The *Motive* in theſe: *And when His Diſciples, Iames and Iohn, ſaw this.* I. The *Motion* in theſe: *They ſaid*, LORD, *wilt thou that we*, &c. 1 Somewhat they *ſaw*, to move them: and what they *ſaw*, is in the verſe before; *Non receperunt Eum*: CHRIST'S ſuffering repulſe; and for no other cauſe, but becauſe *His face was to Ieruſalem-ward:* that is, were not affected, as they were in religion. 2 The *Motion*, 1 to have the Towne *deſtroyed* for it: 2 deſtroyed by *fire*: 3 by *fire from heaven*: 4 from heaven, onely by *dicamus*, ſpeaking a word onely: and 5 this, upon warrant, *Sicut fecit Elias*, *Elia*'s example.

I.

Verſe 53.

II.

In

In the latter, CHRIST'S cenſure. Firſt, He giveth no leave, nor liking any way to the motion. 1 *Magiſter, vis dicimus* (ſay they:) *ſed, Magiſter non vult dicere.* 2 So farre from that, as He *rebukes* them, that moved it. The *rebuke* of the movers, is a diſlike of the *motion.* 3 *Rebukes* them not, for ſome one point, or circumſtance in it, but even for the whole, for moving to Him, any ſuch thing. 4 Nay, Hee goeth further: likes not the motion; nor likes not the ſpring it comes from. 5 In His rebuke, tells them, *Neſcitis*, they are much miſtaken: miſtaken themſelves, and miſtake Him, both. Themſelves, to move any ſuch matter: Him, to move it, to *Him:* it being neither meet for them, to move; nor *Him*, to grant. Them, to move: for, they were of *another ſpirit*, if they could hit on it. Him, to grant: For, He came to another end than either to heare, or yeeld to motions of that nature: tels them they are not of *Elias's* ſpirit, but of His, if they be *His Diſciples*; and ſo muſt come as He came, *Non perdere, ſed ſalvare.* III.

But (becauſe we come not now to learn only; but to give thanks, as the duty of the Day requireth) after this, we will lay the two caſes together, caſe by caſe; this of the *Day*, to this in the *Text:* by which, it will eaſily appeare (I doubt not) that we have as great cauſe every way, of joy, and thankſgiving; nay, of the twaine, the greater, for the happy *Ne perdas, Chriſt's Ne perdas*, of this day.

OR yer we come to the *motion*, let us begin with that, that was the beginning of all this quarrell; that is, Diſſent in Religion, between the *Samaritan*, and the *Iew*. We ſee the fruit of it here, and what ſpirit it maketh men of. On the one ſide. Be they *Iewes*, go they to *Ieruſalem?* let them have neither meat, drink, nor lodging; (that is to ſay) ſtarve them. On the other: Be they *Samaritans*, Sectaries? pitie of their lives; put *fire* to them, burne them, *blow them up*. Mutuall and mortall hatred breaking forth upon every occaſion. The woman of *Samaria* expreſſeth it, by *Non co-utuntur, They uſe not*, one ſide the other. She might even as well have ſaid, *co-abutuntur*, they abuſe each the other; ſo they doe, forgetting humanity and divinity too, on either part. Here is the fruit: this, the ſpirit it breedeth. And theſe two, the *Samaritan*, and the *Iew*, they made not an end of this, till it made an end of them. Look in *Ioſephus*, you ſhall ſee in the dayes of *Claudius*, (*Cumanus* then Deputy) the very like quarrell to this (here) upon the very ſame occaſion, taken wholly by the *Zelotæ*, and purſued hard, opened the way to the *Iewes* wars, which never ended, till the utter rooting out and deſolation of them both. Thus it was: and thus it will be: and by this wee ſee, how neceſſary *Chriſt's pax vobis* is; and the *Peace-maker*, that could make the peace, how *bleſſed* he ſhould be! bleſſed here, and bleſſed everlaſtingly. I. The Motive. Iohn 4. 9. Iohn 20. 26. Matth. 5. 9.

But, let me tell you this withall: this Spirit was not then, in all; neither all the *Deſciples*, nor all the *Samaritans*, Some there were, on both ſides, more moderately affected. The *Diſciples* (I doubt not) did all of them (the other ten, too) much diſlike this diſcourteſie offered *Chriſt:* yet, all cried not for *fire: Two* onely, theſe two only of the twelve. On the other ſide; the *Samaritans* neither, all were not thus inhumane. Though this Towne received Him not, it is ſaid (in the laſt *verſe*) they went to *another Towne*, and there he was received. So all, neither all the *Diſciples* thus *ſpirited*; not all *the ſonnes of thunder*; ſome the *ſonnes* of *raine*, as *Bartholmew* is interpreted: nor all the Countrey of *Samaria*; God provided better, for both. All had gone to a generall combuſtion, if all had been of this deſtructive ſpirit: and all did goe, when thoſe ſpirits gate the upper hand. Verſe 56. Mark. 3. 17.

And for their comfort, that are ſuch, this: that Our *Saviour* CHRIST was none of the *Zelotæ*, but ſhewed Himſelfe on that ſide, that enclined to humanity and

Iohn 4. 7. peace. There was no fault in Him. It was ſtill His deſire *co-uti Samaritanis*, to uſe and be uſed by them, He would have had *water*, and asked it of the woman of *Samaria: Sent His Diſciples to that Towne*, (there) *to buy meat*; and now, to this *Town* here, to take up *lodging*: ſhewed Himſelfe (ſtill) willing, to breake downe this partition-wall. In this very journey, after this repulſe here, yet He healed (among others) a Luk. 17. 16. *Leaper*, yea, though a *Samaritan*. Yea, ſo favourable that way He was, and ſo ready to be uſed, as He was counted and called a *Samaritan* for His labour. Well then, let Iohn 8. 48. this *Towne*, and theſe two *Diſciples* pleaſe themſelves, in their *conſuming* zeale: that other Towne, in the laſt verſe, and the other *tenne* were in the right. CHRIST was in the right (I am ſure:) and it is ſafe for us, that the ſame *minde bee in us, that was in* CHRIST IESUS. And ſo now to the *Motion*: But firſt, to the *Motive*, *And when they ſaw*, &c.

Let me ſay this, for St. *Iames* and St. *Iohn*; They *ſaw* enough, to move any to indignation. A great indignitie it is, that, which is done by common courteſie, to every ordinary traveller (harbour for a night) to deny that, to any: *Omni animantium* Verſe 58. *generi pabulum & latibulum*, fodder and ſhelter, they are due to all living creatures by the *law* of nature. Within a verſe after, *Chriſt* ſaith: *Vulpes foveas habent, &c.* Not to allow a man, ſo much, as every *Fox* is allowed, a *hole*, for his *head*; a very great inhumanity, to any: who could chooſe, but be moved?

2. And if to deny this, to any were too much: it received increaſe, by the perſon. It was *Chriſt*, that was thus repelled: of whoſe well uſing, it ſtood them upon, to be jealous; and not to ſhew themſelves cold, in putting up any diſgrace offered to their Maſter. We muſt needs allow their zeale, in their Maſters quarrell.

3. And, when was this? For, that circumſtance addes much, here. It was even then, when He was newly come down from the *Mount*, from His *transfiguration*: immediately upon that, came this. Him whom a little before, they had ſeene glorified from *Heaven*; to ſee him now thus vilified upon *earth*, would it not move any?

4. And, who were they that did it? A pelting country-towne; and they in it, a ſort of *Samaritan-Heretikes*, whom the world were rid of; at whoſe hands, who could endure to ſee him thus uſed? Comming from hatred of Hereſie, how can it chooſe but be a good motion?

5. And now, why was it, they did Him this diſgrace? For no other cauſe, but for His Religion: becauſe His backe was to their Mount, and *His face to Ieruſalem*. And here, zeale is in his prime; Never ſo plauſible, as when it hath gotten *Religion* for his pretence, and the Catholike cauſe for his colour; then they may ſet *fire* on the Towne. Put theſe now together. [1] A barbarous indignity, *harbour* for a night denied: and [2] denied *Chriſt*: [3] *Chriſt* ſo late in all His *glory*: [4] and that by a ſort of Hereticks: [5] and only, for that He was well affected in Religion. The caſe is home: when they *ſaw* this, it moved them to make a Motion. Never talke of it: the motion cannot bee miſliked; ſpecially comming commended by the Movers, *two of His Diſciples*: and none of the meaneſt of them, *two Pillars* (as Saint *Paul* calleth them) and he, whom Galat. 2. 9. Iohn 21. 7. *IESUS ſo loved*, one of the two.

II. The *Motion*.

We ſee, what moved them. Now, let us ſee what they move, and upon what warrant. They move to have them *deſtroyed, by fire, from Heaven*. Their warrant, *ſicut fecit Elias*: whom they had ſeene a little before in the *mount*, and who (they are ſure) would never have endured it.

In their *motion* (me thinkes) two things they take for granted: [1] one, that *deſtroyed* they muſt bee: no leſſe puniſhment ſerve. [2] The other, that it ſhould bee by *fire*. They make no queſtion of theſe two, nor ſo much as conſult with *Chriſt* of them; [1] whether it be meet they were *deſtroyed*; [2] then, whether *fire*, were not a fit kind of death for ſuch. They runne away with theſe two, and paſſe ſentence upon them. Die they muſt: die they muſt, and then limit the kinde; being hereticks, beſt even *burne* them and make no more adoe.

They

They onely adviſe with CHRIST about the meanes, whence, they will have their *fire*, and how. Whence, *from heaven*: how, by *dicimus*. And hitherto, the caſe like. Both, to be *deſtroyed*: both, *by fire*: both, upon one *pretence*, they and we. Now, they breake company, IESU's *Diſciples*, and IESU's *Society*. For, when it comes to the meanes, IESU's *Diſciples* will take no indirect courſe: doe it, like *Diſciples*, or not at all. They will goe to work, on GOD's Name: call it downe, not conjure it up: *from heaven*, His owne ſphere; not from any infernall place, not rent the earth to bring it up. S^t. *Iohn* (as an *Eagle*) flyes up to the clouds: not (like a Mold-warpe) creepes into a vault, to doe it. *De cælo* do it, like Prophets; not, like incendiaries, fetch *fire* the wrong way.

The like may bee ſaid, of *Dicimus*: not, *from heaven*, by any optike inſtrument (as ſome had, before that time, fired whole navies;) no, but only by *Dicimus*, ſaying the word and no more. No *powder*, but from the clouds: no *match*, but their tongue: No *Vis fodimus*, no *pickaxe* to digge: nor *boats* to carry, nor traines to kindle it: but, *Vis dicimus*, by way of miracle, or not at all. This, the motion. Now to the Warrant.

A good Warrant will doe well. CHRIST without it (they know) likes of nothing done. The *quo Warranto* (to winne CHRIST to be willing, to obtaine His *fiat*) they alleage, one would thinke a good one: [1] *Sicut fecit*; ſo, no noveltie; a preſident for it: [2] and *ſicut fecit* (no leſſe Prophet, than) *Elias*. They had ſeene him but lately: they did the more eaſily call him to minde. *Moſes* they ſaw then too; but, they could not ſerve themſelves of him. He was *taken out of the water*; No good *ſicut* for them, that were about *fire workes*. And he was the *meekeſt man on the earth*: and it was no meeke matter; and ſo he no meet man, for the purpoſe they were about. *Elias*, is Scripture as well as he: the authoritie of ſo great a *Prophet* is enough, to doe no more than he did, upon like occaſion. Nay, not like; here, the occaſion is greater: behold *Plus quàm Elias*, a greater than *Elias*, ſuffereth diſgrace here; and therefore *ſicut Elias* is but reaſonable. And here againe, our motioners will fall ſhort too. For, if the motion to CHRIST had beene *Vis fodimus?* whom would they have alleadged, whoſe example or authoritie, *ſicut fecit?* Who, who ever did the like? Which of the *Prophets*, or *Patriarchs?* Their motion muſt have beene without a *ſicut fecit*.

1 The warrant.

Exod.2.5.

Num.12.3.

For the matter, all is one (ſaith *Sanders*) all one. *Elias*, when he commanded *fire* from heaven, might even as well have commanded any on earth: runne upon them, runne them thorow; had as great power over the mettals on earth, as over the *Elements* in the skie. And it is like enough, if *Sanders* had lived till *Anno Domini* MDCV. and had beene conſulted with, he would have ſaid ſtraight: *All one, Elias* might as well have bid put fire under the Towne, from beneath; as let *fire* fall on the Towne, from above. But, by his leave, there is great oddes betweene theſe. For firſt, *Elias* muſt do, as his Commiſſion was to doe it, from heaven: He might not inter-line his *Commiſſion*, and put in, by *mettals*, or *Gun-powder*, or what he liſted. And againe: who ſees not, *Eliah's fire*, and *Samſon's Foxes* are not all one? GOD's *arrowes* (as *lightning from heaven*) and theſe *tela ignita Satanæ*, Satan's traines and fire-workes, from under the ground. In one, the hand of GOD muſt needs bee: in the other the paw of the Devill, the malice of man, the fury or treachery or forlorne creatures may have no place. No ſuch authority, no ſuch feare to touch the conſcience, as the act of God hath; therefore, that is not *ſicut Elias*. And laſtly, if it were, yet is, nothing gained by it: *Chriſt* repeales it by and by; and forbids in this, either the *act* or *ſpirit* of *Elias*.

Iudg.15.4.
Pſal.18.14.
Ephes.6.16.

But now, they that ſay thus (not *Magiſter dicito tu*; but) *Magiſter vis dicimus nos*; feele, in themſelves (belike) no lacke of ſtrength. The *Cardinall* cannot ſay of them, *Id non fuit, quia deerant vires*, that was not done, becauſe there wanted force. So that, if after, they loſt any of their due, it was not, becauſe they lacked power, to maintaine it. S^t. *Paul* denieth it flatly: *Having* (ſaith he) *in a readineſſe, vengeance againſt all diſobedience*. Had it; had it, *in a readineſſe*; and, againſt all *diſobedience*. And ſure, they

2 Cor.10.6.

Acts 13.11,5,5. that could thus doe, call *fire from Heaven*; ſtrike *Elimas* blinde; ſtrike *Ananias* ſtarke dead, in an inſtant; need not loſe their intereſt, which they had (forſooth) in this ſame temporall dominion, for lacke of ſtrength. Now, it is well knowne, it was the caſe, here in the Text: *Diſcipulus potuit, ſed Magiſter noluit.* It was, for want of *vis*, this in the Text: *Vis*, of *Volo*, of will in *Chriſt*: not, for want of *vis*, or *vires*, power in them. It went not, by *vires aderant, vel deerant*: It went, by *Magiſter vis*; *Chriſts Will* was wanting, and nothing elſe. That was their caſe (here:) who therefore (becauſe two things goe to the act, 1 their power, and 2 *Chriſts* will) howſoever they felt their owne power, and themſelves able to doe it, yet would not doe it, on their own heads, without His privitie, or leave: and ſo now, they aske it; *Magiſter, vis dicimus.* By which very manner of propounding it, in this confident ſtyle, it ſeemeth, little doubt they made to carry it cleere; made full reckoning of *Chriſts Volo*, and that Hee would be moved with their motion.

III. *Chriſts cenſure and rebuke of them.*

And with their motion, He was moved; for, it is ſaid, He turned with it: but, it was, the wrong *way*. At the *turning*, it may be thought, they looked for ſome good turne; that *Chriſt* ſhould have commended them, and ſaid: I con you thanks, I ſee you have care of my credit; you are even worthy for it, to ſit *one on my right hand, the other on my left*, for ſhewing your ſelves my Champions: your motion is good, forward with it.

But, it falls out, His turning is the wrong way: He turned on the left ſide, To *rebuke* them. This *Chriſt* did. Now I will tell you, what He ſhould have done. For according to the new taken up reſolution, of the grave Fathers of the ſociety, He ſhould have taught them firſt, to take a paire of ballances, and weighed, whether the good that would enſue would over-weigh the loſſe of the towne: If it would, up with it and ſpare not. That it would certainly. For, it would ſtrike ſuch a feare (the burning of this Towne) into all the Townes about, that *Chriſt* ſhould never after want *receiving*: and it would ſalve *Chriſts* reputation much, who had been though too great a favourer of theſe *Samaritans*: and it would be much for His credit, that He had *Diſciples* could doe as much as ever could *Elias*.

But, CHRIST never ſtands weighing theſe: but, for all the parties were *Samaritans*, parties not to bee favoured: for all it is made His quarrell, *non Eum*: for all their meanes ſhould be by miracle, which cannot be miſliked: for all this, *turnes* and *rebukes* them. Never thinkes the motion, worth the anſwering, as being evill *ex totâ ſubſtantiâ*: but, *rebukes* them for moving it, *rebukes* the *ſpirit*, it came from: and *rebukes* them of *ignorance* of their owne ſpirit; *Yee know not, what ſpirit yee are of.* As much to ſay as, If yee did, yee would make no ſuch motions: that you doe make any ſuch, it proceeds from *Neſcitis*. That, would be marked. They are in *ignorance*; and the worſt ignorance (of themſelves) that move for *fire*. They knew not, what ſpirit they are of; but, whatſoever it is, a wrong ſpirit it is; for, here it is *rebuked*, by *Chriſt*.

1 For *Neſcitis.*

Matth.20.23. Iohn 4.22. Rom.10.2.

That which *Chriſt rebuketh* is, *Neſcitis*; that is their fault: There is no word, on which his *rebuke* can fall, but that. It can be no good motion, that comes from *Neſcitis*. For, from *Neſcitis* commeth no good; without knowledge, the ſoule it ſelfe is not good. *Neſcitis quid petatis*; No good Prayer: *Adoratis quod neſcitis*, no good worſhip; and ſo *ignorant devotion, implicite faith, blinde obedience*, all *rebuked*. *Zeale*, if it be not *ſecundùm ſcientiam*, cannot be *ſecundùm conſcientiam*; matter of conceit, it may be; of conſcience, it cannot be. It is but κακοζηλία, and κακοζηλίαν is not to be allowed (we ſee) no, not in *Chriſts* owne cauſe.

2 For *Neſcitis cujus ſpiritus.* Prov.16.2.

And, it is not every ignorance, this: not, of the act, but of the *ſpirit*, Hee chargeth: which is more. For, *Spirituum ponderator Deus*, GOD *weighes the ſpirit*: men looke to the acts; He, to the *ſpirit*: therefore, *trie* the act; but, *the ſpirit*, rather.

We

We may be deceived in any act, if we know not the *ſpirit*, it comes from. One and the ſame act proceeding from diverſe *ſpirits*, good for one; for another, not ſo. Therefore, *Probate ſpiritus* is ever good counſell; and *diſcretio ſpirituum*, a principall part of knowledge. 1 Iohn 4.1. 1 Cor. 11.10.

And if this import us, to doe in other mens ſpirits, not to be deceived in them; much more in our owne: that we deceive not our ſelves, which is the third degree. *Neſcitis, cujus ſpiritus; cujus vos*; the foule *elench of all, ab ignoratione proprii ſpiritus*, to fall into this *fallax*. For indeed, many blinde actions come from men, by reaſon of ignorance, of this third. And this we are to looke to the rather, for that we ſee two ſo great *Apoſtles*, like to precipitate themſelves into a bloudy act, for miſtaking this point. 3 For *Neſcitis cujus ſpiritus vos.*

1. There are (ſure) many *Neſcitis*, they were in. *Elias* (firſt) did not that, they would doe: that, is one. His fire took hold of none but Delinquents; every one as deepe in the ſame fault, as another. Here is a great many women and children in the towne, not acceſſory to this. *God* would not ſuffer the *wicked and innocent to periſh together*, no not in *Sodome*; would not ſuffer *Ninive* to be deſtroyed, becauſe there were in it many, that *knew not their right hand from their left*. This did not *Elias*. Gen. 18.23. Iohn 4.11.

2. Then, it was but *quod fecit Elias*; not, *ſicut*: there is another. For, what *Elias* did, he did by ſpeciall inſpiration, had a particular Commiſſion, and (as it were) a Privie Seale for it. And, that we muſt ever diſtinguiſh, in the *Prophets*, when they proceed by their generall calling (therein we may follow them:) and when an act is executed, and done by them, by immediate warrant: for ſuch warrant paſſes not the perſon, no *precedent* to be made of it. Elſe, without their revelation, wee may doe *quod fecit Elias*, and not *Sicut*. And, that is a great *Neſcitis*, and doth much harme: for many a lewd attempt, it is ſought; and, if they get it once over their heads, they think they are ſafe. For killing of Kings, *Sicut fecit Ehud*: of *Queenes*, *Sicut fecit Iehoiada*: for rebelling, *Sicut Libna*. No, no: *Quod fecit*, not *ſicut fecit*; what they did, they doe: as they did, they doe not. Iudges 3.21. 2 King. 11.20.

3. But, if it were *Sicut fecit* too, it would not ſerve; It is a *Neſcitis* ſtill; and this is our *Saviour Chriſts*, directed to their allegations of *Elias*. I obſerve, they aske of the act; and *Chriſt* anſwers of the *Spirit*. So that, *Sicut fecit Elias*, is not enough; is but a weake warrant: you muſt be of his *Spirit*, as well as doe his act. His *Sicut* will not beare your act, unleſſe you have his *ſpirit*, too. It is not enough to ſay, thus did *Elias*, unleſſe you adde, I am of the ſame *ſpirit*.

4. Then, it remaines, they muſt ſay, they are of *Elias's ſpirit*; and into ſome ſuch phanſie (it ſeemes) they were fallen: but, that, is another *Neſcitis*. Why, what harme is that? *Elias's ſpirit* (I hope) was no evill ſpirit. No: but, every good ſpirit, as good as *Elias's*, is not for every perſon, place, or time. *Spirits* are given by *God*, and men inſpired with them, after ſeverall manners, upon ſeverall occaſions, as the ſeverall times require. The *Times* ſometime require one *ſpirit*; ſometime, another; *Elias's time*, *Elias's Spirit*. As his act good, done by his *ſpirit*: ſo his *Spirit* good, in his own *time*. The *time* changed, the *ſpirit* (then, good) now, not good. For both are faulty: the *act*, without the *ſpirit*; and the *ſpirit*, without the *time*. And, ſo it may fall out, that at ſome time, one may be *rebuked*, for being of *Elias's ſpirit* well enough, when *Elias's ſpirit* is *out of time*.

5. But, why is it out of *time*? That is another *Neſcitis*, which CHRIST ſets downe plainely, when He renders the reaſon: For, *the Sonne of man is come*: (for, we may well make a pauſe there.) As if He ſhould ſay: Indeed, there is a time to *deſtroy* (ſaith *Salomon*, *Eccleſ.* 3.) that, was under the *Law*: *Ignea lex*, the *fiery law*, as *Moſes* calls it: then, a *fiery ſpirit* would not be amiſſe; then, was *Elias's* time. But, now, *the Sonne of man is come*: ye know not what manner of *ſpirit* ye are of. The *ſpirit* of *Elias* was good, till the Sonne of man came; but, now He is come, the date of that *ſpirit* is expired. When the Sonne of man is come, the *ſpirit* of *Elias* muſt be gone. Now ſpecially: for, *Moſes* and he reſigned lately, *in the Mount*. Now, no *Law-giver*, Eccl. 3.3? Deut. 33.2.

on *Prophet*, but CHRIST, CHRIST now, and *His Spirit*, to take place. You move out of time: will ye be of *Elias's spirit*, and the Sonne of man is come? A plaine *Nescitis*.

6. The Fathers work out another *Nescitis*, out of the *Emphasis* [*Vos*;] *Cujus spiritus Vos. Vos*, is no idle word: it makes a plaine separation, betweene them and *Elias*. *Vos*, *You*: Why, you are my *Disciples*, (I trow:) you must answer, to *Cujus spiritus vos? Cujus spiritus Tu.* CHRIST'S *Disciples*; and *Elias's spirit?* that cannot bee. Choose yee now: for, of whose *spirit* ye are, His *Disciples* ye must be. If you bee His, what do you here with me? get you to his *Tabernacle*. If ye be mine, off with *Elias's mantle* and spirit both. The *Disciple*, and the *Master* are of one *spirit*. To make a *Disciple*, is nothing, but to doe, as GOD did, at the doore of the *Tabernacle*; take of the *Masters spirit*, and put it on the *Disciples*. But, if ye bee of My *Spirit*, My Spirit is in *specie Columbæ*, not *Aquilæ*; not of the *Eagle*, that carrieth *Iupiter's Thunder-bolt*; but, of the *Dove*, that brings the *Olive-branch* in her bill, the signe of *Non perdere, sed salvare*. If this spirit be in you, let all your motions smell of the Olive-branch, not of the thunder-bolt; come from *saving grace*, and not from *consuming zeale*.

Deut. 31. 14.
Iohn 1. 32.
Genesis 8. 11.

7. But yet, the worst *Nescitis* is behinde. For worse it is, to be mistaken in *Christ*, than in our selves. And Him they mistooke, in that, they would move Him, to that, whose comming was contrary, quite contrary to that, they would have Him doe. This is a *Nescitis*, indeed. *Vere nescitis, qui petitis à Magistro mansuetudinis licentiam crudelitatis.* A *nescitis*, to *seeke* at the hands of Him, that is the Master of all meekenesse, a licence to commit such crueltie.

The very title of the *Sonne of man*, is enough for this. For, whatsoever as the *Sonne of* GOD, He may doe, it is kindly for Him, as the *Sonne of man*, to *save the sonnes of men*. Specially being the Sonne of such men, as He was, the Sonne of *Abraham*, who entreated hard, that even *Sodom* might not be destroyed. The Sonne of *Iacob*, who much misliked, yea, even *cursed the wrath* of his two sonnes, in destroying *Sichem*. The Sonne of *David*, who complained much of the sonnes of *Zeruiah* that they were *too hard for Him*. (As *Christ* doth here, of the sonnes of *Zebedee*: who (as indeed they had bin *borne* of a *thunder-cloud*, and not of a man) were so ready, to make havock of the lives of men.) It cost the *Son of man* more to *redeeme* men, than to have them *blowen up* so lightly. And, if *Iames* and *Iohn* were to pay for them, at His price, they would not be so evill advised, as to make so quicke riddance of the lives of men.

Genesis 18. 24.
Genesis 44. 7.
2 Sam. 3. 39.
Psalme 49. 8.

Christ doth here warrant us, that, to tell *cujus spiritus*, the way is, by *ad quid venit?* what *spirit* is he of, by to what *end* comes he; whither blowes it, which way is his face, to *salvare*, or to *perdere?* For, to the end of His comming, GOD hath framed His spirit. You may know it, by His first Text. *The Spirit of the Lord is upon me, to heale the broken, to deliver the captive; to save that was lost, He sent me: therefore* He was sent, and therefore He came. You may know it, by His Name, IESUS a SAVIOUR: you may know it, by His *Similies* (no *destroying* creatures;) a [a] *Lambe*, no *Wolfe*; a [b] *Hen*, no *Kite*; a [c] *Vine*, no *bramble*, [d] *out of which came fire to burne up all the trees in the forrest*. Of His comming, cleane contrary to this, speaks the *Prophet*, [e] *He shall come downe like the raine*; (speaks the *Apostle*) [f] *Hic est ille* IESUS *qui venit in aquâ*, that came in *water*, to quench; not, *in fire*, to *consume*.

Luke 4. 18.

[a] Iohn 1. 29.
[b] Matth. 23. 37.
[c] Iohn 15. 5.
[d] Iudges 9. 15.
[e] Psalme 72. 6.
[f] 1 Iohn 5. 6.

Againe, that Hee doth not this [*non perdere, sed salvare*] by accident, as it hits; but, on set purpose: It was the cause, the finall cause, the very end, GOD sent Him, and He came for.

In which point, to take away *Nescitis* cleane for ever, he sets it downe positively, and privatively both: Wherefore Hee came not; and wherefore He came. *Came not, to destroy*; but, *came, to save*: this, is plaine dealing. But first, *not to destroy*: that they, which cannot *save*, may yet bee sure, not to *destroy* any, but; if they can, not onely *not destroy*, but *save* too, as CHRIST doth. But, of these, CHRIST came but to one end; hath but one office; came not, to the other; and this would be

marked

marked. The Cardinall begins his Booke to the Pope, *Duplex Petri officium, Pascere & occidere*: CHRIST had but one; to feed, to save: Another there is, was *Homicida ab initio*. But, if Saint *Peter* have gotten two offices, he hath one more, than CHRIST. CHRIST came to *save* onely, with a flat exclusive, of the other. Ioh. 8.44.

And; where they move Him, *in specie*, for a *destruction by fire*; He (not content to deny that alone) denieth it *in genere*, not to *destroy* at all; neither, by *fire*, nor any other way. Here, we have a case of *fire*: will ye have another, of the *sword*? *Shall we doe it by fire?* (say *Iames* and *Iohn*, here;) *Domine si percutimus gladio?* (saith Saint *Peter*, after) in a greater quarrell farre than this, when they *laid hands on Him*, to carry Him to His passion. That, He denieth too, and in that quarrell; and saith, *Simite*, let alone your sword: Out with your *fire*, *Iames* and *Iohn*; up with your sword, *Peter*. So that, neither by *fire*, here: nor by *sword*, there: neither, by miracle (as here) nor without miracle (as there) doth *Christ* like of these motions. What then? Shall not *Christ* bee received? Yes! He is most worthy so to bee. I adde, they that refuse it, are worthy any punishment: but, that every man is to be dealt with as he is worthy, would proove but a hard peece of Divinitie: hard for all, and even for themselves, too. If, so oft as *Christ* suffers indignitie, *fire* should come downe from heaven, *Domine quis sustinebit?* we were all in hard case: *Iewes*, and *Samaritans*, and all: yea, *Disciples*; yea this *Iames*, and *Iohn*, and all. The *Samaritans*, they received not CHRIST; they were gone; *burnt* all. For *Ierusalem*'s sake, because *His face was that way* (here) He was not received. When He came to *Ierusalem*, how was He received there? Why, there He was *murthered*: worse used than in *Samaria*. Then, we must call for more *fire*: *Ierusalem* must be burnt, too. Now, for the *Disciples*, *Iames* and *Iohn*, how carried they the matter? It is true: they had *received* Him; but, when most need was, thrust Him from them, renounced Him, utterly denyed, that ever they knew Him. Then, we must trouble heaven once more: call for *fire*, for *Iames* and *Iohn*, too. Nay then, the *world was made by Him, and the world knew Him not, nor received Him not*: Why then, the world is at an end, *facti sumus sicut Sodoma*; all a heape of ashes, if this Doctrine go forward. Belt, take *Phaeton* out of the charlot, that he set not all on fire. Sure, this (I take it) is a *Nescitis*: For, who receiveth *Christ*, as hee should? yea, who refuseth not one time, or other, to *receive* Him? Who, of the *Disciples*, who at *Ierusalem*? Then, all must be turned out and in: *Non venit salvare, sed perdere*. Then, this will follow; if no place for repentance, then no life of CHRIST. For, whom shall He save, when *Iames* and *Iohn* have consumed all to ashes? But, it will be well to leave CHRIST some body, to *save*: not disappoint *Christ* of His *comming*, and send Him backe without His errand. Chap. 22. 49. Psalme 129.3. Iohn 1. 10, 11. Rom. 9. 19.

Now, out of this *Nescitis*, to frame our *Scitis*. 1. By this time wee know CHRIST's *Spirit* (as Hee teacheth us) by His *comming*. His *comming* was not *to destroy*: they that came a *destroying*, came not in His company. 2. Then, our owne *spirits*: if they doe *spirare Christum*, they have the same fourme, end. 3. We know *their spirits*, that hatched alate this question anew; *Vis faciamus ascendat ignis?* And theirs too, that never *turned* and rebuked it, but gave allowance to it, both before, and after it was done: yea, bound them to it by oath, and set it forth, with both *Sacraments*. *Of Penance*, and *of the Altar*: and (what should I say?) resolved flat against *Christ*, in the very same point; and did not (as He) cast *water*, but put *oyle* to the *flame*. Our *Scitis*, out of this *Nescitis*

Can these be the *Society* of *Iesus*, and the *spirits* blow two contrary wayes, and their *commings* be, to two contrary ends? *His, not to destroy*: theirs, to *destroy*: His, to *rebuke*; theirs, to allow of such motives?

To know, what *spirit* they be of, look what manner of spirits they make choice of, and by their wills choose, and cherish none other; eager, fierce, boisterous

Matth 21.5. 11,29. ſpirits. *O, Elias's* ſpirit, is a goodly ſpirit! but *Chriſts Ecce Rex tuus venit manſuetus*; or *Diſcite à me quia mitis*, it is not worth a mite: that *ſpirit* is too weake, and too faint, to forward their fire-*workes*.

And, if yet ye doubt, no better way to be reſolved, than by *Ad quid venit?* aske that, and it will reſolve you ſtraight. Wherefore came Doctor *Morton*, a little before the Rebellion in the North? Wherefore came Doctor *Sanders* into *Ireland?* Wherefore Cardinall *Allen* into the *Low-Countries* in LXXXVIII? To what end, came he out of the *Arch-Dukes campe* hither? was it, *to ſave* mens lives, or to *deſtroy* them? By theſe marks, we cannot but know, *Cujus ſpiritus*.

It ſufficeth, that CHRIST *rebuketh* this *ſpirit*: that if they be the Society of IESUS, it is *Alius Ieſus*, another *Ieſus* than this in the Text: *Bar-Ieſus*, for he, by interpretation, is *Elymas*, that is a *deſtroyer*. CHRIST likes no *deſtroying*: no, though the Towne be full of *Samaritans*, He likes it not: no, though the colour be *non receperunt Eum*; yet He likes it not: no, though we could miraculouſly doe it, like *Elias*, yet likes He it not. It is not GOD's will in the Old Teſtament, that *Sion* ſhould be built *in bloud*: Nor, in the New, that His Church, on the *aſhes* of any eſtate: Nor, that His *not receiving* ſhould be pretence, for the extirpation of any *Towne*; much leſſe, *Kingdome* or *Country*.

Our *Duty*. This we learne. But, we come not only for that, but to congratulate this poore *Towne*, that ſcaped the *fire*, and our ſelves no leſſe, that ſhould have periſhed by the ſame *element*, though not from *Heaven*, yet another way; though not by *dicimus*, yet by another meanes: and in publike manner to render our yearely ſolemne thankſgiving, that we alſo, by the *Sonne of man*, were delivered, from the *powder* laid ready to conſume, and from the *match* light to give it *fire*; that they were *rebuked*, yea (more than that) *deſtroyed* themſelves, that ſought our deſtruction. Every way, our caſe hath the advantage: and therefore bindeth us, to greater dury.

Will yee conſider it, in the parties. This, was againſt *Samaritans*; and, by the *Apoſtles*: Came commended, by the movers; they were *Apoſtles*: aggravated, by the parties, againſt whom; they were of the Sect of the *Samaritans*. We are no *Samaritans* (I truſt:) but, they no *Apoſtles*, (I am ſure:) no *Apoſtles*, nor of no *Apoſtolike ſpirit*, which would authorize that, which was *rebuked* in the *Apoſtles* themſelves. And, for *Samaritans* (which falls to our turne;) it may be, they count us and call us ſo: it is no matter, they called CHRIST Himſelfe ſo, then. This (I ſay:) had we bin ſuch as they would have us to be; ſuch, as theſe (here) very *Samaritans*, we were to finde as much favour, at the hands of the *Society of Ieſus*, as did the *Samaritans*, at the hand of *Ieſus* Himſelfe; if their *ſpirit*, their *comming*, their *faces ſtood*, as His, to *Non perdere*.

But we are none. No, if we goe by the marks, the Scripture ſets down of them, the *Samaritans* will light on their ſide. For, let it be enquired, whether part, in the worſhip of GOD, uſeth more *ritus Gentium*, they or we (the marke of the *Booke of the Kings*:) of whether of us, it may more rightly be ſaid, *You worſhip, you know not what* (which is *CHRISTS* own mark.) In a word: let this be the caſe, Whether Religion have more windowes open to *Ieruſalem*, whoſe *face* lookes more fully that way. No: the looking to *Ieruſalem*, is not the quarrell; the not looking to *Rome*, that, is the matter.

2 King. 17.8. Iohn 4.22.

And ſure, this quarrell is much after one in both: That, in the Text, was made a matter in *Religion*, but, was none: no more was this of theirs. *Non receperunt*, is no act of Hereſie: *Non crediderunt*, that, is. But it is not their *miſ-beleeving*, moved them in the Text: nor theſe neither. It was the *not-harbouring* makes all this adoe. So they would *entertaine* them, they might *beleeve* as they liſt. Vpon the matter then, it falls out to prove, not zeale againſt their *Hereſie*, but zeale for their owne *entertainment*; which will not, but directly, be made matter of *Religion*.

Now, if yee weigh the *deſtruction*, ye ſhall find, though in the maine, they agree (for upward, and downward makes ſmall difference) yet, ours was the worſe.

Worſe;

Worſe; for, it ſhould have been *ſudden*, which is worſe for the ſoule; therefore ſimply worſe. Worſe, for that would have waſted but to the ground; and there left: but, this ſhould have fetched up *foundations* and ground, and all. Worſe certainely: for, that ſhould have *conſumed* but *Samaritans* only: but this, for the good of the *Catholike* cauſe, *Samaritans* and *Iewes*, both. Yea, ſuch as themſelves were, *Diſciples*, and *Iames* and *Iohn* too, if they had beene there, for company. Worſe: for, this had the ſhew of an example, *Sicut fecit Elias:* but ours, *Sicut fecit who?* Not, *Sicut fecit* E L I A S: No; *Sicut* without example. Never the like entred into the heart of any, that carried but the ſhape of a man. So, ſtill the advantage, on our ſide.

Now, for the delivery, when all is done, that which was *ſaved* here, was but a poore *Towne* without a name. I ſhould much wrong that famous aſſembly, and flower of the Kingdome, if I ſhould offer to compare it with that, either in quantity, (alas, like little *Zoar* to great *NINIVE*) or in quality, when, in ours (to ſay nothing of the reſt) One there was, *more worth than tenne thouſand* ſuch as they, wee have good *Scripture* for it. 2 Sam. 18. 3.

Theſe, here, were *rebuked* but verbally, on earth: Ours, really *rebuked* from Heaven. Really *rebuked*, in their intention, by miraculous diſappointing the execution: And themſelves put to a foule *rebuke* beſides: *God* firſt blowing their owne *powder in their faces*, to write their ſin there; and after making their *bowels*, their *mercileſſe bowels*, to be *conſumed with fire*, within the very view of that place, which they had meant to *conſume* with *fire*; and all Vs in it.

CHRIST came to ſave *Us:* There be manifeſt ſteps of His *comming*. Apparant firſt, in that Hee made them, they could not containe their owne *ſpirits*, but brought them out by their own *Dicimus:* made them take pen and paper, and tell it out themſelves, and ſo become the inſtruments of their own *deſtruction*, which is the worſt of all.

Againe He *came*, when He gave His *Majeſtie* underſtanding to read the riddle of [*ſo ſoone as the letter is burnt:*] to conſtrue the dialect of theſe unknowne *ſpirits*, and picke it out of a period, as dark as the *cellar* was dark, where the *powder* lay.

There is but one *comming* in the Text: He *came not to deſtroy, but to ſave:* Here, were two in ours; both *commings*, of CHRIST. 1 *He came not to deſtroy, but to ſave us*, in mercy: 2 He *came not to ſave, but deſtroy them* (His ſecond comming) in judgement. To conclude: This one notable difference there is, on our ſide: They ſhould have beene *deſtroyed* by miracle; and wee were *ſaved* by miracle: *The right hand of the* LORD *brought it to paſſe*; which is of all others, the moſt welcome deliverance. Pſal. 118. 16.

And ſhall I then, upon all this, make a motion? *Maſter, wilt thou, wee ſpeake* to theſe whom thou haſt *delivered*, that ſeeing thou tookeſt order, the *fire* ſhould not aſcend to conſume them, they would take order, their prayers may aſcend up, and as the odors of the Saints phials, burne before Thee ſtill, and never *conſume*, but be, this day ever, a ſweet ſmell in Thy preſence? Their *fire*, they came to put under the earth, CHRIST would not have burne; another *fire, Hee came to put upon earth*, and *His deſire is that it ſhould burne:* even that *fire*, whereon the incenſe of our devotion, and the ſacrifice of our praiſe burne before *God*, and be *in odorem ſuavitatis*. Wee were appointed, to be made a ſacrifice: If *Iſaac* be *ſaved*, ſhall nothing be offered in his ſtead? Shall we not thanke *God*, that He was better to them, than *Iames* and *Iohn:* and to us, better, than thoſe were, that will needs thruſt themſelves, to be of His ſociety? That, when this *dicimus* was ſaid of us too, ſtayed it at *dicimus*, and never let it come to *perficimus*; miraculouſly made knowne theſe unknowne ſpirits: that he *turned* and *rebuked* the motion, and the *ſpirits* that made it; that He *came*, once and twice, to *ſave us* and *deſtroy them*. Luk. 12. 49. Eph. 5. 2.

If we ſhall, let us then doe it; *let our ſoules magnifie the Lord, and our ſpirits rejoyce in God our Saviour:* that the beginning of the Text and of our caſe, was *fire*, to *conſume* them (in the firſt verſe:) that the end was, *non perdere, ſed ſalvare* (in the laſt.) Such Luk. 1. 46.

may

may ever be the end, of all attempts to *deſtroy* us. So may He come ſtill; and ſtill, as here, Hee *came*; never to *deſtroy*, ever to *ſave us*. And, as oft as He, to ſave us; ſo oft we, to praiſe Him.

And *God* grant, that this anſwer here of CHRIST may ſerve, for a determination of this caſe for ever; and every Chriſtian bee ſo reſolved by it, as the like never come in ſpeech more, by any *dicimus*. But if (as we know not what *ſpirits* are abroad,) that every *deſtroying* ſpirit may be *rebuked*, and every State preſerved, as this *Towne* here was, and as we all were, this Day. And (ever) as He doth *ſave ſtill*, we may *praiſe* ſtill; and ever magnifie His *mercie, that endureth for ever*. Amen.

Pſal. 136. 1.

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A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT WHITE-HALL,

on the V. of *November*, *Anno Dom.*

MDCXII.

LAMENT. CHAP. III. Ver. XXII:

Misericordiæ Domini quia non sumus consumpti: quia non defecerunt miserationes Eius.

It is the LORDS mercies that wee are not consumed, because His compassions faile not.

THE *Verse* is not amisse; The *Booke* suits not so well. For this joyfull Day of Our great and famous Deliverance, CHRISTS, *tibiis cecinimus* is more meete, than *Iohn Baptists* *Planximus*; and *DAVIDS Harpe*, than *IEREMIES Lamentations*. This (I know) commeth to your mindes, at the mention of this *Melancholicke* Booke. But yet, if wee weigh our case well; not, what it fell out to bee, but what it was meant to have beene; the very Booke will not seeme so out of season. For, this very day, should it not have beene a day of *Lamentation* to the whole Land? Was it not so marked in their *Kalendar*? And they had their will, would they not have given matter of making a *book of Lamentations*, over this State; and that another manner *Book*, with more, and with longer Chapters, than this of *Ieremie's*? By the *mercie of GOD*, is proved other- Luk. 7.32.

otherwiſe. But what? ſhall we ſo intend the *day*, what it is, as we forget, what it was like to have beene? No: the *booke* and the *verſe Iuxta ſe poſita* will doe well; one ſet out the other, as the blacke-work doth the white. The *Book* put us in minde, but for GOD's *mercy*, in what caſe we might have bin. The verſe by *Gods mercy*, what we are. And even to thank Him, that our lot was, hit the *verſe*, and miſſe the *book*; to fall within the one, and without the other.

The truth is, I had a deſire that *Miſericordiæ Domini* might have their day: and this day I thought to dedicate chiefly to them. We have formerly moved and reſolved the *queſtion*, out of the *Goſpell*; we have once or twice called to *joy* out of the *Pſalmes*. The barbarouſneſſe of the act, and the parties to it, hath been juſtly inveighed againſt: A time given to each of theſe. And ſhall we not allow one day to the magnifying or Him, and His *mercies*, that was the cauſe of all? It ſhould have had the firſt day by right, and we were pointed to it, by *Miſericordia Domini ſuper omnia opera Ejus*: Well, at laſt now in this *ſeventh* yeare, this *annus Sabbaticus*, let us make it our *Sabboth*, reſt upon it, and put it off no longer. Be this day dedicated to the celebrating of them.

To this end, though all the Scripture over, GOD's *mercy* be much ſpoken of (for where ſhall ye light, but ye ſhall finde it upon one occaſion or other?) yet, to fit this
Pſalm. 144. 5. day and our caſe, as it fell out this day, (in my poore conceipt) none in any other booke, falleth out ſo juſt, commeth ſo home, as this *verſe* to this day, *It was the mercies, &c.* as upon the opening will fall out. Which though it be in the *booke*, yet is nothing of the nature of the *Booke*.

The Summe and Diviſion. The Verſe is a *Recognition* or acknowledgement: I may adde, a *juſt* and *joyfull recognition*. And that double, [1] That *we were not conſumed*, and [2] *Why we were not*. So, it ſtandeth on two parts; [1] *That we were not*, a happy *effect*: [2] *Why we were not*: it was *Gods mercy*, the *cauſe* of that and all other our happineſſe.

I. The effect is in theſe words: *Non ſumus conſumpti*. Of which, [1] *Conſumpti*, is the *danger*; and [2] *Non ſumus* the *deliverance*.

II. The cauſe in theſe words, *Miſericordiæ, Domini quod non*: And there firſt, [1] *Non*, we were not. [2] And then there was a cauſe *quòd non*, that we were not: [3] Then, that cauſe was GOD's *mercie*. [1] Which wee take in ſunder: It was GOD firſt, that did it: [2] Then, it was His *mercy* that moved Him to it. In the *mercie*, three things wee finde: [1] *Miſericordiæ*, more than one, many, mercies. [2] *Compaſſions*, or (as the native ſignification of the word is) *bowels*, the *bowels* of *mercie*; that ſpeciall kind. [3] And thoſe have this *propertie*, they faile not, or (which is all one) *conſume not*: not they; and ſo not we, Their *not-conſuming* is the cauſe, we were *not conſumed*.

III. Then laſt our *Recognition*. That ſeeing, His *mercies faile* not us, that wee *faile not* them; ſeeing they *conſume not*, nor wee, by their meanes; that our thankfulneſſe doe not neither, that it fall not into a *conſumption*. But that, in imitation of the three, wee render Him [1] *plurall*, thankes; [2] and theſe *from the bowels*: and [3] that *unceſſantly* without *failing*. And this, not in words onely, but in ſome realitie, ſome *worke* of *mercie*, tending to preſerve thoſe, that are neere *conſumpti*, pining away.

Plaine

PLaine it is, a danger there was: Elſe, vaine were the *Recognition*. That *danger* is ſet down in the word *Conſumpti*: ſome *conſuming* there ſhould have bin: ſome ſuch matter was in hand. A word, even (as it were) of purpoſe choſen, for us; for, it ſorteth juſt with our danger as may be. I. The *Effect*. I The *danger*.

Conſuming may be more wayes than one: but, no way ſo proper, as by the element of *fire*, *Confector & conſumptor omnium* (ſaith the *Heathen* man) that makes away and conſumes all things. It is the proper peculiar *Epithete* of that *Element*, *conſuming fire*; and the common phraſe of the HOLY GHOST is *conſumed by fire*. This fits us right. *Fire* it was, *conſuming fire*, ſhould have *conſumed* us: it was a *firy conſumption*. *Conſumpti ignt.* Heb 12.29. Luke 9.54.

Then *con-ſumpti*, in propriety, is nothing but *ſimul ſumpti*: *Con* is *ſimul* in compoſition. *All taken*, all put *together*, and an end made of all. And was it not ſo with us? *King* and *Prince*, *Lords Spirituall* and *Temporall*; *Iudges*, *Knights*, *Citizens*, *Burgeſſes*, and a great number beſides of *ſpectatours* and *auditours*, that day, out of all the flower of the Kingdome: all couped up together under roofe, and then *blowen up* all. This is *ſimul ſumpti*, and *conſumpti*, both. 2 *Con-ſumpti*. 1. *Simul ſumpti*. 2 Perſonally.

Will ye any more for company? This was but *perſonall*; take the *reall* too: *lead*, *ſtone*, *timber*, *windowes*, *wals*, *roofes*, *foundations* and all, muſt have up too: an univerſall deſolation of all, both *perſonall* and *reall*. That the *ſtone out of the wall*, *and the beame out of the frame*, if they could ſpeake, might ſay, and we are in; *ſimul ſumpti*, and *conſumpti*, too; all laid waſte, not *one ſtone ſtanding upon another*. This, was right *conſumpti*, *ſpent* indeed, were nothing left, *perſon* or *things* with life or without: utter havock made of all. 2 Really. Habac. 1.11. Matt. 24.2.

Thus far might *Ieremie* goe, and match us in theſe three. I will touch two or three more beyond him, that we may ſee, our caſe ſhould have bin more *lamentable*, than the book of *Lamentations* it ſelfe.

1. There was no *fire* in *Ieremies* time; none but of *wood* and *cole*, and no *conſuming* but that way: and that *fire conſumes* by degrees, peece and peece, one peece fire while one is wood, ſtill; ſo that one may ſave a brands-end for a need. But this was a *fire*, *Ieremie* never knew of, nor many ages after was ever heard of: takes all at once. No *brand* here, no *pulling out of the fire*, no ſaving any; here is quick work, *all done and paſt*, *as ſoone as the paper burnt*. Zech. 3.2.

2. Another: In this of the Prophets they had faire warning. There was a camp pitched three ſeverall times in *Iehojakim*, *Ieconias*, *Zedechias* dayes: they had time to make themſelves ready. But in ours, *facti eſſemus ſicut Sodoma*, our *deſtruction had been like that of Sodom*; no camp pitched there, but ſuddenly, in a moment: to the hazard of many a ſoule, that were (I doubt me) but evill prepared, if they had bin thus ſuddenly ſurpriſed. And that had bin a lamentable *conſumpti* (indeed) of both body and ſoule: the body here, the ſoule eternally. A *terrible blow* indeed, and we ſhould not *have knowne who would have hurt us*. Rom 9.29.

3. Now we do, as hap is; and therein we leave *Ieremie* behind againe. It was not an *open enemy offered this*: Vſually, *deſtruction* commeth from them. So did this, in the Text: from the *Chaldees*, not only ſtrangers, but in open hoſtility with the *Iewes*. But, in ours, they were not ſo much as ſtrangers, but borne ſubjects of one and the ſame countrey, tongue, and allegiance. The more lamentable, to be *conſumed* by our ſelves; to be ſhot thorow with an arrow, the feathers whereof grew on our own wings. So they were, naturally: but, when they fell once to this unnaturall deſignement, when they fell on *conſuming*, they were no longer *men*, all *humanity* was quite *conſumed* in them. And this was the *danger*.

To make a *danger* dangerous, two things are required: 1 *The ſureneſſe*, and 2 the *neereneſſe*. If it be *uncertaine*, we reckon not of it; nor, though it be certaine, if it be *farre away*. Let us ſee, both was it.

2 The *certainty* of the *danger*.

To make it *certaine*, theſe are required: 1 It be ſoundly reſolved: 2 ſurely bound: 3 and ſeriouſly put in execution. Firſt upon good reſolution, a ſentence given *quod eramus conſumendi*, we were to be made away: and rather than we ſhould not, their owne friends, allies, and kindred; yea, their own deare *Catholikes* to goe the ſame way, to have beene in the *Conſumpti*, as well as we. This was to have it *certaine*, to make ſure work.

1

2

Gravely *reſolved*; and faſt *bound*, as *funiculus triplex*, the three immutable things of their *Religion* could bind it. 1. Bound by *oath*: their *Sacramentum militare*, they ever tooke firſt, never to diſcover, never to deſiſt.

2. Bound againe by their *Sacrament* of *Penance*. Thither they went in an error, as if it had bin ſome fault; but, they found more, than they went for: went for *abſolution*; received a flat *reſolution*, it was not only no *ſin*, but would ſerve to expiate their other ſins. And, not only expiate their ſins, but heape alſo upon them an increaſe of *merit*. In effect, that our *conſumption* would become their *conſummation*.

3. Bound laſt, with the *Sacrament of the Altar*, and ſo made as ſure, as their *Maker* could make it, Theſe three; ſure now, paſt ſtarting (I trow.)

3

But go too: *Oathes* and *Sacraments conſume* nothing. True: It was therefore not only ſolemnely bound, but ſadly ſet upon. They fell to their *Pick-axes*, laid in their *powder*, by *ten* and by *twenty barrels* at once: and I know not how much *iron*, and how many huge *ſtones*; *Fervebat opus*, in earneſt they were. Of all which we may ſay (with Saint *Iohn*) *That which wee have ſeene with our eyes, which wee have looked upon, and our hands have handled*, that preach we, in this point. That, very *ſure* it is, we were very farre gone in our *conſumption*.

1 Iohn 1. 1.

1 The *neerenes* of it.

And all this while, it may be, it was *in dies multos*, far enough away; to be done a good while after, we know not when. How neere was it? *Nox una interpoſita*, but a night (nor that neither: neither a whole night, nor a whole day;) but a few houres we had to ſpend. The *traine* ready, and the match: three for failing. They ſtayed but for the *con*, for the time, till all were *con* (that is) *ſimul ſumpti*; and then *conſumpti* ſhould have come ſtraight upon all.

This was our caſe, thus *dangerous*, thus *ſure*, thus *neere*; Inſomuch as, wve vvere even given for dead. The *letter* ſhewed as much. Their being together, and waiting for it, at their meeting place, ſhewed as much. They made full reckoning, we were little better, than even *conſumpti* in the *preterperfect tence*. And neerer we cannot come. It is well known, *David* vvas never *deſtroyed* indeed finally, yet (often in the *Pſalmes*) he ſaith, He *was brought back from the deepe of the earth againe*; *from the gates of death*: *yea even from the nethermoſt Hell*: His meaning vvas, he was exceeding neere it. And ſo were we as neere as was poſſible, and not be ſwallowed up of it. And this is the meaning of *conſumpti*. And thus much for it.

Pſal. 71. 18. 9. 14. 86. 13.

2 The *deliverance*. Eſay 37. 3.

Now are we to put *Non ſumus* to it, and we are ſafe ſtraight. Which two words containe our delivery. So as, though we were deſtinate as fewell, to this fire; though *venerunt filii ad partum*, though they were come to the point, to be *delivered* of that they had ſo long travelled withall; though like we were, and ſure we were, and neere we were, yet *conſumed we were not*. We *were not*: for, here we are, bleſſed be GOD. Here, and elſe-where (ſome few except which ſince be gone to their graves in peace.) The place ſtandeth, the perſons ſtill alive. *Non ſumus conſumpti*; this is *ad oculum*, it admits no further diſcourſe. But this it admits, that we may ſtay a little and lay our *Non ſumus*, to this of *Ieremie* in the Text; and we ſhall find ours, another manner of preſervation, by oddes; that ſo wee may provide our ſelves of another manner of *recognition*.

1 The *comparing* of theirs & ours.

1 In the *perſons*. Chap. 2. 21.

Non ſumus conſumpti (ſaith *Ieremie*:) when for all that, in *every corner of the ſtreets, they lay ſlaine*. Only he, and a handfull more in compariſon, were ſpared. This

ſerved

ſerved him to ſay; yet, we be not *all gone*: A cold comfort (*God* knoweth.) This for *perſons*.

For *things*. The gates of *Ieruſalem* were burnt with *fire*, and a great part of the Citie; howbeit not all. A *remnant there was left*, though but a poore one (GOD wot:) yet, enough in his ſenſe, to ſay *Non conſumpti*, all is not *conſumed*. [1] Will ye ſee now them with us? With them, ſome *few* left alive, the *moſt* ſlaine: with us not one ſlaine, but all ſtill alive. [2] With them, a part of the *buildings* left, though the farre greater part conſumed: With us, neither ſticke nor ſtone touched, nor burnt; nay, not ſo much as ſinged. All ſafe: all, *in toto*; and all *in qualibet parte*. [1] Vpon the matter, thus it is. They *were not conſumed*, that is, *not all*: Wee were *not conſumed*; that, is *not at all*. *All were not conſumed*, with them: *None at all*, with us. [2] Some were ſaved there: Both all and ſome here; neither *Perſon*, nor *thing* miſcarried. 3 *Ieremie* could not ſay: *It is Gods mercy, wee are all ſafe*: He was faine to give it in the negative, *We are not conſumed*. We may ſay it, and put it in either: both in the affirmative, *All ſafe*; and, in the negative, *None conſumed, no not one*.

[2] In the *thing*.

There bee indeed two *Non conſumpti's*: [1] One commeth after, *after it is burnt* a great while, with *water* to quench it. [2] The other goeth before, and keepes it from *taking fire* at all: and that is ours. In which caſe, *Non conſumpti* is no terme diminuent. Nay, the precurrent *negative* is better by much. Aske the *ſpeculative Divine*, if it be not ſo: If *Ne nos inducas*, be not better, than, *Libera nos*; *Leade us not in*, than *Deliver us out*. Not to Sinne, than, to be forgiven it; *not to fall*, than, to be *lift up againe*; And (to inſiſt in this preſent) not to *kindle*, than, to *quench*. For, the latter is from *Subſequetur me miſericordia, Mercie ſubſequent*, which is good; the former from *Citò nos anticipent miſericordiæ tuæ*, from the *anticipation of mercy*, which is farre the better of the twaine.

The *difference* of ours *above* theirs.

Pſal 23.6. Pſal. 79 8.

2. One great difference we ſee betweene the two *Non ſumus's*. Another now, no whit leſſe. For the greateſt of all their miſeries, and which touched *Ieremie* neereſt, was the proud inſolency of their enemies (the *Chaldees*) over them; worſe, than the *conſuming*, was their *inſulting* upon them. This, worſe than all the reſt. *Thankes bee to GOD*, ſo did not ours. They had no cauſe to triumph over us: we, over them, rather. *Non ſumus conſumpti: Non nos, at illi*. Will yee obſerve that? *Wee were not*: but our enemies *were conſumed* themſelves. *Et viſcera impiorum crudelia, the cruell bowels of thoſe wicked men, conſumed*; and that with *fire*, and that, before, and in the ſight of the very place, to which they had vowed deſtruction, and, in which, the deſtruction of us all. That the ſaying of the Prophet might be taken up over them: *Væ qui conſumis, Nonne conſumeris & ipſe?* You that will needs be a *conſuming*, ſhall not you your ſelves be ſo ſerved? In *the pit you digged*, in *the net you ſpread*, in the element you made choice of, your owne *bowels* burned. *Behold yee Deſpiſers, and tremble, and feare*; your miſchiefe is turned upon your owne heads, and your *conſumption* lights upon your owne *bowels*. This then doubles the point: that not onely we were not, but that they (our conſumers) were.

Pſal. 30.3. Pſalm. 107.6.

Prov. 12 10. Eſay 33 1. Pſalm 9. 15. Acts 13.41.

3. Yea, I adde (for a full triplicitie in this point) even that we were cured of our *conſumption* ſleeping (for ſo we were) and never dreamed of any danger, till we had ſcaped it. This alſo is a maine difference, and encreaſeth our *Non ſumus* a great deale, above theirs. For, as that, the miſerie of all miſeries, when a man is, and yet knoweth not himſelfe to be miſerable: So (I ſay) that, the delivery of all deliveries, when wee know not our perill, till we be paſt it: And that was our caſe, Much trouble of feare, and care, much anguiſh of ſpirit is ſaved by it; which the poore *Iewes*, were even worne, ſpent, and *conſumed* withall; and which *Ieremie* (GOD wot) was in, a long time. We, not a moment. But without *heavineſſe for a night, wee had joy in the morning*. Sure, if this be a benefit, *So they cried unto the* LORD, *and Hee delivered them out of their diſtreſſe*: what call yee then this, They never *cryed unto the* LORD; yet *Hee delivered them out of their diſtreſſe*?

Then put theſe together: 1 We were not *conſumed* at all. 2 There ſhould have beene *fire*: there was not ſo much as *ſmoke*. 3 All ſhould have gone: not a man, that periſhed. 4 All ſhould have periſhed, and periſhed utterly: not an *haire* of any of their heads *fell* to the *ground*. 5 *We were not conſumed* at all; our conſumers were conſumed. 6 And we without any care taken, were rid of our *conſumption*: We were not; our enemies were. We without conſuming our ſelves with thought, and anxietie of mind delivered from our danger before ever we knew it. And remember withall (not, *Non taliter fecit omni populo*, but) *Non taliter fecit populo ſuo: He did not deale ſo*, not *with his own people*, as He did with us.

Pſalm.147.

II. The *cauſe*.

The *effect* we have; *we were not*: what was it, that we were not? Firſt, an *It* there was; a כ' a *Quia* it had (that is) a *cauſe*, certainely. It was not *forte fortunâ*, by hap hazard. No, it was no caſualtie (this *fire*;) no more was the ſaving us from it: neither *caſuall*; but *cauſall* both. We will not then (with thoſe in *Eſay*) *libare fortunæ*, no *healths to fortune*, but ſeeke out this *It*, even the cauſe that wrought it. In *Philoſophie*, they count him a happie man, that can find the cauſe: But ſure in *Divinity*, miſerable and unhappie we, if we find it not; but (with *ſwine*) feed and fill our ſelves with the *Acornes*, and never once look up to the *tree*, whence they came. A dangerous errour, no leſſe than the danger it ſelfe.

1 It was *God*. Eſay 65 11.

2. Our next caution muſt be, to take heed of *Non cauſa pro cauſâ*. Where let me tell you this. There is a *diſeaſe under the ſun* (and it is one of ours:) as to put all faults from our ſelves, to others; ſo, good deeds (as neere as we can) to plucke all to our ſelves from others. Others (I ſay:) not only men; but even *God* Himſelfe. And that two wayes: 1 If any good be done, it was our *own arme*, or our *own head* did it: ſomthing in us: *God* is left out. But, if it be too evident, He had a hand in it; then it was *God*, 2 but not his *mercy*, not of Himſelfe, but ſomthing from us there was, that moved Him to do it. So, either ſomthing *in us*, or ſomthing *from us*: whereof the one is againſt *It was God*; the other, againſt *It was his mercy*: not *God*, or not *His mercy*; but we or ſomewhat of ours. Ever our manner is, never to ſeeke further than our ſelves: there we would faine find it. And there, if we can find any colour of a cauſe, in any wiſdom, or foreſight of our own, it is as a miſt, or cloud, to take *God* out of our ſights, the firſt originall true cauſe, the *cauſa cauſarum* of all ſuch miraculous divine preſervations, as this was.

And yet ſecondary cauſes there be (I know:) And even in this, man may ſeeme to have a part. It was the *letter* that was ſent, it was the *Kings* divination, which I reckon the higheſt cauſe upon earth. This it was; and that it was: But, *God* it was (I am ſure) above both. *He*, that did infatuate him, that ſent the *letter*: that made them falſe among themſelves; falſe to their *oath*, falſe to their *ghoſtly father*, falſe to their *Maker*. And *God* it was, that inſpired that divination into His *Majeſtie*: *Logike*, or *Grammar*, could not reveale it. *God* only could; could, and did, direct to that moſt true, but (withall) moſt ſtrange interpretation. Let *God* then have that is His: *Non nobis Domine, non nobis, ſed Nomini tuo da gloriam, Not unto us Lord, not unto us, but to thy Name be the glory of it given.*

Pſalm.115.1.

2 It was *Gods Mercy*.

GOD it was: but, what in *God*? For (we ſee) it is not enough to aſcribe it to Him; but (for ſome reaſon) we go muſt yet further. *God* may do it, and be bound to do it, and did us wrong, if He do it not. What then in *God*? 1. His *power* may ſeeme to claime the chiefe place, in a *deliverance*. But *power*, and *wiſdome*, and other fixe (that is) all the reſt of the *Divines Attributes*, be but *Communiter ad duo* (as the *Schoolemen* terme them:) No *prime cauſes* themſelves; but, *attendants* only, and ſet on work by the two *Maſter-Attributes*, 1 *Iuſtice*, or 2 *Mercie*. So that, *Iuſtice* it was; or *Mercie* it was. *Mercy* it was (ſaith *Ieremie*) and ſo may we all, in and by his mouth that ſtraight upon it pronounced, *Miſericordia Domini ſuper omnia opera Ejus*. For, if it had not beene that *Mercy*, nay if (as St. *Iames* ſaith) it had not beene *Miſericordia ſuperexaltat judicium*, *Mercy* had not beene *above all His workes*, even *juſtice* and all, it had

Pſalm.145.9.

Iames 2.13.

had beene evill with us, *Mercie it was, Iuſtice* it was not. For then, our owne good deſerts might procure it, as due to them; and ſo we come about againe, to finde the firſt cauſe in our ſelves, becauſe we were this or that. All commeth to one: if it were our owne *fore-ſight*, it was not GOD; and if it were our own merit, it was not Hee neither.

But, for this, I appeale to our ſelves. For (I verily thinke) if we would but call to mind (and here now, I would, that every man would call to minde) in what caſe he was for his ſoule to *God*-ward, at that very time; whether in ſtate of *ſinne* or of *grace*; Sure, if we did but returne to our hearts, and there (as *Salomon* ſpeaketh) *cognoſcere quiſque plagam cordis ſui*, every *man feele how his heart beates*; that heart of ours would ſoone tell us. Beſt claime not by *juſtice*: Beſt, even confeſſe (with *Ieremie*) *It was God*, and *Gods mercie*, without more adoe. 1 Reg 8.28.

We were in *conſumpti*, if it were but our conſuming ſins: 1. If but of what then was and (may I not ſay) ſtill is *conſumed* and waſted? What huge ſummes in ſuperfluity, riot, of belly and back, and worſe matters! 2. Our *time*: if but the conſuming of it, in eaſe and idleneſſe, and too well-knowne fruits of them both. 3. Of the *Service of God*, that is quite conſumed by moſt of us, now: fallen too, but a *ſermon*, if that, and how little like a Sermon, we heare it, and leſſe (I feare) after regard it! 4. Of *Gods Name* that runnes waſte; and our Bleſſed SAVIOUR, that is even peecemeale *conſumed* in our mouthes, by all manner *oathes* and *execrations*, and that without any need at all. Theſe, with other ſins, *that fret like a moth*, and *creepe like a Canker*, to the *conſuming* of our ſoules, we ſhould find: that, as it was our enemies purpoſe, we ſhould have beene *conſumed*; ſo it was our deſert, to have beene *conſumed*: and that, it was His *mercy* only, *we were not conſumed*. This is the true cauſe, *God's mercy*.

In which, note theſe two: how fitly it anſwereth and meets both with 1 our *conſuming*, and 2 with us.

1 As the *cruelty of man* was the cauſe, we ſhould have bin, ſo (full againſt it) the *mercie of God*, the cauſe *we were not*. The true cauſe of our *ſafety*, *Gods mercy*; as of our *deſtruction*, *mans cruelty*.

2. Againe, to provide, that being out of our *conſumption*, we fall not into *preſumption*, and ſo plucke a worſe judgment upon us. The *mercy of God*, againſt our deſert. Our deſert it was, to have beene: His *mercy it was*, *we were not*. His *juſtice*, for our deſerts, would have come upon us: It was His *mercy* turned His *juſtice* from us, upon them. His *juſtice* would have ſubſcribed the *ſumus*: His *mercy* it was that gave the *Non*, and ſtayed it; *Glory be to God*, and to *His mercy for it*.

Which *mercy* yeeldeth us three things to be obſerved: 1 The *number*, 2 the *nature*, and 3 the *property*.

1. The *number*: that it is not *miſericordia* but *miſericordiæ*; not one, but many, even a pluralitie of them: A multitude of them, becauſe a multitude of us; They many, becauſe we many: We many, and our ſinnes many more, and where ſins are multiplied, there a multiplicity of *mercies* is needfull, *Ne fortè non ſufficiant nobis & vobis*, leſt there be not enough for both *houſes*, and for all three *Eſtates* in them: For ſo is it to be wiſhed, there may be a repreſentation of all His *mercies*, as that Aſſembly is the repreſentation of all the *Realme*: that ſo there may be enough for all. His *mercies*. 1 Their *number*. Mat. 25.9.

2. But then of *mercy*, the *cauſe* here is ſet downe; (another cauſe;) *becauſe His compaßions faile not*: How hangs this together? Thus: the word, which here is turned *compaßions*, in very deed properly ſignifieth the *bowels*. It is to ſhew, that not *mercies*, nor a number of them at large, from any place or any kinde, would ſerve for this work: but, a certaine ſpeciall kinde of choice mercies was required; and thoſe are they, that iſſue from the *bowels*: *miſericordiæ viſcerum*, or *viſcera miſericordiæ* (which you will.) You ſhall find them together in ſome ſpeciall workes of GOD, ſuch as, this was. 2 Their *nature*.

Theſe are the choice: for, of all parts, the *bowels* melt, relent, yeeld, yerne ſooneſt. Conſequently, the *mercies* from them, of all other, the moſt tender, and (as I may ſay)

the *mercies moſt mercifull*. The beſt, both becauſe they are not drie, but full of affection, and come cheerefully: (An eaſie matter to diſcerne between a dry *mercy*, and a *mercy from the bowels*.) And becauſe to *mercy* one may be inclined, by ſomewhat from without; when that failes, where are we then? But, the *bowels* are within him, and when we have brought the cauſe within Him, we are ſafe. *Quando cauſam ſumit de ſe & viſceribus ſuis*, that mercy is beſt, and yeeldeth the beſt comfort.

But, in this word of the *Prophets*, there is yet more than *bowels*. מעים were enough for them: רחמים are more; are the *bowels*, or *veſſels neere* the *wombe*, neere the loynes: In a word, not *viſcera* only, but *parentum viſcera*, the bowels of a *father, or mother*, thoſe are רחמים which addes more force a great deale. See them, in the *parable*, of the *father* toward his riotous lewd Sonne; when he had *conſumed all vitiouſly*, his fatherly bowels of Compaſſion failed him not though. See them in the *Story*, in *David*, toward his ungratious impe *Abſalom*, that ſought his Crowne, ſought his life, *abuſed his Concubines in the ſight of all Iſrael*; yet heare the bowels of a father, *Bee good to the youth Abſalom, hurt him not, uſe him well for my ſake*. See them, in the better *harlot* of the twaine: Out of her *motherly bowels*, rather give away her child quite, renounced it rather, than *ſee it hurt*. This is *mercy*, here is *compaſsion indeed*: *ô paterna viſcera miſerationum*! when we have named them, a multitude of ſuch *mercies*, as come from a *fathers bowels*, we have ſaid as much, as we can ſay, or can be ſaid.

Luk. 15. 20.

2 Sam. 18. 8.

1 Reg 3. 26.

And, mention of this word is not unfit, whether we regard them (our enemies) *per quod itum eſt in viſcera terræ* (in which place, GOD's *bowels* turned againſt them and toward us:) or whether we think, that His *bowels* had pity on our ſo many bowels, as ſhould have flown about, all the ayre over, and light ſome in the ſtreets, ſome in the river, ſome beyond it, ſome I know not where.

3 Their *propertie*.

Now, that which maketh up all, is the *property* laſt put; *quia non deficiunt*, or (which is all one) *non conſumuntur, faile not*, or (as yee may reade it) *conſume not*. And ſo, as we begun, we end with *Non conſumpti*. There cannot be a more kindly conſequence than this; our *not failing*, from their not *failing*; we do not, becauſe they do not. If they did, we ſhould: But, *quia non conſumptæ illæ, non conſumpti nos*: for, they *are not conſumed, no more are we*. And why do they not faile? Becauſe He Himſelfe doth not. He *is the ſame ſtill*, He failes not: His *bowels* are as he is; ſo, they faile not, no more than He.

And in this [*Quia non deficiunt*] is all the comfort we have. For, ſince *Ieremies* time, one would bee amazed to conſider, (the huge number of foule enormities, that have been committed, and yet the parties that commit them not conſumed;) where there ſhould be mercy to ſerve; for them all. One would think, by this, they ſhould have beene *drawn drie*. So they had, but for this לא תמו. It can never be ſaid, Now, there is all; there is (now) no more left. No: an inexhauſt fountaine there is of them: never dry, but floweth ſtill freſh and freſh. And looke, even the next words, *Ieremie* tels us, *they renew every morning*: No morning comes, but a freſh ſupply of them. And even this morning, *this fift of November*, we had a good proofe of it. Yea, they are never perfect, the *ſumme* is never made up: There is ſtill added every day; and they ſhall not be conſummate, till the *conſummatum eſt* of the world.

And but for theſe *bowels*, that ſtill melt; and for theſe *compaßions ever-flowing* and never *failing*, they (our enemies) had not *failed* of their purpoſe. But, becauſe theſe *failed not*, they *failed*; becauſe theſe *conſumed not, wee were not conſumed*. They are not *only plentifull*, as, in the *plurall*; *and choice*, as from the *bowels*, the *bowels of a Father*; but *perpetuall*: (what talke we of perpetuall?) they are *eternall*. Theſe three, their 1 *multiplicity*, their 2 *ſpeciality*, their 3 *eternity*, theſe three we hold by.

III. Our *recognition*.

And now to our *Recognition*. To performe it to the full, as it deſerveth, that (I know) we cannot. Worthily to celebrate, and ſet forth *His mercies* therein, according

ding to their merit, what tongue of *men* or *Angels* can do it? But, ſhall we not therefore do it, as we can? *We were not conſumed*: Shall our thankfulneſſe fall into a *Conſumption*? His *compaſſion failed us not*, ſhall our recognition faile them? Shall we not find our tongues as well to *praiſe* His *mercies*, as to pray for them? Can we powre out petitions in time of need, and can we not drop forth a few thanks when we have what we would? No, let this be the firſt: that we anſwer, *Miſericordiæ non conſumptæ*, with *gratiæ inconſumptæ*; that our thanks fall not into an hectike.

Then, that we imitate the three properties of this vertue, that ſaved us, and to whom we owe our ſelves; no other, than thoſe, that be expreſſed in the *Text*.

1. That we keep the number, do it *plurally*. Not *ſingle thankes*, for *plurall mercies*: that agrees not. Iterate them over and over, as much as we may. In the *weight*, we ſhall ſurely fall ſhort; let us make amends with the *number*, Do it oft, and many times; in hope, that *Sæpe cadendo*, they ſhall effect that, which *Vi*, by any force in them, they are not able.

This for every one, to give as many as we may, make them *many*. Now, as *many* as we are *many*. As we ſhould have gone all together, as we ſhould have gone; ſo, and no otherwiſe, let us, together, here, all acknowledge His *mercies*, this day, ſhewed us, and praiſe Him all of us for them: *Praiſe Him King, and Queene*, &c. Pſalm 148. 11, 12, 13.

Yea, nor only *Dicat nunc Iſrael*, but *Dicat nunc paries*, praiſe Him *wals* and *windowes*, praiſe Him *lime* and *ſtone*, praiſe Him *roofe* and *foundation*, *Let them praiſe the Name of the LORD*: for *He ſaid but a word*, and *they ſtood faſt*; He *commanded*, *Non*, and they were *not ſtirred*. *Ieremie* ſpeaks to a wall to weep (*Chap.* 2. 18.) we may, with as good reaſon, to *rejoyce*, and *give thankes*. All, that ſhould have periſhed together, praiſe Him together. Pſalm. 118. 24. Pſal. 148. 5, 6.

2. Next: that we put him not off with certaine (I know not what) *hollow thankes*, that have *no bowels* at all in them. But doe it, *De viſceribus*, *De intimis fibris*, from the *very bowels*, from the innermoſt veines and the ſmalleſt threds of them: with Him, *Praiſe the Lord, ô my ſoule*, וכל קרבי and *all my bowels, all that is within me, All my bones ſhall ſay, &c.* When the *bones* (the bones that ſhould have beene ſhivered in ſunder) when the *bowels* (the bowels, that ſhould have been ſcattered abroad) ſpeake, that is the right ſpeaking. If every one of us, to himſelfe, would but ſay the very words of this verſe only, as they ſtand, *It was, &c. It was, &c.* even this onward, were worth the while; if it be not for forme, but feelingly ſpoken: *Dic, Die, ſed intus dic*; ſay it, but ſay it from within, let the *bowels ſpeake it*; though our words faile us, they doe not. And (indeed) the *conſumption* ſhould have been with *fire*; ſhall our *recognition* be *frozen*? no ſparke, no *vigor igneus*, no fervor at all in it? How agree theſe, a *fiery deſtruction*, and *a frozen confeſſion*? It ſtandeth us upon to be delivered, no leſſe from *cold thanks*, than from a *hot fire*. Pſal. 103. 1. Pſalm. 35. 10.

3. And that we never faile to doe it. No yeare to intermit it, no weeke, and (I would I might adde) no day neither. Anſwer *Miſericordia Ejus manet in æternum*, with *Miſericordias Domini cantabo in æternum*: and not, *mercies that never faile*, with *ſhort thanks* and ſoone done; ſpecially, ſeeing, their *not failing* lyeth upon our not *failing them*. Pſalm. 136. Pſal. 89. 1, 2.

Now, it would do well to ſeale up all with a *Recognition* reall; that is, the *praiſe of mercy*, with ſome work of *mercy*. What was done upon us, this day? our preſerving: A *work of mercy* it was. This work can no way ſo lively be expreſſed, as by a work of like nature, nothing ſo well (ſaith S. *Iames*) by *warme breath*, as by *warme clothes*. *Erga conſumendos*, ſuch as are in danger of it, not by *fire*, but by *cold* and *nake dneſſe*. Iames 1. 16.

This, as it is a moſt kindly way to reſemble it: ſo (withall) is it a moſt effectuall meanes to procure the continuance and *not failing* of it. *Magnes eſt miſericordia Dei erga nos, miſericordia noſtra in fratres*; of God's mercy to us, keeping us from *conſuming*, our *mercy* toward our poore brethren is the loadſtone, to keepe them from the like. So, under one, ſhall we both ſet it forth and procure it; procure that, wee ſo much ſtand in need of, and ſet forth that vertue, to which we were ſo much this day beholden.

Now to GOD; to *Him*, and to *His mercy*; the *bowels* of *His mercy*, and the freſh *fountaine* of them: That ſuffered us not to be *conſumed*, but delivered us; and that from that *fire*, and that univerſall, utter, ſudden, unnaturall conſuming by it, the decree whereof was ſo certainely gone forth againſt us, come ſo neere us and wee not aware of it: That ſuffered us not to be *conſumed*, but gave them to be *conſumed* in our ſteads; and hath this day, preſented us all alive to give Him praiſe for it: To Him, for the *multitude of His mercies*, for the *paterna viſcera miſerationum ſuarum*, that never faile, nor *conſume* themſelves, nor ſuffer us to *faile*, and be *conſumed*: To Him I ſay, *&c.*

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT WHITE-HALL,

on the V. of *Nov. A. D.* MDCXIII.

PROV. CHAP. VIII. VER. XV.

Per me Reges regnant.

By Me KINGS Reigne.

THese words may well ſerve for a *Sermon*, for they be a peece of a *Sermon*. For, all the *Chapter* is a *Sermon* preached by one ſtanding *in the top of the high places*, (verſe 2.) *The high places*, that was (then) their *Church*; *The top of them*, that was the *Pulpit*.

It is the common queſtion, *Who preaches?* Ever, we muſt know that: And though the whole book be *Salomons*; and though he be a * *Preacher* upon *Record*; yet *Major Salomone hîc*, a greater Preacher than *Salomon* is here. He was but *wiſe*; it is *Wiſdome* it ſelfe made this *Sermon*. And we may bee bold to preach, what *Wiſdome* preacheth: A *Sermon* out of ſuch a *Sermon*, cannot be amiſſe.

* Eccleſ. 1.1. Mat. 12 42.

Specially, this *Wiſdome*; the eſſentiall *Wiſdome* of GOD: which upon the point, will prove to be none other, but CHRIST: And ſo, our Text fall out to be *de verbis*

bis Domini, that is, *de verbis Domini ſecundum Salomonem*; for, ſo there be, no leſſe than *ſecundum Matthæum*, or *Ioannem*.

Which though they were uttered by Him, before He was in the fleſh, what of that? they be no whit the leſſe; but full out as good Goſpell, as if they had beene recorded by any of the foure *Evangeliſts*: yea, and this we may adde further; even *Goſpell*, before any *Goſpell* of them all. Thus much for the *Author* of the ſpeech.

The Summe. The ſpeech it ſelfe ſeemes, as if ſome queſtion there were, *Per quem Reges?* Or ſome were about to bring the Writ of *Quo Warranto*, to know, how they claime to be *Kings*; how to hold their ſoveraigne Authority; by whoſe grant?

And let not this ſeeme ſtrange: It is no new thing, to bring this Writ in like caſes.

Exod.2.14. Mat.21.23. One was brought againſt *Moſes*; *Who made thee a Ruler?* Nay higher; one againſt our *Saviour* Himſelfe: *By what authority doeſt thou theſe things, and who gave thee that authority?* Againſt *Moſes*, againſt *Chriſt?* and why not then againſt *Salomon* and his fellow *King?*

Exod 3.14. Iohn 10.36. And this ſame *Per Me* (here) is an anſwer to all. Who made you (*Moſes*) a Ruler? He whoſe *Name* is *I am*, ſent me. Who gave *Chriſt* His authority? He, that *ſanctified Him, and ſent Him to be the Meſsias of the world.* And here now; *Kings*, by whom, *Per Me*, by Him too. Theſe words of his *Charta Regia*, This their *Charter Royall*: And He that gave it them, will warrant it for good, and beare them out againſt all the *Per me's* in the world. This for the Nature of the ſpeech.

A point neceſſary, if ever, at this time to be weighed well, and looked into; wherein this queſtion is put up, and ſo vexed, that it cannot reſt: Wherein they have ſet up an *Anti-per* and given him this ſentence in his mouth, *Ego facio, ut Rex tuus Rex ne ſit, I will make your King no King*, this Text *Per me* notwithſtanding. One, to ſever *Reges* and *Regnant*, that they ſhall *reigne* no longer, than he ſees cauſe to ſuffer them. And is it not time then, to make good their *Tenures?*

Bellar. cont. Barel.

And that do this Text, and this day. The Text, in word; the day, indeed *cum effectu*, really.

The Text, the words indeed (as the words of *wiſdome*) are but few, and the ſentence ſhort; ſcarce any in Scipture ſo ſhort: In our tongue, but foure words, and they but foure ſyllables. But it fareth with *ſentences* as with *Coynes*. In Coynes, they that in ſmalleſt compaſſe containe greateſt value are beſt eſteemed: And, in ſentences, thoſe that in feweſt words compriſe moſt matter, are moſt praiſed. And ſuch is this.

Exceeding compendious, that we muſt needs be without all excuſe (it being but foure *monoſyllables*) if we do not remember it.

And withall, of rich Contents: for, upon theſe foure ſyllables, depend all *Kings* and *Kingdomes* of the Earth: Of ſuch force are they.

Of which foure, the two latter (*Reges* and *Regnant*) be two as great matters as any be in the World. One, the *Perſons* themſelves, as they be *Kings*. The other, the *Act* of their *reigning*, or bearing rule over Nations. Theſe two latter depend on the two former *per, me*: which are but one in effect; but, He a great One. For, it is there poſitively ſet down, *aſſerendo*, that theſe two latter, are by this former; *By* and through *Him*, that ſayes *per me*. *By* and through Him *Kings* firſt ſetled in their *reignes*. *By* and through Him ever ſince upholden in their *reignes*. *By* and through him vouchſafed many miraculous *preſervations* in their *reignes*. Thus farre the Text.

Luk 1.78. Then, *by the tender mercy of our* GOD *comes the day from on high*, and giveth great light unto the Text: This Day, on which a very memorable memoriall of a famous *Per me*. One, in great Capitall letters: Even of *Per Me Reges*; and not of *per Me Reges* alone, but of *per Me Leges*, (and that too followes, here in the verſe) and of *per Me Greges* too; all had gone up, but for this, *per Me*. This *Day*, this *per Me* ſoundeth in your eares, and this day this *per Me* was ſealed in your eyes, and this queſtion actually decided.

For

For the Order in treating whereof, our parts muſt be as our words: Looke how many words, ſo many parts: foure, of either. 1 Of *Me* firſt, the *Cauſe*: 2 Then of *Per*, the *Manner*: 3 After of *Per me Reges*, the *Perſons*: 4 And laſt of *Per Me regnant*, the *Act*. *The Diviſion.* I. II. III. IV.

PEr Me. It is a generall Rule, *Per dicit cauſam*: the Nature of this Prepoſition (*Per*) is to note a *Cauſe* certaine. And a certaine cauſe excludeth *Chance*. Firſt, then, *Kings* and *Kingdomes* have their *Per*: they be not *fortè fortunâ*, at hap-hazard, *ex concurſu atomorum*. They bee no caſualties, *The winde blowes no man to them* (ſaith the *Pſalme* 57.) And *Non temerè* (ſaith the Apoſtle;) where *Non temerè*, as it is not *in vaine*, ſo is it alſo not at *adventure*: *Cauſall* they are; *Caſual* they are not. A *Per* there is; a *Cauſe* of *Kings* raigning. I. The *Cauſe*. *Mc.* 1 Kings and kingdomes have a *Cauſe*. Pſal 75 6. Rom. 13. 4.

What is that cauſe? *Per me*: and *Me* is a Perſon; And a perſon is *Naturæ rationalis individua ſubſtantia*, a ſingle or *determinate ſubſtance* of a *Nature* indued with *reaſon*. It is not *Res bruta vel muta*, no dumbe thing or without underſtanding, is *cauſe* of them. He ſpeakes (we heare:) ſaith, *Per Me*. And His very laſt words before theſe, be, *I am underſtanding*. 2 That cauſe is a perſon. Verſe 14.

Againſt thoſe that doe *Iovi menſam ponere*, aſcribe it to the *Poſition* of the *ſtarres*, to this or that *Planet* in the *Aſcendent*. No; it is not *de luminibus* (they, be no *Perſons:*) but *de Patre luminum* (He, is.) So a *cauſe* there is, and no imperſonall cauſe, but *Per me* a *Perſon*. Eſay 65. 11. Iames 1. 17.

What Perſon? *Per me regnant*: and that is not *Per ſe regnant*: ſo, another perſon it is beſides themſelves; one different from them. That they *reigne*, is not, *by* or *from themſelves*, but by or from *ſome other* beſides. *Regnabo* (ſaith *Adonijah*) but he failed; it would not be: To teach him, it is not *Per ſe*, by their *owne bow or ſword*, nor *Marte* nor *Arte*, they reigne; And ſo *to ſacrifice* to them. It is not their own place, they ſit in; nor their own power, they execute: It is derived from another perſon; *Ipſe eſt qui fecit nos, & non ipſi nos* (may they alſo ſay) *He it is that made us, and not wee our ſelves*. A *Perſon*; And *another perſon*. 3 *Another perſon* beſide themſelves. 1 Reg. 1. 5. Pſalm. 44. 6. Abac 1. 16. Pſalm. 100. 3.

And who is that other perſon? Let me tell you this firſt: It is *but one Perſon*, not many, *Per Me* is the ſingular number. It is not *Per nos*: ſo, it is not a plurality; no *multitude*, they hold by. That claime is gone, by *Per me*: one ſingle perſon it is, *Per quem*. The other, a Philoſophicall conceit it came from, from thoſe that never had heard this *Wiſedome preach*. In this booke, we finde not any Soveraigne power, ever ſeated in any *body collective*, or derived from them. This we finde, that GOD *He is King*; that *the Kingdomes be His, and to whom He will, He giveth them*. That ever they came out of *God's* hand by any *Per Me*, any grant into the *Peoples* hands to beſtow, that we find not. *One Perſon* it is. 4 But *one* Perſon, not many. Pſal 93. 97, 99. Dan 4 14 Ier 27. 5.

I aske then, this one Perſon who He is? This I finde (at the *XXIV. Verſe.*) That whoſoever He is, He was, *when there were yet no* Abyſſi, *no depths, nor no mountaines upon the Earth, nor the Earth it ſelfe*: He was before all theſe. I finde againe, (at the *XXVII. verſe.*) *When the heavens were ſpread, a decree given to the Sea, the foundations of the Earth firſt laid, He was there a Worker* together with *God*: Was at the making of all, was Himſelfe *Maker* of all. So, neither *Man* nor *Angell*; they were not ſo ancient, they *created* nothing, they were created themſelves. 5 That perſon, neither *man* nor *Angell*.

Then *ſileat omnis caro*, let all fleſh keep ſilence, And *Omnis Spiritus* (too,) in this point of *Per Me*. Neither the ſpirit that ſaid of the *Kingdomes* of the Earth, *All theſe are mine*: Nor he, that though he *have hornes like the Lambe, yet ſpeaketh words like the* Zech. 2. 15. Mat 4 9. Apoc 13 11.

Dragon

Dragon. Theſe foure ſyllables are a ſuperſedeas to all books or book-makers for any *mans Per Me*, any mans claime. It is no *man.* And if no man, then no *Pope:* for *he alſo is a man* (as Saint *Peter* ſaith, he was:) And *Circundatus, compaſſed with infirmities*, St. *Paul* ſaith, *he is:* Sure, he made not the Earth; himſelfe is made of earth. The *Abyſſus*, the deep was made, *yet hee aſcended out of it:* the *ſeven hils*, long before he ſate on them. He is not this *per Me*; they hold not of him: they hold of *per Me, that created heaven and earth.*

Acts 10.26. Neh.5.2. Apoc.13.1. 17,9.

And this *per Me* will beare no *per alium* beſides: He that muſt ſay, *Per Me Reges*, muſt alſo ſay, *Per me Cœlum & terra.* None but He that can ſay the one, can ſay the other. Therefore none with Him in this *Per.* None to ſtep forth and rejoyce, *Etiam per me*, and by me too: unleſſe he can ſay *Etiam per me Cœlum & Terra. Per alium* then hath no place here.

But might not the *High-Prieſt* claime deputation under *per me?* For that, there is a ruled caſe of it here, in him that was the ſetter down of this (*Salomon.*) Had the *High-Prieſt*, had *Abiathar* ever a *per me* for him? It is well knowne, his *per me* went with *Adonijah*, againſt *Salomon:* His *per me*, if it could, would have depoſed *Salomon.* But ſo far was it from him to ſay *per me Salomon*, that contrary, *Salomon* might ſay and did, *per me Abiathar.* Depoſe *Salomon* he could not; depoſed he was himſelfe. *Non nobis Domine, non nobis*, would he have ſaid: It was *per me* the wrong way with him.

1 Reg.1.7. 1 Reg.2.27. Pſa.115.1.

6 But GOD.

Well then, being neither *Man* nor *Angell* (ſince they made not the World:) GOD it muſt be of force: There is in the reaſonable nature, no other perſon left, but He: And He it is. He, the partie, that ſpeakes: *By Me Kings*; I am the *Cauſe*, that *Kings* reigne. Then, *Reges quod ſunt, per Deum ſunt:* Kings, what they are, *by* GOD they are: θεῖον τὸ ἀξίωμα (ſaith *Chryſoſtome:*) and a ſpeciall dignifying of their ſtates it is, ſo they are. It was (we find) wont to be the uſuall ſtyle (yea, even of *Popes* themſelves) writing to Kings, to wiſh them health *in eo per quem Reges regnant*, in *Him* by whom *Kings doe reigne:* And that was neither *Pope, nor people*; But GOD alone, whoſe proper ſtyle that is.

Pſa. XIII. ad Deum.

7 GOD, *the* SONNE.

By *God* then: I aske yet further, by what Perſon of the *God-head?* ſo far we have warrant to goe by this Text. It is *Wiſedome*, whoſe ſpeech all this is: No *created wiſdome*, but the *Wiſdome* of *God* created all things, it ſelfe uncreate: that is the SONNE *of* GOD. For, whom *Salomon* here calleth *Wiſedome*, the ſame (in the *thirtieth Chapter* after) hee termeth the SONNE: *What is his Name* (ſpeaking of *God*) or *What is His* SONNE'S *Name?* By Him, by that Perſon do they reigne: And now at the laſt, are we come to the right *per me.*

Chap.30.4.

1 As the *middle cauſe.*

Per (the *prepoſition*) would teach us ſo much, if there were nothing elſe. *Per dicit cauſam mediam*, it deſigneth a *middle cauſe.* And He is the *middle Perſon*, of the great *Cauſe, Cauſa cauſarum, A Deo* (ſaith St. *Paul*;) *per me* (ſaith *Salomon:*) from GOD the *Father*, by *God* the *Sonne.* We may know it, It is CHRIST'S *prepoſition*, this (ever:) *per Chriſtum Dominum noſtrum.*

Rom 13.1.

2 As *Man.*

And by Him, moſt properly: for, in that He was to be Man, all the benefits which were to come from *God*, to *man*, were to come by Him. He, the *Per*, of all: among which, this one of *Regall Regiment* is a principall one.

3 As *Wiſdome.*

By Him againe. Becauſe He is *Wiſdome* (which I reckon worth a note) that the *per* of *kingdomes*, whereby they conſiſt, is not *Power* ſo properly (the Attribute of the firſt) as *Wiſdome* (the Attribute of the ſecond Perſon:) they ſtand rather by *Wiſdome* than *force.* Beſides, *Sapientis eſt ordinare* (ſaith the great Philoſopher) the proper work of *wiſdome*, is to *order.* And what is *Anarchie*, but a diſordered *Chaos* of confuſion? Or what is Rule, but an εὐταξία, a ſetting and holding of all in good order. This being *Wiſdomes* proper work, this *per* is moſt properly His.

4 As a *King.* Pſalme 2.8. Apoc.19.12. Pſalme 47.7. Pſalme 145.13.

By Him, yet againe, becauſe on Him hath the *Father* conferred all the kingdomes of the Earth: we read it *Pſalm. II.* We ſee Him *Apoc. XIX. with many Crownes on His head.* Meet then it was, that the Kings of the ſeverall quarters of the Earth, ſhould be by Him, that is *Rex univerſæ terræ.* That the Kings of the ſeverall Ages of the world ſhould be by Him, who is *Rex ſæculorum*, whoſe *Dominion endureth throughout all*

ages

ages. In a word: *Ut utrobique regnetur per Chriſtum:* And that all *Crownes,* both the *Crowne* of *Glory* in Heaven, and the *Crownes* of higheſt *dignitie* here on earth, ſhould bee holden of Him, all; as all are. Thus by this time, we ſee this *Per Me,* who Hee is.

II. The *Manner*; *Per.*

Now returne I to *Per:* There is much in the right taking of this word: What *Per* is it? There is a *Per* of *Permiſſion*; as we ſay in the *Latine, Per me licet,* You may for all me; Good leave have you; I hinder you not: Or (as in Engliſh,) *By Him,* that is, *beſides Him,* they came, and Hee ſtopped them not. Is this the *Per?* Indeed ſome ſuch thing is blundered at, as if GOD onely *permitted* them, And ſcarce that.

1 Not by *Permiſſion.*

Thus comes one of them forth with the matter, and makes it the very firſt words of his book. The *Prieſt,* he is *à Solo Deo*; but, the *King,* he is *ex importunitate populi:* The people importun'd *God,* and He yeelded with much adoe, *agrè* (His owne word) againſt His Will: And ſo we muſt interpret *Per Me,* that is, *Contra me*; *By me,* that is, all *againſt my minde* it is, that *Kings Raigne,* but I *beare* them or *beare* with them. Vpon the matter, this it is; They would have Kings to be, *by Toleration* only; And ſo, by that *Per,* are all the evils and miſchiefes in the world. And, are not Kings much beholden to theſe men, thinke you?

But, this *Per* we reject utterly: It cannot be. For, though the Latine *Per* will beare this ſenſe, the Greeke [διὰ] the Hebrew [בְּ] will by no meanes; the phraſe, the *Idiome* of the tongue will in no wiſe endure it. διὰ will admit no *permiſſion*; nor בְּ neither. Away then with that.

2 But by *Commiſſion.* Iohn 1.3.

How take wee *Per* then? What need we ſtand long about it, having another *Per,* and of the ſame *perſon* to patterne it by: *Omnia per Ipſum facta ſunt* (ſaith Saint *Iohn*; And the ſame ſaith *Salomon* by and by after, in this Chapter.) Then, as *By Him,* all things *made* there: ſo, *By Him, Kings Raigne* here. The *World,* and the *Government* of the world, by the ſame *Per* both; one and the ſame cauſe inſtitutive of both. That was not by bare *permiſſion* (I truſt:) no more, theſe.

3 By the *Word.*
a Pſal.146.5.
b Pſal.82.6.
c Pſal.110.1.
d Iohn 10.35.
e Rom.13.2.

Per Ipſum, they; and if *Per Ipſum, Per Verbum, quia ipſe eſt Verbum.* For, how were they (the creatures) made? [a] *Dixit & facta ſunt:* By the *Word,* by *Him.* And how theſe (Kings?) By the ſame [b] *Ego dixi.* Even by the ſame, that He Himſelfe [c] *Dixit Dominus Domino Deo.* As He then; they. And ſo doth *Chriſt* Himſelfe interpret [d] *Ego dixi,* πρὸς ὃς λόγος ἐγένετο. A *Word* came to them; And what manner was it? [e] Saint *Paul* telleth us, it was διαταγὴ, an *ordinance,* a word of high authoritie; the *Imperiall Decrees* have no other name but Διαταγαί. This now then, is more than a *Per* of *permiſſion:* A *Per* of *Commiſſion* it is; A ſpeciall warrant, an ordinance Imperiall, by which *Kings Raigne.*

4 By His *will.*
f 1 Pet.2.15.
g Rom.13.4.

By Him, then: By what of *Him?* by His *Will*; *Hæc eſt voluntas Dei* (ſaith [f] Saint *Peter*;) and *tibi in bonum* (ſaith [g] Saint *Paul,*) for *thy good.* His *will* then, His *good will* toward men: *Expreſſed* by His *Word:* Word of *power,* (we have heard;) And word of *wiſedome*; for He is *Wiſdome:* And word of *Love*; for, even [h] *Becauſe God loved Iſrael, did He ſet Salomon King over them.*

1. *Expreſſed by His word.*
h 1 Chro.9.8.

Expreſſed by *His Word:* His word only? Nay, *His deed* too, His beſt deed, *His gift*; *Dedi vobis Regem:* Gift of *grace*; as, even they acknowledge in their ſtyles, that *Gratiâ Dei ſunt quod ſunt. Given* by Him, *ſent* by Him, [i] *Placed in their Thrones* by Him; [k] *Veſted with their robes* by Him, [l] *Girt with their ſwords* by Him, [m] *Annointed* by Him, *Crowned* by Him. All theſe *By* Him's we have, toward the underſtanding of *Per me:* ſo *By Him,* as none are, or can be *By Him* more.

2. By His *Deed.*
1 Cor.15.10.
i Iob 8.6,7.
k Pſal.18.39.
l Pſal.89.20.
m Pſal.21.3.

Expreſſed by *His word* and *deed* onely? Nay (there is nothing but His *Name* beſides) by *His Name* too: ſo by His Name, as His very chiefeſt Name (CHRIST) Hee imparteth to them: And, that is not without myſtery: to ſhew their neere alliance to Him. *I have ſaid Yee are Gods:* which of the *perſons,* that are each of them

3 By His *Name.*
Pſal.82.6.

GOD: it followeth, *Filii Altissimi, Sonnes of the most High: Sonne*, that is, CHRIST's Name: He the Person then, to whom they are beholden: Hee, *by whom*, they are. To shew, they are *Sonnes*, and have their descent properly from Him, [n] *Rex Regum* is *upon His thigh*; and *Melchisedech* His first *KING*, and His *Type*, is [o] *brought in without Father and without Mother*, to shew, that Kings are the *Generation of God*.

n Apoc. 19.16.
o Heb. 7.3.

5 *By Him, and in Him.*

By Him: Nay, more than *By Him* (if you look better upon the word.) There is no *By* in the Hebrew; and yet the word is בְּ. But, that (in true and exact proprietie tendered) is *In Me*, not *By Me:* The meaning is, that they are first *in Him*, and so come forth *from Him*.

And yet, so *from Him*, as still they be *in Him*; both [p] *Corona Regis* (saith *Esay*) and [q] *Cor Regis* (saith *Salomon*) their persons and Estates both, *in manu Domini*.

p Esay 62. 3.
q Chapter 21.1.

And *in Him*, as Hee saith, [r] *My Father in Mee, and I in Him*; so, they *in Him*, and *He in them*. For, such is the nature of the Prepositions, the *HOLY GHOST* hath made choyce of, as they may be inverted and verified both wayes. For, as it is true, *They reigne in, and by Him:* so is it likewise true; *He reignes, in and by them*. They in GOD, and GOD *in them, reciprocè*. Hee, *in them*, as His *Deputies*; they, *in Him*, as *their Author* and *Authorizer*. *Hee*, by their *Persons: They*, by His *Power*. And so having brought them to *Him*, even *into Him*, and lodged them *in Him*, there let us leave them.

r Iohn 17.21.

III. The Persons: *Reges.*

This while we have bin in the two former; [1] *Per*, [2] *Me*. Now to the two latter; [3] *Per Me, Reges*; and [4] *Per me, regnant*.

Per me Reges. And first, I am glad we have met with this word *Reges, in propriis terminis:* when we meet with some other, there is such pinching at them. The Apostle speakes of *Higher Powers:* ô, it is too generall; it may be *Powers Ecclesiasticke*, as well as *Civill:* (A meere shift.) The *Psalmist* saith, *Ego dixi dii*; that, is not home neither, there is mention of *Iudges* in the *Psalme*, as well as *Princes*. But, here is a word, will hold them; *Kings* in expresse termes, *totidem literis:* No evasion here, no shifting it. This is home, (I trust.)

4 *Reges in propriis terminis.* Rom. 13. 1. Psalme 82. 6.

Per me Reges. Why, what great matter is that? *Per Illum omnia* (saith Saint *Paul*, *Rom.* 11.) *All things are by Him*.

Rom. 11.36.

All things; but all *good things* specially, (saith St. *Iames*,) Why, *By Him*, there can nothing come, but *good*.

Iames 1. 17.

2 *Reges* specially, above all other creatures.

Thirdly then, *speciall good things*. By a *speciall Per*, they. And *Kings* are such, and for such reckoned up here, in this very *Chapter*. Even for one of the Principallest benefits, vouchsafed mankind by *God*, this *By me Kings:* for, will ye but marke this, they have precedence, are reckoned up here, before the *creation* it selfe: for, that commeth after, at the XXIV. *Verse*. To shew, it is (as indeed it is) better for us, *not to bee* at all; than, not to bee *under Rule*. Better no *Creation*, than no *Government*. GOD is highly to be blessed for this *Per me Reges:* that He hath given *potestatem talem hominibus, Such power unto men*.

Matth. 9. 3.

3 *Reges*, without qualification. 1. Of Religion. 2. Of Tyranny. Numb. 16.3. Hos. 13.11. Hosea 8.10.

Now, I weigh the word [*Reges*] What? any by Him? any in grosse qualification? what without any regard of *Religion* at all? Sure, if none but *true Professours* had been here meant, It must have been but *Per Me Rex:* for, none but one, but this *Salomon*, was then such, of all the Kings of the Earth. But, in that it is *Reges*, the *Holy Ghost's* meaning is to take in the rest: *Hiram*, and *Pharaoh*, and *Hadad*; they are in too in this *Reges*. For, where the *Scripture* distinguishes not, no more doe we. Be their *Religion* what it will, *By Him* they are.

But, what if they *take too much upon them* (*Core's* exception?) Then, it is *Dedi vobis Regem in irâ* (saith GOD by the *Prophet:*) *Angry* I was when I gave him, but I *gave him* though. *Per Me iratum*, it is: but, *Per Me*, it is still; *Per Me*, though with a difference.

4 All *By Him*, made, and unmade.

But, this *Onus principis* (say they in the *Prophet*) how may we be rid of it? Is there any

any other *Per me*, to goe unto, to deprive or depoſe them? Sure, where the worſt is reckoned that can be of them, *Clamabunt ad Dominum* is all, I finde. No *Per* to doe it but He. *By Him*, and by none but by *Him*, they be; *By Him*, and by none but *by Him*, they ceaſe to be. In Nature, every thing is diſſolved by the ſame meanes, it came together. In Law, *Inſtitution* and *Deſtitution*, belong both to one. In Divinity; the *Prophet* in one and the ſame Verſe, ſaith, *Dedi vobis Regem* (in the fore-part) and with one breath, *Abſtuli eum* in the latter: So, both pertaine to Him; *Dominus dedit, Dominus abſtulit*. As for this new *per me*, we argue from the Text: He makes no *Kings* (we know;) and, as he makes none, ſo he can unmake none. No right, to one *Per*, more than another.

1 Sam. 8. 18.

Hoſea 13. 11.

All be *Kings* then, *by Him*: yet; not all alike. GOD forbid, but there ſhould be degrees, *Magis* and *Minus*, one more than another: But we ſhould put a difference, between *Melchiſedek* and *Nimrod*; between *Salomon* and *Saul*.

5
All, but eſpecially *good Kings*.

We ſay then, *All Kings by Him*; but, among all, and above all, ſuch as he that ſet downe this, ſuch as *Salomon*; for he by the great *Capitall Per Me*. *Per Me iratum*, thoſe other; *Per Me propitium*, He: And that is the *per* indeed. Thus much he doth inſinuate, by adding in the latter part of the verſe (which commonly is the *Exegeſis* of the former) namely, if *juſta decernunt* doe come too. If he be a *Righteous KING*, as *Melchiſedek, King of righteouſneſſe*: If he *ſow the fruit of righteouſneſſe in peace*, that is, be a *peaceable King*, as *Salomon*: If he Rule *per Me* (that is) *Per Sapientiam*, rule wiſely. Thoſe are *per me propitium*; Thoſe are Kings *primæ intentionis*, Kings of ſpeciall favour.

Heb. 7 2.

Iames 3. 18.

This for the *Perſon*. Now to the *Act*: *Per Me regnant*.

IV.
The Act: *Regnant*.

And I make theſe two, two diverſe, becauſe ſome are *Reges*, *Kings*, and yet *reigne* not: (as true Heires *defeated*.) And ſome *reigne*, and are no *Kings*: (as do all *Uſurpers* of the Throne, *per fas nefaſque*.) Alwayes, one thing it is, to be a *King*; another to *reigne*. *Ioas* was the true *King*, all thoſe *ſix yeares* he raigned not; *Athalia* reigned all thoſe *ſix yeares*, yet true *Queene* was ſhe never any. Of ſuch, GOD ſaith, in *Hoſea*; *Regnaverunt, ſed non à me*. Why? for, *per me Reges regnant*, By Me *Kings reigne*; *KINGS*, of lawfull and true deſcent, they *Reigne* by Me: Theſe were none ſuch. So, they *reigned*; but, without any *per* from Me. But, when theſe meet, and they that be *Reges de jure, regnant de facto*, then it is as it ſhould be: And *per Me* it is, that they ſo meet.

Hoſea 8. 4.

This *Regnant* I conſider, as an *Act*, three wayes: 1. As it hath a *beginning*. 2. As it hath *continuance*. 3. As it hath *Rectitude* or *obliquity* incident to every act. *Regnant*, that they *reigne* at all: *Regnant diu*, that they *reigne long*: *Regnant rectè*, that they *reigne aright*. And every one hath his *per*. *Per, Ianuæ*, *By*, the *doore*, *by Him* they *enter* their *reigne*: *per, lineæ*; *By*, the *line*, which He ſtretcheth out over every government, longer or ſhorter; *by Him* they continue their *reigne*: *per, regulæ*; *By*, the *rule*; ſo reigne, as they ſwarve not from Him, touch Him ſtill; continue with Him, and He with them, and ſo He will make them to continue long.

I am led to this, becauſe you ſhall ſee theſe three duely ſet upon every *Kings* head, through all the ſtory of the *Bible*.

1. Such a King, *was ſo many yeares old*, when *he began his reigne*: there is his *Inchoation*, his *Regnant*, his *doore of entrance*.

2. And then: *So many yeares he reigned* in *Ieruſalem*, or *Samaria*: there is his continuation, his *diu regnant*, his *per* of *Line*, or *continuance*.

3. Then ever followes (if you mark it) either, And *he did well*, and *walked* in *the ſteps of his Father David*; there is the *manner*, his *benè regnant*, his *Rule*, or Rectitude: Or, *and hee did evill in the ſight of the Lord, and turned not from the wayes of Ieroboam*, there is his obliquitie; out of Rule himſelfe, and brought all out of

rule with him. This holds in all, and in all will hold, after they be once off of the ſtage.

1 *Regnant, Per Januæ.* The entrance.

As it is *Actus inchoatus*: *they reigne*, that is, they come to the Crowne, they begin their reignes.

It is generally true, that the maine frame of Government, the firſt raiſing of it, could be by none, but this *Per Me*. But I inſiſt on particulars rather: Wherein, any that ſhall but weigh, what difficulties, what oppoſitions be raiſed, what plots and practices to keep *Reges* from *regnant*, thoſe from it whoſe of right it is, ſhall be forced to confeſſe, that even by *Him* they have their firſt *entrance*. Take him that is next hand *Salomon*; and he that ſhall marke, *Adonijah's* plot, drawing the *High-Prieſt* (*Abiathar*) and the *Generall* of the field (*Ioab*) into a ſtrong faction againſt him; ſhall finde, *Salomon* was bound to acknowledge, that *Per Me* he came in. Or if he will not, *Adonijah* himſelfe will, he was forced to doe it: *That the Kingdome was turned from him, and was his brothers, for it came unto him* (even *Per Me*) *By the* LORD. This Confeſſion of his is upon record, 1 *King*. 2. 15. And your Majeſtie was *non ignara mali hujus*, was not altogether free from theſe: It is Engliſh I ſpeake. Poſſibly, from *Ioab* you were; but, not from *Abiathar*; His *Bulls*, they were abroad: And ſome there were that could not enter by the doore, but were climing up another way. Yet for all theſe, you came to your reigne, and you came by the right *Per*, by the *doore*: And, this (I know;) You are one of the number of thoſe *Kings* that aſcribe their *regnant* to this *Per Me*. This, for *Actus inchoatus*: Now, they are in.

2 *Regnant diu, Per, lineæ*: Their continuance.

But when they are in, they may out againe ſoone enough; when begunne, end quickly; if *Per Me*, as He was the *Cauſe procreant*, ſo He be not alſo the cauſe *Conſervant*, and make their reigne *Actus Continuatus*; draw the line out a long, keep and continue them for many yeares in it. *Regnant*, is true in the firſt inſtant. One *reignes*; if it be but [a] *for a ſevennight*, as *Zimri* reigned no longer: But what is that? Or what is it to reigne *a Moneth*, as [b] *Shallum*; or *three*, as [c] *Ioahaz*; or *ſix*, as [d] *Zacharias* did? Nothing: The continuance, *propriè loquendo*, that is, the *reigne*; and *Regnant* without this *Per* is as good as nothing. And the Text is for this. The word in *Hebrew* is not *Regnant* in the Preſent, *doe reigne*; but *regnabunt* in the Future, *ſhall reigne*, or *continue reigning*. And ſo is the Prepoſition [*Per*] for it too, For, *Per addit durationem*; addes ever a continuance, where it is added; as is evident, by *perſiſt*, *permanent*, *perdurable*, *perſeverance*, *perpetuity*.

a 1 Reg. 16. 15.
b 2 Reg. 15. 13.
c 2 Reg. 23. 31.
d 2 Reg. 15. 8.

And this now queſtionleſſe depends upon GOD alone; even their quicke cutting off, or their long preſerving in their *reignes*. He can draw the *line* longer or ſhorter; draw it out ſtill, or ſnap it off. Hee can take them from their reigne by the [e] *hand-writing on the wall*, *MENE*, *&c*. Hee can take it from them by [f] *Solvit baltheum Regum*, taking off their Collar, and [g] *caſting their throne downe to the ground*. He can call in a forren enemy, ſtirre up a ſeditious ſubject, let looſe the ſea of popularitie in upon them; unlawfully to do it, but to do it though. Many ſuch things are with Him.

e Dan. 5. 26.
f Iob 12. 18.
g Pſal. 89. 44.

Now we are at the maine. For, here comes all the danger: there is ſuch heaving and lifting at them after they be in; ſuch thruſting by force, ſuch undermining by fraud: So many *Per me's*, *Per Me Clement*, *Caſtell*, *Catesby*; and they againe ſo many *Per's*, *Per knives*, *piſtoll*, *poyſon*, *powder*, all againſt this *Per* of continuance; as be the former how it will, they cannot but confeſſe here, that *Per Me* it is, that they hold out their Reignes.

And, here fall's in kindly, this dayes deſigne and the viſible *Per Me*, that happened on it; For, *By Him* it was, and by His mercy, that King and all *were not quite conſumed*. That your *Reigne*, and your life were not determined both together: Not that you *went not downe* (with *David*) *into the pit*; but, that you went not up, up into the ayre in (I know not how many) peeces, and that now, after thus many yeares, it is *Regnant* with you ſtill: And may it be *Per Me Regnat* (ſo we all pray;) and not *Per Me Regnat* onely, but, *Per Me Regnabit*, many times, many yeares more. I but

Lamen. 3. 22.

Pſalm. 30. 3.

put

put you in minde here of what I told you right now: It is *In Me* (in *Hebrew*) not *Per Me*; *In Him*, not by *Him*, though never ſo hard *by Him* (for, that is vvithout Him;) but even *In Him*, and then they be ſafe.

And *in Him* You have *reigned*: for He hath incloſed You (as it vvere) and compaſſed You on every ſide. As in a *fortreſſe*, ſtrong hold, or place of defence; ſo have You reigned *in Him*: That, as *David* oft calleth *God*, ſo may You; Your *Rocke*, Your *Refuge*, Your *Sanctuary of ſafe-guard*: *So that the enemy hath not been able to doe you violence, nor the ſon of wickedneſſe had power to hurt You.* Pſal.18.2. Pſal.89.22. Iames 4 6.

And yet, there is more in this *Regnabunt*, *greater grace yet*. For vve may extend it yet further, to a continuance, not in themſelves in their perſons only; but, in their poſterity too. That, when it ſhall ceaſe vvith them, and they in their graves, yet it ſhall be a *Regnabunt* ſtill, and they *reigne* in their *race* and progeny, when they have done *reigning* themſelves. This dravves out the *Per* longer: for, ſo reigne they, many ages; not their own only. *Kings*, in themſelves; *Kings*, in their ſeed; *Reges à ſæculo in ſæculum*, from one generation to another. By *Saul*, and by *David*, we may plainly ſee; one thing it is, to bring one to be King, as *Saul* was: another, to eſtabliſh the Kingdome in his *line*, as with *David* it was. And it is that, he magnifieth ſo much, 2 *Sam.*7. That GOD had not onely brought him thitherto (to the Crowne) that was but a ſmall thing: but that alſo He had ſpoken of His Servants Houſe, *in longinquum*, for a long time; for, that is the right *Regnabunt*. The right *Regnabunt* is not that (in *Dan.*2.) like an *Image*, which vvhen it is broken, nothing comes of it: But the right, is that (*Dan.*4.) where it is like a goodly *tree* that hath branches come out of the *ſtemme*, vvhich will prove *Siens* and be new grafted againe, and ſo ſucceſſively derive it ſelfe down to many generations. This alſo is, *Per Me*; and altogether *by Him*, and in his hand, who can eſtabliſh ſucceſſion, as to *David*; and who can alſo bid *Ieremie*, *Write this man deſtitute of children, of Him there ſhall none come more to ſit upon the Throne of Iſrael.* Ierem 22.30.

This for the Continuance, *Diu regnant*. I will but touch the third: I would not have touched it, but that it is a ſpeciall meanes, for the ſecond, of *continuance*. To *Diu*, the way is by *rectè*; To rule long, the way, to rule right: Nay, it is the way to rule for ever: And, without *Rectè*, the ſhorter the better; better for them, and better for all parts. 3 *Regnant recte Per, Regula.* The manner.

Thus doth one *Per* ſtill lead us to another: for as it is true, *Per dicit cauſam*, ſo is it likewiſe true, *Per dicit regulam*. *By Him*, as a *cauſe*; *By Him*, as a *rule*, from which *Rule* not ſwarving, there is a direct promiſe, *Deut.* 17. *He ſhall prolong his reigne, and not his alone, but even his childrens too, in the midſt of Iſrael.* And, by that Rule, a long line ſhall be drawne, for the drawing out of his reigne many yeares. Deut. 17.20.

And, this we need not ſeeke for, any where elſe; it is even in the body of the word. For *Rectitudo* and *Rectus*, and *Rectè*, *Subſtantive*, *Adjective*, and *Adverbe*, all come of *Rego*: ſo doth *Regula* too, it ſelfe: That they need be no ſtrangers one to another; There is an alliance, and there ought to be a reciprocall reference, betweene them and *Regere*, and between *Regere* and them. *Erit apud rectiſſimum Rex* (ſaith *Moſes*, *Deut.*33.) He ſhall be, as ſtraight, as neare the Rule, as may be. Deut.33.5.

Now, that *Rule* is (here) *Me*; and *Me* is *Wiſdome*; and *Wiſdome* is the Rule which *God* Himſelfe draweth His lines by; And *Kings*, as in other points, ſo in this, to be as like, and draw as neere *God* as they may.

But then, care would be had, it be that *Wiſdome* which is *Me* (indeed.) For, *Achitophel's* and *Ieroboam's* goe for *Wiſedome*, in the world; but (indeed) ſuch *wiſdome* (as Saint *Iames* termeth it) is *earthly*, *ſenſuall*, and *hath ſomewhat of the Devill in it*. It is not that *worldly wiſedome*, they be *Kings by*; but that which is from *above*, and that (I told you) is *Chriſt*. What they are, *by Him* they are; That they continue, *by Him* it is; Who is, and will be *pro illis qui per illum*; be for them, that be by Him; and will not ſee or ſuffer the overthrow of his own Ordinance. Iames 3.15.

And, may I not then commend *Him* (this *Per Me*) to them? That, ſince they reigne, by that *Wiſedome* (which is CHRIST) they would reigne by that, and by no

no other *Wiſdome*. And that *reciprocation* (I touched before;) that ſeeing they reigne *by Him*, He may reigne *by them*; *Regnet, per illos, qui regnant per Illum*; ſince they *rule by Him*, to be *ruled by Him*: There cannot be a more reaſonable requeſt, than this: *Regnet per Reges, per quem regnant Reges.*

Specially, ſince this *Per* of the *Rule*, will bring them to the *Per* of *Perſiſtence*: ſo long as they continue with *Him*, and He with them, Hee will continue them and their reignes, and nothing ſhall ſtirre them. But, let goe that, and take them to another *Per Me*. And I dare not promiſe ought: If any have miſcarried, he hath firſt left his *Per* go, and then after was put out of protection: And then, the ſons of perdition had power over Him, and his continuance ſoone came to an end.

Take this then, for the fare-well of this point. Sever not *Reges* from *Per Me*, and you ſhall never ſever *Reges* from *Regnant*: But if they have once loſt their *Per Me*, marvell not, if they loſe their *Regnant* not long after.

The *Application* to the People.

But, this Sermon was made for the *people*: To them then, I turne. For, as if Princes will weigh this *Per Me*, they will rule the better: ſo if the people doe the like, they will obey the ſooner. This is ſure: If *Per Me Reges regnant*, then *Per Me populi parent*; if *from Him* the *Power of Soveraigntie*, *by Him* alſo the *Dutie* of *Allegiance*; which we do beare them, even for this very *Per Me*; even therefore becauſe they bee *of Him*. Δι' Αυτὸ (ſaith *Salomon*, here) *Per Ipſum*, by Him: Δι' Αυτὸν (ſaith Saint *Peter*)

1 Pet.2.13. *propter ipſum, for Him*, for His ſake.

Two points I would commend to you and ſo end: *Chriſt* it is, that here *ſpeaketh*: *Wiſdome* it is, that here ſpeaketh. Since it is *Chriſt* here ſpeaketh, it is againſt *Chriſtian Religion*; ſince it is *Wiſdom* here ſpeaketh, it is *folly* to hold, to ſay, or to do the contrary.

For *Chriſt*: If *Per Me Reges* be from *Chriſt*: from whom is the other *Per me? Per me rebelles, Per me regicîdæ*: from whom they? If *By Me Kings Reigne*, be *Chriſts*; By me *Kings ſlaine*, whoſe *Per* is that *Per?* That *Per* cannot bee the *Per* of any, but of *Chriſts oppoſite*: who is that? *Quæ conventio Chriſti & Belial? What agreement hath*

2 Cor.6.15. *Chriſt and Belial?* There he is: You ſee, whoſe brood they be, that go that way, Even *Belial's* brood. He, out of his enmity againſt *Per Me*, can neither endure *Reges* nor *Regnant*; but ſtirrres up enemies againſt them both, both *Reges* and *Regnant*. Againſt *Reges, Regicîdas*; to aſſault their perſons: Againſt *Regnant, Rebelles*; to ſubvert their eſtates.

Ioh.10.35. And, it is He that ſets up this *Anti-per*, who takes upon him, to *looſe this Scripture*; to ſever *Reges* and *Regnant*: Nay (which is worſe than this) to make *Saints* and *Martyrs* of them, *Qui vias dant ad delendos Reges, that ſet their wayes to deſtroy Kings*, againſt

Chap.31.3. which there is a ſpeciall Caveat in the laſt *Chapter* of this Book. But (which is worſt of all: for though the *Rebell* be evill, yet the Rebel-maker is farre worſe:) He that raiſeth up this new ſect of *Rebel-makers* worſe than *Rebels* themſelves: For, if they be the brood of *Belial*, *Qui vias dant*, What ſhall they be, *qui vias docent?* ſhall not they be *Primogeniti Satanæ, Belial's* firſt begotten? That ſcore out the way for *deſtroying of Kings*; tell, by whom, and in what ſort, it is to be proceeded; to make a very method or *Agend* of it.

There is a ſhort reſolution in this Text for all theſe: Seeing it is *Chriſt*, it muſt be *unchriſtian* (if not Antichriſtian) to make any ſuch courſe: *Chriſts* Diſciples they are not; None of His (ſure,) that either put their hand to practiſe it, or their pen, or tongue, to defend it.

And as, if this be *Chriſt*, it is *unchriſtian*; ſo, if this be *Wiſdome*, then is their courſe, *folly*; And ſo it is, three wayes,

1. Folly firſt, to ſeeke to ſever *Reges and Regnant*, from *Per Me*: it will not bee. To thinke, they can ſet themſelves againſt *Kings*, and yet never have to doe with *God* at all. But, Kings (we ſaid) are *in* GOD: ſo they muſt goe through *Him*, before they can come at them: they cannot deale with Kings, but they muſt begin with GOD, firſt.

firſt. *Gamaliel's* poſition is ſound and good: *All one to fight with God, and that which is of God:* for, they cannot be ſevered. Act. 5. 39.

2. And, if they cannot; to fight againſt GOD, to *kicke againſt the pricke*, that is folly and madneſſe (I am ſure.) Ye may returne them all for *fooles*, that goe about it. That think with their devices to out-reach Him, *whoſe folly is wiſer than their wiſdome.* Or by their practices to over-beare Him, *whoſe weakeneſſe is ſtronger than their ſtrength:* He will be too hard for them, do what they can. Act. 9. 5. 1 Cor. 1. 25. 1 Cor. 1. 25.

3. Specially (which is the third) having had ſo often, ſo certaine experience, that they which have gone about it, ſtill come by the worſe. For extreme folly muſt it needs be, to begin that, which none that ever yet began, could bring to good end; Which, all that ever yet began, ever came themſelves to an evill end: As, to an evill end have they come, all the packe of them. Theſe foure words have put them all downe.

And (as it falls out) this day, of this folly, we have *Exemplum ſine Exemplo:* And in the ſucceſſe thereof, may all the reſt read their deſtiny. For, by the light of this day, any (that is not blind) may ſee, that *By and through Him, Kings Reigne*, in that, *by and through Him*, they, that would have *blowen them up*, are come to a ſhamefull end. *Blow* them *up*, they ſhall not, but blow themſelves downe they ſhall; downe, [a] after *Coreh*, the ſame way he went: Even to [b] *their owne place*, with *Coreh*, and *Iudas*, to the bottome of hell. That ſo, it may appeare to all the world, ſince this *Per Me* is *Wiſdome*, if Wiſdome ſet them up, folly it ſhall be, in them that ſeeke or ſet themſelves to put them down; to ſubvert, either *Reges* their perſons, or *Regna* their States.

[a] Num. 16. 33.
[b] Acts 1. 25.

Let *Wiſdome* then be *juſtified of her children:* And ſo many, as love *Per Me*, love and be friends and take part with both their Perſons, and *States*. If they be *Per Ipſum, By Him*, put our *Per* to His *Per*, that they may be, *by us*, too: We cannot erre (we are ſure) if we keep the ſame *per*, that *Chriſt* doth. Luk. 7. 35.

And (to conclude) let this be our laſt duty: ſince wee know *Whence they be*, we know *whither* to goe; ſince, *By whom* they be, *to whom* to repaire, if we have any buſineſſe concerning them. If we have a good *Prince*, whom to thank; if otherwiſe, whom to appeaſe.

But if a good (for to that caſe I returne) never to look upon Him, but to lift up our eyes withall, to this *Per quem*. As, to thank *Him*, that He hath preſerved him many other times (but ſpecially and above other, this day; him, and his, that is, him and us all: ſo, duely to pray to Him, that He which reigneth thus *by Him* (that is, by His appointment) may ſafe, and well, and long reigne *by Him*, (that is, by His protection.) To thanke Him, for *Per Me regnant*, and to be ſutors to Him, for *Per Me regnabit*; that He would draw out this *per*, and make it a long *per*, *Per multos annos*. That it may ever be (as, in the Text, it is) *Regnabit*, ſtill; ſtill, in the future, *Shall reigne*.

Shall reigne out his owne age himſelfe, in *perſon* (there is one *Regnabit.*)

Shall Reigne in His Iſſue and off-ſpring, and that many ages: (there is another *Regnabit.*)

Shall Reigne, in the life of *memory*, and a bleſſed remembrance of his time and reigne, and that thorow all ages: (there is a third *Regnabit.*)

Shall reigne all theſe; And beyond all theſe, there is another yet, as the laſt, ſo the beſt of all; *Shall reigne*, all theſe *per Deum, By God*; and, after all theſe, *Shall Reigne, Cum Deo, With God*, in the glory, joy, and bliſſe of His heavenly Kingdome, and that perpetually: which kingdome ſhall have none end, but be *in Sæcula Sæculorum*. To which Kingdome I, *&c.*

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT WHITE-HALL, on the V. of *Nov. A. D.* MDCXIIII.

PROV. CHAP. XXIV.

Fili mi, &c.

Verse 21. My Son, feare thou the Lord, and the King: and meddle not with them that are given to change.

22. For their destruction shall rise suddenly: and who knoweth the destruction of them both?

23. These things also belong to the wise.

WE begin this yeare, where we left the last. Then *By Me Kings reigne:* Now, by *Me, rerum novarum studiosi*, seditious persons, *come to ruine and destruction.* For, that is the *sum* and substance of this Text. Prov. 8. 15. The Text: *Anno* 1613.

It is a fatherly advice given, by *Salomon* to his son; Not to *meddle* or make with them *that are given to changes.* And there was a *change*; such a *change*, as never was seene, or heard in any age, meant and *medled* in, this day. So the first verse interessed in the Day. The *Summe* of The *Text.*

And, this is not a bare advice, and nothing els; but, upon a penalty. And that penalty set down, by way of a prophecie. And that prophecie fulfilled, and that penaltie extended; this day too. So, the second *verse* likewise. So that, this day, the first *verse* was justified; the wisedome of the Counsell, that it is wise and good: And, this day, the second *verse* was verified, the event of the prophecie, that it is certaine and sure; for *destruction* followed them, that followed not it.

The

The Diviſion. The points in it are, as the verſes are, two: [1] There is an *advice*, in the former: *My* SONNE, *feare* GOD *and the King*, &c. [2] with a *penaltie* annexed, in the latter: *For their deſtruction ſhall ariſe ſuddenly*, &c.

I. There is in the *advice*, [1] firſt, a kinde of commending of it. [2] Then, the *advice* it ſelfe.

1. The commendation ſtands firſt: For, *Fili mi*, I take to be a *Commendation*, That it is a counſell, a *Father* would give to his *ſonne*: And, that is no evill one, we may be ſure. Doe but caſt your eye, over the counſels in this book, that are given with a *Fili mi*, you ſhall find they be *de meliore notâ*, ſpeciall ones, all very well worth the giving.

2. The *advice* it ſelfe followes: the maine drift whereof is, A *Retentive* againſt *medling* with certaine perſons; perſons, ſuch as this day brought forth. To *feare*, and to *forbeare*. *Feare God* and the *King*: And *Forbeare* to have to do, or deale, with any ſuch. It conſiſts of two counterpoints: a *Fac*, and a *Fuge*. Do this; and eſchew that. The *Fac* is *Feare* GOD, *and the King*. The *Fuge* is, *Et ne commiſcearis*, *Medle not*. Follow one, fly the other.

II. Now, it is puniſhment enough for a man, not to follow good Counſell, when it is given him: Yet hath GOD ſo ordered, as there goeth (ever) ſome further evill, with the contempt of good counſell. As, with the contempt of this, there goeth a *penaltie*, no leſſe than *deſtruction and ruine*: and that, a *ſudden deſtruction*, and an *unknowne ruine*: It ſhall *ſurpriſe them on the ſuddaine*: And it ſhall be ſuch withall, as *Quis ſcit* (ſaith *Salomon*) *Who knowes?* (that is) *No man knowes*, how fearefull. Print well in your minds theſe foure; [1] *Deſtruction*, [2] *ruine*, [3] *repentè*, [4] *quis ſcit?* They be the *quatuor noviſſima* of the Text. And, for *feare* of theſe, *feare* to *medle* with theſe ſpirits.

So *Salomon* ſits here, as a *Counſellour*; and, as a *Iudge*. A *Counſellour*, to adviſe: A *Iudge*, to pronounce. Heare his Counſell, then: If not; heare your ſentence. And chooſe which verſe you will be in. There is no ſcaping them, both. In one of them we muſt be, all. Either in the verſe of *counſell*: *Feare God and the King*, &c. Or, in the *verſe* of *penaltie*: *For, their deſtruction*, &c.

III. The ſhutting up of all, is, *Hæc quoque ſapientibus*: (So reade it the *Seventy*, with this verſe;) And ſo, the *Fathers* all: And not, as now it ſtandeth (with the *verſe* following.) The meaning is: that, this is no counſell, for *fooles*: No man ſo *wiſe*, the wiſeſt man that is, it may well become him to take it. Commonly, they, that *medle*, in theſe matters, want no wit; are *wiſe*, at leaſt in their owne conceits: therefore (ſay the *Seventie*) πῶτα ὃ λέγω ὑμῖν τοῖς σόφοις, You, that think you are, and would be taken for *wiſe*, to you be this ſpoken.

I. The *Advice*. [1] The *Commendation* thereof. From a *Father*.

I Will ſpeake a few words, of the *commendation*. *Fili mi*: It is of a *Father*, to his *Sonne*. True and hearty is the counſell of a *Father*, to his *child*.

The very force of naturall affection ſo whetting the wit, as oft, even a ſimple man, will give his child no ſimple advice, but ſound and good. But, if it happen not alwaies to be of the beſt, it is the beſt he had, you may be ſure. There might want braines; the good heart of a *Father* was not wanting.

And he *wiſe*. To ſupply that want, I aske ſecondly, who is this Father? I finde, that it is *Salomon*, that ſpeaketh. One famous for his *Wiſdome* among the ſons of men. One, able to give good Counſell, worth the following. And yet (I know not how) they that

are

are holden for wiſe, other-while give not all the beſt. But it is becauſe they bend not their minds; and they bend them not, becauſe they reſpect not the parties ſuch, they give it to. But, were it *Filii mi*, had they to him the hearty true zeale of a *Father*, it would make them gather their wits together, and helpe it much. That is, if we could get theſe two to meet; the *braines* of a *wiſe-man*, and the *bowels* of a *Father*: if a *Father* were *Salomon*; or if *Salomon* were a *Father*: if a *Father* were as *wiſe* as *Salomon*, or *Salomon* could be as *kinde* as a *Father*; that, were like to be good counſell indeed. For as a *wiſe man*, he well could: And, as a *Father*, he (ſure) would give his beſt. So, none to that. Why, here they be both: This *Father*, is *Salomon*, The braines of *Salomon*, and the bowels of a *Father*, both in it.

What lacke wee yet? Somewhat: *Wiſe* is not all. Wee finde one *wiſe*, that would not have given this counſell, for he gave it not himſelfe (as might bee *Achitophel.*) None of his wiſdome: away with it: It is devilliſh. No, this is *Salomon*: not only wiſe, but *godly wiſe, with the wiſedome that is from above*: and that is the wiſdome indeed. *Godly wiſe.* Iames 3.17.

In ſigne it is ſo; ſee, his counſell begins with *Feare* GOD, the *beginning of all true wiſedome*, when all is done. And ever the counſell right, that is ſo grounded. If this come to the two former, I ſee not what can be required more. To the commendation of it then, all three meet in it. Here is a 1 *Father*; the Father is 2 *wiſe*; wiſe, as 3 *Salomon*, his wiſdome from the Spirit of GOD. There can be no more. To ſuch a counſell (I truſt) we will give eare. And ſo, I pray you, let us. Pro.1.7:

The counſell hath in it a 1 *Fac*, and a 2 *Fuge*. The *Fac*, is *Feare GOD and the KING*. There is in it, a ſingle *act*, and a double *object*. The ſingle act 1 *Feare*: The double object 1 GOD, 2 *the King*. We begin with them, as in nature, firſt, *Deum & Regem*. 2 The *Advice* it ſelfe. The *Fac*: 2 *Feare* GOD *and the King.*

Where, at the firſt, we ſee (and it is a good ſight to ſee) GOD, *and the King*, in conjunction. And no marvell, if *Rex, quem*, and *Deus, per quem* doe joyne. But joyn they doe, and joyne they may, and yet be in two ſeverall ſentences, or in two ſeverall members of one ſentence. *Et* would couple them well enough. Ioyned neerer than ſo, in one and the ſame ſentence: In one, and the ſame member, of one and the ſame ſentence. And in one member they may be too; and yet ſome word between them, and not immediately. Here, ſo immediate, ſo hard one to other, as nothing in the world between them, but the *Van*, the *Et*, the very *ſoder* (as I may ſay) that joyns them thus together. 1 The *Object*, *GOD and the King* in conjunction. 2 *Inter ſe.*

All this is but one: but, I obſerve no leſſe than five *conjunctions* of theſe two *great Lights*, all within the compaſſe of this Text. 1 Firſt, with one *Et*. 2 Then in one *time* (there is but one *Time*, betweene them both.) 3 Thirdly, as with one *Et*: ſo with one *Et ne*, both; that, is but one, neither. 4 Fourthly, they have but one party in oppoſition to them both, *Shonim*. 5 Fifthly, the treſpaſſers againſt them both, have but one end, *ruinam utriuſque*. שנים

All this, this joyning, thus neere, thus cloſe, immediate thus many wayes; all this is *God*. *God* it is, that thus joyneth Himſelfe, to the *King*; and the *King*, to Him. Not only here, by *Salomon*, under the *Law*; but even in the *Goſpell* alſo, by *Chriſt*. He joynes *Cæſar* and *God* too; and (in a manner) as neere, with the ſame *Et*, and with but one *Reddite*: and puts them, and their duties, both, in one period. Here, *God* before *Cæſar*: there, *Cæſar* before *God*. Matth. 22.21.

Now, the nature of thoſe that be joyned by *God*, is ſet downe by our *Saviour*, thus. *Quod Deus conjunxit*: *Quod* it is; not, *quos*, or *quæ*: No more plurall, then: No, but *coaleſcunt in unum*, they grow together; together into one, one ſingular *quod*. *God's* Conjunction is (ever) of the nature of an Vnion. One *Et*; One *Et ne*: One *feare* between them; One *oppoſite* againſt them. Matth. 19.6.

To theſe, thus joyned by GOD, what is our duty? As we find them cloſe joyned to our hands, ſo to keepe them. Firſt, *Homo ne ſeparet*; not to ſever them at any hand. Nay, *Homo ne ſolvat*, not to make the knot more ſlacke or looſe. Think, it was not for nought

nought, that our *Saviour Christ* ſaid of this Scripture in particular, *Non poteſt ſolvi Scriptura.* Not, *Non diſſolvi:* but, *Non ſolvi. Diſſolvi*, the knot looſed quite; but *ſolvi*, not made more looſe, or ſlacke, than He left it. One is oppoſed to the joyning; the other, to the neere joyning of them. Not to doe it, our ſelves: and not to endure them, that are tampering about it. Not the *Anabaptiſt*, that would put out *Et regem*, cleane. Not other (little better) that put it out and put it in, at their pleaſure; a *King* or no *King*; to be *feared*, or to *feare*: faſt or looſe; to joyne, or to ſtand a looſe (as it were in oppoſition, the whole heaven in ſunder:) *Timete Reges*, the *Accuſative*; or *Timete Reges*, the *Vocative*, as fals fitteſt to their turne. Neither to endure them, that would diſſolve it cleane: Nor them, that would faine ſlacken it, to the end, to wring or wedge in a third betweene *Deum* and *Regem*. No; let them ſtand; and ſtand, as they be left: unlooſed, unlooſened, *Deum & Regem*. They that fall to be *changers* (after) in the Text, begin their change (ever) at this; at tranſpoſing, or interpoſing ſomwhat, between *Deum & Regem*. Therefore, look to this well. This, for the firſt conjunction *inter ſe*, betweene themſelves.

John 10.35.

b Their conjunction in *Time*. *a* The Act.

Then are they joyned againe *in aliquo tertio*, in a third: *Time*. Why, in *Time*? Indeed, Our SAVIOUR CHRIST's *Quæ Cæſaris*, is more ample a great deale: many things contained in it, beſides. Of thoſe many, this is but one; but, this is one. And this one (here) is made choice of, becauſe it falls fitteſt, to the purpoſe in hand.

The purpoſe is, to reſtraine from *medling*. Now, *feare* is more reſtrictive, than *honour*, or any of the reſt. The *Philoſopher* calls it φίμωσιν φύσεως, the paſſion, that holds (as it were) the reines of our nature, to check us, and keep us backe, from that which is hurtfull; to which (other-while) we are but too inclinable. As namely, there is a *ſpirit* in us: and that *ſpirit* (ſaith St. *Iames*) *luſts after envie*: And *envie* is, at our Superiours, toward whom (even the ſupremeſt of them) men ſtand not (alwayes) in ſo good termes, as were fit. Nay, ſo farre forget themſelves, ſometimes (witneſſe this Day) as they fall to *change*; *change* with a witneſſe, *change* them into aſhes; put *fire* to them, and *blow up King*, and all. Here needs a Retentive: *Feare*, is fit for that. Therefore it is *feare*: *Feare God and the King*.

Iames 4.5.

Of [*feare God*] we ſhall ſoone agree, that he is to be *feared*: I would to *God*, we would, with as great accord, agree to doe it, as we will eaſily agree, it is to be done: that ſo, it might be with us, as with *holy Iob* it was, *Ut timor noſter, ſpes noſtra*, from our *feare* might grow our *hope*; the true hope, when all is done. Even that, which riſeth from *feare*, which makes us refraine to doe evill, and ſo breeds in us, the hope of all hopes, the hope of a good Conſcience.

Feare GOD.

Iob 4.6.

But *feare God* is not all. *Et Regem, and the King*: him we muſt *feare*, too. *In water and bloud* (ſaith Saint *Iohn*:) *not in water only, but in water and bloud*. So here: *God and the King*: not *God* alone; but *God* and *the King*. *Non ſufficit unum: oportet utrumque fieri, in Copulativis.*

GOD *and the King.*

1 Iohn 5.6.

Hence riſeth the ſecond conjunction. As before of *God*, and the *King*: ſo here now, of the *feare of God*, and the *feare of the King*. And even the ſame benigne aſpect that is betweene *God and the King*, the ſame is there between the two *feares*: the very ſame, every way.

They be Σύστατα compatible (as we ſay in Schooles:) they will ſtand together, goe together, hold together, well. They hinder not one the other. By the grace of *God*, wee may doe both. Both, be regall and religious too. We ſhall not *feare* the *King*, a whit the leſſe, for *fearing God*: Nor (*vice versâ*) GOD the leſſe, for *fearing the KING*.

Not the leſſe? Nay, the more. For, they be not only Σύστατα, but Συνίστατα: not only, a joynt and mutuall *conſiſtence* between them, but a joynt and mutuall *aſſiſtance*, either of other. Not only, not hinder, but further; nor endure, but induce one the other. So that, that which is (here) *Et Deum*; is (elſe-where) *Propter Deum*. And not only *with God*, but *for God*, we *feare the King*.

1 Pet. 2.13.

And, though *Regem* ſtand laſt, bee (as wee ſay) *ultimum in executione*, yet is it (here

(here, in this place) *primum in intentione*: The ſequell ſhews it. For, when he comes to the *Et me* (marke it well) the point of oppoſition, He ſaith not, *Medle not* with irreligious perſons, *Atheiſts*, ſuch as *feare not* GOD (ſo he ſhould, if *Time Deum* had beene principally meant:) No, but *Medle not*, with the *Seditious*. Now, they (we know) are moſt properly oppoſite, to the *King*. The *feare of* GOD hath elſe-where his chiefe place, many times and oft. But, here, *Time Regem* is *prime intentionis*, the very marke, all this Text levels at.

Then, why is it not *Time Regem* and no more adoe, and leave out *Time Deum* quite; For, what hath GOD to doe here, in matter of this kinde, of *Sedition*? Not ſo: There is reaſon, *Time Deum* ſhould be in, and firſt in. In the point of Allegiance, he that will lay his ground ſure, it behoveth him (as *Gregory* ſpeaketh) *arceſſere rivum Fidelitatis, de fonte pietatis*, to draw downe the ſtreame of *allegiance* from the true conduit-head of it, *the feare of* GOD: If, thence it come not, it is *minus habens*, not as it ſhould be. For, if it be right, *Time Regem* is to come, out of *Time Deum*.

Marke this method well: to have *Regall* duties rightly ſetled, he goes up as high as GOD; beginnes with *Time Deum*, the *feare of* GOD. And, thither we muſt, if we ſhall goe ſoundly to worke. It is not the *Common-Law*, or any *Act* of *Parliament*, that breeds *Time Regem*, kindly. If our *feare* to the *King*, be taught us by the law of man, it is not yet upon his true baſe, his right *corner-ſtone*. To Divinitie we muſt; to this Booke, the Booke of the *feare of* GOD; if it be right, ground it there. And, if that might take place, there ſhould need no law elſe, to ſuſtaine or preſerve *Kings* or States. But, *feare God* firſt.

Set this downe then for a rule: that, there is no Surer friend, no Surer ſtay to *Kings*, and their rights, than *Time Deum* (that is) *true Religion*. And ſet downe this with it: that, it is a ſure ſigne of a good Religion, if it will joyne with *Time Regem* (the *dutie* to the Prince) well. For, if it be a true *Time Deum*, it ſtrengthens *Time Regem*; it weakens it not.

And on the other; that it is an infallible note of a bad one; if either it ſhoulder the *King* from GOD, or ſhrinke up the ſinewes of civill obedience.

But, if it make *Time Deum*, to blow up *Time Regem*; make the *Catholike faith*, to overthrow the *Catholike feare of* GOD (for, both I truſt, be alike *Catholike*;) if they perſwade men, that the *King*, and the whole *Parliament* muſt up, or the *feare of* GOD cannot ſtand: they are out of this Text quite: they are cleane beſide *Time Deum*, as it was in *Salomons* time: teach a new *feare of* GOD, falſely ſo called, without this Booke altogether.

But, what is become of *Time Regem*, with them? Sure, they that *feare* not, to blow up the *King*, I will never ſay, they *feare the King*: they that put men, in their *Amphitheatrum Honoris*, nay, in their *Martyrologie*, or *Kalendar* of *Martyrs*, for not fearing to attempt it, it is a ſtrange *feare*, they teach; Indeed, rather *Time Rex*, than *Time Regem*.

And, another ſort there is, not come ſo farre; with whom (yet) *Time Deum & Regem* is not, as it ſhould be: that *feare* (I know not how) as if the *feare of the King* did abate ſomewhat, from the *feare of* GOD; and there were no true *feare of* GOD, without ſome mixture of contempt of order and government. But, if one can grow ſomewhat bold, ſomewhat too bold with *Kings*, to teach them their duties; and feare not *to ſpeake evill of ſuch as are in authoritie*, then (loe) he *feares* GOD aright. Iude 8. And, none of the Clergie *feares* GOD, but they that uſe it. Nor none of the Laity, but ſuch as beare them in it. And theſe two are the onely *Feare*-GOD's in the Land. Others, that thinke, they may doe both, and would gladly doe both, may not be allowed to *feare* GOD on the right faſhion; *They feare the face of man*. And Ierem. 1.7. thus, with their new *feare of* GOD, they put out of countenance the *feare of the King*. As if. theſe *feares* caſt out one another; and one could not be in at the former, but of neceſſitie, he muſt be out at the later. What is this, but to make a disjunctive (at the leaſt) betweene them?

Rom.13.7. But you (beloved) never feare to doe as Saint *Paul* wils you: *Cui timorem, timorem*, to *give feare, to whom feare belongeth*; and, to the *King* it belongs, as here we see.

Psal.82.6. He that said *Ego dixi, Dii estis*, in so saying, said, *Et sicut Dii, timendi estis*. Therefore, *Nemo timeat timere Regem*, let no man be afraid to *feare the King*, and yet *feare* GOD too. You may doe both; you must doe both. The Text is short, but full, in this point. For, *Time Deum*; that is, be a good *Christian*: and, *Time Regem*; that is, be a good *Subject*. And, the *better Christian*, the *better Subject*.

But indeed, I have not done well in speaking of them all this while, as of two *feares*. There is but one *Time*, in the Text. If you strike it out from *Regem*, you strike it out from *Deum*, too. For, there is but one in all, And they consequently to be *feared*, not with two, but with one and the same *feare*, both.

This, for the conjunction: which (I wish) we may endevour by all meanes to mainetaine. For, besides the offence to GOD and *His feare*, It is a preparative to the *change* (which here followeth) to sever GOD from the *King*, or the *King* from the *Kingdome*; to force them one from the other, that GOD hath so straightly united together: hath Himselfe, and would have us to doe the like. And now, after we have done with the *Fac*, and the *conjunction*, let us come to the *Fuge* and the *opposition*.

2 The *Fuge*, *And medle not*, &c. *Feare* GOD then *and the King*, wherein? In many other points; but (to hold us to the Text) in this namely, that you *medle not* with these following. And, even by this, yee may take measure, whether you *feare* them or no, by your fearing to joyne with such, as this day brought forth. For, if yee joyne with them, yee oppose straight to both those: not to the *King* alone, but to GOD; to His *feare*, as well as the *Kings*. Indeed, to the *feare* of them both. For, to both, are these here set in opposition. It is not *Feare the King* (alone) and *medle not* with them; but, GOD is in too, as well as the *King*.

Nor, it is not, *feare* GOD *and the King*, and then over againe, with two for two; and *medle* not, either with *irreligious*, or *seditious* persons: but, with *seditious*, onely. *Sedition* is joyntly opposed to both; and no lesse to GOD, than the *King*. To either, in equall opposition.

I note here, no lesse than foure oppositions besides the *Et ne*; as before, foure conjunctions besides the *Et*. 1 Against the *King*: 2 Against GOD: 3 Against both: 4 Against the *feare* of both. 1. The *King*: For, it is (this *medling*) a trespasse at common Law, against *him*, his Crowne and Dignity. 2. GOD: for it is a sinne also against GOD's *Law, against Heaven* and Him: Not onely, these on earth, *Læsæ Majestatis*: to GOD's *Majesty* no lesse than the *Kings*. 3. Both *Deum & Regem*; For, it is directly against both Tables: And against the two *first and great Commandements* of both Tables: 4. And, Being a sinne against *feare*, it will pricke fast toward *presumption*; and, that is a high sinne: If that once *get the dominion over any, he shall not be innocent from the great Offence*. So, against the 1 *King*, 2 GOD, 3 *Both*, the 4 *Feare* of both.

Matth.22.38.

Psal.19.13.

But, by this, cleare it is, who ever they be, that *medle* with these, *eo ipso* they *feare* not GOD. Directly: for, if the Commandement be, *Feare* GOD, *and medle not*; one cannot doe both; both be a *medler*, and yet *feare* GOD, though. He cannot say (with the *medlers* of this day) Yes, yes: *medle* with the *Powder-plot*, and yet be a good *Catholike*, and *feare* GOD well enough for all that. Nay, *feare* GOD the better; and be the better reputed of, you know where, for this very *medling*,

But, that in this point we may proceed to purpose, we are to see first, 1 who be these *Shonim*, שנים: 2 And then, what it is to *medle* with them.

What these *Changers* be. The word in the originall, is very pregnant, and plenteous in signification; which hath made divers turne it diversly. The *Vulgar* turnes it *Cum detractoribus*, such as *detract* from Princes: and well. Ours, before, was With the *seditious*: and, it was well so. Now, we reade, With them that are *given to change*: And, that is well too. For, all are in it; and well may so be. For, *Detractours, Changers, Seditious*, all come to one.

Detractours.

Detractors, For they that in the end prove to be *ſeditious* (marke them well) they be firſt *detractors*: Or (as the nature of the Hebrew word is) *Biters*. It is, of *Shen*, a tooth; they have *teeth* in their tongues. Ever, the firſt thing that moves to a *ſedition*, is *Shemei*'s tongue. As at firſt, it did (*ſedition*;) ſo doth it ſtill, begin in the *gain-ſaying*, in the *contradiction of Coreh*. So began he; This *Moſes*, and this *Aaron*, they *take too much upon them*, doe more than they may by Law; they would have ſomewhat taken from them. So *Abſalom*: *Here is no body to doe any juſtice in the Land*. So *Ieroboam*; LORD, *what a heavie yoke is this on the peoples neckes*! *Meddle* not with theſe *Detractors*.

1 *Detractours.*

2 Sam 16.7. Iude 11. Num. 16.3. 2 Sam.15.3. 1 King.12.4.

Then ſecondly, when they have made the ſtate preſent naught, no remedie, we muſt have a better for it; and ſo, a *change*, needs. What *change*? Why, *Religion*, or the *Church-government*, or ſomewhat (they know not well what) ſtands awry. Yee ſhall *change your religion* (ſaid they of this Day) and have one for it, wherein for your comfort, you ſhall not underſtand a word (not you of the People) what you either ſing, or pray: and for variety, you ſhall *change* a whole Communion, for an halfe. Now a bleſſed exchange, were it not?

2 *Changers.*

What ſay ſome other? You ſhall *change* for a *fine new Church-government*: A *Presbyterie* would doe much better for you, than an *Hierarchie*: And (perhaps) not long after, a government of *States*, than a *Monarchie*. *Meddle not* with theſe *Changers*.

Now thirdly, whom you finde thus magnifying of *changes*, and projecting new plots for the People, be ſure, they are in the way to *ſedition*. For (marke it) they doe *ſedire*, that is, *ſeorſim ire*, goe aſide; they have their meetings apart, about their new alterations. Now, of *ſedire* comes *ſedition*, *ſide-going*. For, if that be not looked to in time, the next newes is, the *blowing of a trumpet*, and *Sheba*'s proclamation, *We have no part in David*. It begins in *Shemei*, it ends in *Sheba*. But ſo, at laſt, all (yee ſee) comes to one: *Shonim* all.

3 *Seditious.*

2 Sam.20.1.

And now to the *Medlers*. But firſt will you obſerve, here are two ſorts in the Text, [1] they that *medle*; and [2] they, with whom they *medle*. The *Seditious* (that is) the contriver of the treaſon; and the *Medlers* (that is) his complices. And that it is not, *Be not your ſelfe ſeditious*: but, *medle not* with ſuch as bee. Be not the author, or ring-leader; but, be no fautour of them, have no part or fellowſhip in the buſineſſe, *Ne commiſcearis*, be not a *mixt* traytour: For, *mixt* and *pure*, both are naught.

What, the *Medlers.*

As for them, that are in it at the *maine* (as they ſay) he doth not ſo much as once ſpeake of them: Of them, there is no queſtion. Onely, directs his ſpeech to them, that are brought in on the *By*. Tells them, in ſo being, they are as deepe in as the others. No acceſſory here: as is the *Seditious*, ſo is the *Medler*, Author, and Fautor, all alike. Alike, firſt: For, both without the *feare of* GOD and all religion, alike. Alike againe: For, lyable to the ſame penalty after, *ruinam utriuſque*.

Well now, What is it to *medle*, this *Commiſceri*? I would note two things to you out of it: [1] The *nature* of the word, [2] and the *extent*.

The nature, I take to be worth a note. *Commiſcearis*, is a mixture; What manner of *mixture* is it? Out of the Hebrew word, it properly betokens that *mixture* or *medly*, that is, of the light with the darkneſſe after the Sun-ſet. *in crepuſculo*, in the *Owle-light* (as we call it.) That, is *Ereb* properly: (Thence commeth the Poets *Erebus*: yee know, what that is.) No this, in very deed, is rather a *confuſion*, than a *mixture*: and might well have beene turned *Ne confundaris*, *Be not confounded* together, they and you; or (as Saint *Peter* ſpeakes) *Runne not together with them to the ſame confuſion*. So, a *confuſed mixture* it is, or a *mixture* to *confuſion*.

1 The *Nature* of *Ne commiſcearis.*

1 Pet.4.4.

You ſhall ſee, it is a word well choſen. Take it of the *perſons*, and a *confuſed mixture* it is. For even the children of light (not alwayes ſo wiſe *in their generation*) that is, ſome plaine meaning men are ſometimes drawne in too, by ſome illuſion or other; to *medle* and to joyne with theſe *ſonnes of darkneſſe*. As, ſome went with *Abſalom* to the *paying of his vow in ſimplicitie*; and were in before they were aware.

2 Sam.15.11

For, being there with him, they muſt doe as he did. Iuſt the medley of the *Phariſes*, and *Iohn's Diſciples*.

2 Or take it, of the *plot* it ſelfe. In it alſo, ſuch a mixture there is; for, they want not ſome gliſtering pretences, as it were a *falſe light*, caſt on the plot. But, goe to the bottome of it, and there it is *Caligo tenebrarum*, the very dungeon of darkeneſſe: and, well, ſo; as being wrought in a darke cellar, under ground, by the ſonnes of *Erebus*, in the skirts of *Erebus* it ſelfe.

3 Or, looke to the *carriage* of it: there, ſhall you plainely diſcover, a very blending
1 Tim. 3. 16 of *light* with *darkneſſe*, of the oath of GOD, with the worke of the *Divell*: the
Apoc. 17 5. *Sacrament of godlineſſe*, with the *myſterie* in the *Whores forehead, of all abomination*; of the *looſing* from leſſer ſinnes, with the *binding* to a greater. Maſhing together holy duties, with lewd practiſes; and not *mingling*, but *confounding oathes, Sacraments, abſolutions*, with the workes of *Ereb*, or *Erebus*, of the *blackneſſe*, and of the *darkneſſe* of Hell it ſelfe.

2 The *extent* of it. Now, of the *Extent*: *Medle* not. How many wayes may one be, or be ſaid to be a *medler*? That may hee many wayes; as many, as one may be partaker of an-
1 King. 1. 7. other mans ſinnes. 1. By being a *Champion* or leader for them; as *Ioab* to *Adonijah*.
1 King 12. 4. 2. By being *Spokeſman*, or Orator for them; as *Ieroboam*, to his crue. 3. By *blowing the trumpet*, animating them, ſetting them on; as *Sheba* to his. 4. By giving them
2 Sam 20 1. 2 Sam. 16. 21. ſhrewd *advice*, how to manage their matters; as did *Achitophel* to *Abſalom*. 5. By *ſaying Maſſe*, praying for their ſucceſſe: that was all, *Abiathar* could doe. 6. By
1 King. 1. 7. *bruiting* infamous ſpeeches or *libels* of *David*: that was all, that *Shemei*. 7. By *har-*
2 Sam 16. 7. *bouring*, or receiving them; as the Citie *Abel* did *Sheba*, and ſhould have beene ſacked
2 Sam. 20. 14. for it. 8. By furniſhing them with money or *ſupplyes* otherwiſe, (as it might be, contributing to the powder:) as the men of *Sichem*, to *Abimelech*. 9. By that,
Iudg. 9. 4. which *Salomon* calleth *hand in hand*, that is, digging with the *pickaxe*, co-operating
Prov. 11. 21. with them, in the *Vault*. 10. By being (if not party, yet) *privie* to it, and not oppo-
1 Sam. 26 9. ſing; as *David* had beene to *Saul's* death, if he had not hindered *Abiſhai*: *Non obſtans*.
Eſther 2. 22. 11. Or, at the leaſt, privie, and *not diſcloſing* it; which had beene *Mordecai's* caſe, if he had concealed the *Eunuch's* treaſon: *Non manifeſtans*. 12. And laſt, (which I take, to be full out as bad, if not much worſe than any of the reſt) by *ſpeaking* or *writing*, in praiſe or *defence*, either of the deed or the doers; their caſe, *Num.* 16. 47. calling *Coreh*, and his company, *the people of the* LORD: for ſure, if the *conſenter* be in; the *commender* much more.

All theſe make up this *medley*. To theſe, or any of theſe, well may it be ſaid, *Ne commiſcearis*. Now I know, degrees there be, in mixture; more or leſſe: but, here is no degree. Onely, *Ne commiſcearis*, ſimply. Not, in no great quantity: but, not in the leaſt ſcruple, not at all. It is ranke poiſon; the leaſt drop of it is deadly. Never ſo little is too much.

Therefore, abſolutely, *Ne commiſcearis*; *Medle* not with them at all: not with abſolving them, not with giving them the oath, not with praying for them; above all, not with offering the unbloudy *ſacrifice*, for ſo bloudy a treaſon. *Iacob's* counſell
Gen 49. 6. is beſt: *In conſilium eorum ne veniat anima tua*, not to come once among them. To *ſe-parate* your ſelves *from the tents of Coreh*, touching whom, you know, what GOD
Num. 16. 26. gave in charge, and what *Moſes* proclaimed, *Away from them, come not neere them, touch not any thing that is theirs*. It is infected; they have the *plague*; if you *medle* with it, it will bring you to *deſtruction*.

II. The *Penaltie*. So are we come to the ſecond Verſe, to the *penalty*. And, it is not more than needs. 1. For ſure, even good counſell enters but ſlowly into us (we are ſo dull,) if it have not an edge given it: be not ſeconded with ſome forcible reaſon, to helpe it forward. 2. Now, no reaſon more forcible, or of better edge to enter us than that, which is taken from the feare of ſome great miſchiefe or maime inconvenience, which will ſurely take hold of us, if we take not hold of the counſell. 3. And, as none more forcible,

ſo

ſo none more fit for the preſent counſell: It is, to *feare*. Now, to induce *feare*, what way more fit, than to ſet before us, ſome matter of terrour, ſome fearefull object or conſequent, it will bring us to. And what more fearefull, than of all the five *fearefull things* ſet downe by the *Philoſopher*, the moſt *fearefull* (that is) the feare of *death*? This? Why it workes with *beaſts*, and even with the dulleſt of them, *Balaam*'s *beaſt*; Num.22.23. *ſparre* him, *ſtrike* him, lay on him with a *ſtaffe*, ye ſhall never get him to run upon the *Angels ſword*, upon his owne death; that ſhall ye never. Sure, we are to thinke: His firſt Commandement GOD headed with the beſt head, He had; and that was *Morte moreris*. He thought it the ſureſt, and moſt likely to prevaile. And, if any thing hold us, this will. If ye *feare* neither GOD, nor *King*; yet *feare* this.

1. But yet, if we weigh the word [*deſtruction*] there is more in it, than *death*. To *death* we muſt all come; but this, it will bring you to an *untimely end*. Not *fall* of your ſelfe; but *deſtroyed*: even *plucked downe*, a great while before you would fall. 1 Deſtruction.

2. Nay, nor it is not untimely death, neither: there is more in it than ſo (in *deſtruction*.) All that die before their time, are not *deſtroyed*: GOD forbid. No: there goeth ſome evill touch, ſome ſhame, ſome foule uncouth end (ever) with it; that is it, that makes it *deſtruction*.

3. But what manner *deſtruction*? Some may be *reſtored*, and built againe: This is *ad ruinam* (that, is added in the latter part of the Verſe) to *ruine*: So that, never built againe; never repaired more: that is, to *utter deſtruction*. 2 Nay, *ruine*.

4. And yet, there is more ſtill. For, theſe two, (1 *ruine*, and 2 *deſtruction*) they be not uſed of a perſon, properly: but, as the word gives, of an *houſe*, or ſtructure. Adde this then, that it will be the *ruine* and *plucking downe*, not of your ſelfe alone, but of your *houſe* too. And (indeed) how many great *Houſes* have beene *ruined* by it?

Then, if this will not hold you from *medling*; that it is a *ſinne*, a double ſinne, againſt *both Tables*; that it is a ſinne of *preſumption*: if this will not; let this, that it is *deſtructory*, a *deſtroying* ſinne; one of thoſe ſinnes, that followes them, that *medle* with it, hard at the heeles, and never leaves them, till it have brought them to *deſtruction* and utter *ruine*: them, and their whole Houſe, it eradicates; it pulls all up by the roots. *Sinne* it ſelfe is a *Nimium*: yet, is there a *Nimium*, in ſinne too, *O be not over wicked* (ſaith the *Preacher*) *be not too too fooliſh, ſo very wicked, ſo over fooliſh*, as to ſhorten your owne dayes, to make you die *tempore non ſuo*, before your time come: yea, to be *deſtroyed* utterly, *you*, your *houſe* and all. Sure, if this come of it, he bade you not *feare*, for nought.

Nay, this is not all; he goes further. Of all *Retentives*, *feare*; of all *feares*, the *feare* of *death*; death, and *deſtruction*. Now, of all *deſtructions*, this: (for, all deſtructions are not of one ſize neither: ſome more fearefull, than other.) But this, this is no common one: it hath two attendants, to make it more fearefull than the ordinary *deſtructions*, or *viſitations* of other men. The former two, as it were *manacles* for the hands; not to have a hand in it: Theſe latter, as *fetters* to the feet; not to goe about it. But ſtill it runnes upon two; as it were, one for the *King*, another for GOD ſtill.

This is the firſt: *Their deſtruction, it ſhall riſe ſuddenly*. Every word hath his weight (if you mark them.) *It ſhall riſe*: fitly. For, *Sedition*, we call it a *riſing*: one riſing, He puniſheth with another. *Riſe*, it is; not *Surget*, but *conſurget*: as early up, riſe as ſoone, as the *Sinne* it ſelfe. From the firſt moment of ſinne, their *deſtruction*: *riſes* with it, followeth it at the heeles; is ſtill hard behind it; if they could look back, and ſee it, it is not an inch from them. 3 And that, *ſuddenly*.

2. *Riſe*, and *riſe ſuddenly*. *Let death come ſuddenly upon them at unawares* (it is *Davids* prayer:) and ſo *ſhall it come* (it is *Salomons* prophecie:) come, *ab improviſo*, breake forth, and ſurprize them in a very ſudden. Fitly, this too: Their meaning was, to have diſpatched all of a ſudden: As ſoone as the *paper burne*, the *powder goe off*. Quicke and ſudden ſurprizing therefore, doth beſt befit them: the puniſhment, in every point comes home to the ſinne. Pſal.55.15.

3. *Sudden* things confound, and are therefore the more fearefull. Fit, this againe; Theſe would have brought all to *confuſion* (what a confuſion had there beene this day?) Meet therefore they ſhould be amazed with the *ſuddeneſſe* of the breaking out; and the confuſion they meant, fall upon their owne ſoules.

4 And eternally *Et ruinam eorum quis ſcit?*

4. But, what manner of *confuſion?* The word he uſes in *Hebrew*, ſheweth that: It is properly, the *confuſion* they are in, that are in a thicke *miſt* or *fogge*; that, after they have beene a while in it, are they know not where; and when they come out of it, finde themſelves where they never ment to have come.

This fits likewiſe: In a *miſt* they walkt; carried their matters miſtily: and at laſt, loſt themſelves in it: In *darkeneſſe* they delighted (*darke vaults, darke cellers*) and *darkneſſe* fell upon them for it. And when they were out of their darke *vault*, found themſelves in a darke *priſon*; which they little thought ever to have come in.

It doth very well (this *ſuddenneſſe*) ſet out to us, the courſe and carriage of this ſinne. It will flatter on, and draw him on, a great while. All things will ſeeme ſo ſubtilly contrived, ſo cunningly carried, ſo ſecretly kept, and ſo long; commonly, till the very time it ſhould be done in: And then, even on a *ſudden*, all breakes out; and that, ſtrangely; and all the goodly *cobweb*, that was ſo many moneths in ſpinning and weaving, comes me a *broome*, and in a minute ſnaps it downe and deſtroyes it quite: the *cobweb*, and the *ſpider*; the *plot* it ſelfe, and the *author* and all. To have their treaſon kept in, ſo many proroguings of the Parliament; their *cellar*, ſo fitly choſen; their *Powder*, ſo ſafely laid in, and ſo well couched; and all in a readineſſe: and then, ἐξαίφνης, in a night, *ſuddenly* to have all come forth, ſo ſtrangely; and all their long conſultations and often deliberations quaſhed all, in a moment! *Their deſtruction ſhall riſe ſuddenly*, this is the firſt.

But this is nothing to the other, *Et ruinam eorum quis ſcit?* That, that is the feareſull one, indeed. For, nothing ſo fearefull, as that, a man cannot tell what to make of it. *Who knowes their ruine? Who knowes?* that is, *no man knowes.* Good Lord! what might that *ruine* be, that *no man knowes? No man knowes?* Why, doe we not all know, what it is they ſuffer, that come to this *deſtruction?* they are *drawne, hanged*, &c. we all know it. It is rather, *quis neſcit?* than *quis ſcit?* (this) one would thinke.

No: *Quis ſcit?* (ſaith *Salomon*) And he knew well what he ſaid. It is *unknowne*, their *ruine:* what then ſhall we make of it? Sure, no *deſtruction*, here. All here, the worſt is knowne of them. It muſt be ſome other-where, in ſome other world, than this. And ſo it is. And that is *quis ſcit?* indeed: That, *no man knowes.* For, it is as truly ſaid of the paines of Hell, as of the joyes of *Heaven, quis ſcit? Eye hath not ſeene, nor eare heard, nor hath entred into the heart of man*, what, or how great they be: the one, not ſo joyfull, but the other as dreadfull: *Vnknowne*, both: *Quis ſcit?* equally true of both. For, *Nemo ſcit, niſi qui accepit*, no man knowes them, but they that be in them.

1 Cor. 2. 9.

Apoc. 2. 17.

And it were well, when they *medle* firſt with it, they would bethinke them of this. If a man might know before-hand, it were this, or it were that, or it were we know not what; then it were not ſo fearefull. But *quis ſcit?* goeth beyond all conceit. But they *doe*, they *know not what:* and ſo they *ſuffer*, they *know not what*. The meaning is: they periſh here, they periſh everlaſtingly: that this *deſtruction* is *eternall deſtruction*, and no other.

And indeed, the later word ſheweth as much: which is not every *ruine*, but (properly) the *ruine*, or fall into a *fire:* it is taken from לפיר, that is, a *burning fire-brand.* This alſo is fit: *Fire* they meant, and they end in *fire*; even in Hell-fire. For, ſo is the nature of the word; and ſo is the *Hebrew* proverb upon it, לפיר לא פריון: It is a *ruine*, from which there is no *redemption*, It is a *fall*, or *ruine*, from whence no *riſing*. A *fall*, into the *bottomleſſe pit*, into the *furnace* there: if they once come there, they never come thence. So, it comes *ſuddenly*; but it lights heavily. They know not, when it comes; but, when it comes, it payes home. When the *miſt* breakes up, they finde themſelves among the fire-brands there. And if nothing elſe will, let this move them.

And *utriuſque* we may not leave out. It is added, to make ſure worke. For, if it had

had not, it might have beene imagined, that theſe foure *noviſſima* had beene to come upon them only, that *feare not* GOD: That there be no miſtaking, in the reference to whome, it is expreſſely ſet downe, *utriuſque Horum*; it is, upon both of them; one, as well as the other: as well of thoſe, that fault in their dutie toward the *King*; as thoſe, that are void of the *feare of* GOD. And againe, as well thoſe, that *medle* or make; as thoſe, with whom they *medle* or make; the *plotters* themſelves. Both of them, in the ſame *condemnation*: Both come to the ſame *deſtruction*. So, as wee finde GOD and the *King* joyned, in one *feare*, at the firſt; So, here, finde we againe the treſpaſſers againſt either, wrapped up in one *deſtruction*, at the laſt. *Ruinam* one end, *utriuſque* of them both. And, ſuch end may ever come of ſuch beginnings.

III. The *Concluſion, Theſe things belong to the wiſe.*

And thus (now) he knits up all, πῶτα ὃ λέγω ἐμὶν τοῖς σοφοῖς, *Be this ſpoken* even *to you that be wiſe*. For, *Salomon*'s owne ſonne (indeed) was no very *wiſe* man. So, it might ſeeme (perhaps) to be given to him (this counſell) and ſuch as hee was none of the wiſeſt: *Fooles* may not *medle*; *Wiſe* men may. Now (commonly) they be no fooles, want no wit; they thinke, they beare a braine, that *medle* in theſe matters. Therefore, is this addition; to ſhew, that how *wiſe* ſoever they take themſelves, or be they never ſo *wiſe*, it may well become them, to take this advice here. *Hæc quoque ſapientibus*: it concernes them too.

There was one, as *wiſe*, as ever they will be, whoſe counſell (in his time) was holden as the *Oracle of* GOD: Yet, this great *wiſe* man, for *medling* in this, contrary to it, proved but a foole, and made up the number of thoſe that came to this *untimely*, and *unknowne ruine and deſtruction*. And now, where he is, we know; what hee ſuffers, we *know not*. It was *Achitophel*, I meane. 2 Sam. 16. 23.

And ſtrange it is, that is obſerved of his name. For, *Tophel* is a *foole*: And, *Achi* is a *couſin germane* at the leaſt, if it be not neerer. So, as *wiſe* as he was, his name was ominous, and gave him to be (as he proved) *germanus ſtulti*; a wiſe man; but, of whom a *foole* might have claimed kindred: As, of him, he might; and, of all, hee may, that *medle* as he did. This *Achitophel*, as wiſe as he takes himſelfe, he ſhall be the wiſer if he take this counſell.

The Application to the *Day.*

We have done with the *Text*, now: The Day will hold us yet a little. For, the Day ſubſcribes *probatum eſt* to this Text, and ſets a ſeale to it.

Thus it *ſhall be* (ſaith *Salomon.*) But, was it thus? Aske the Day, and it will aske you, was it not thus? was not this *Scripture this Day fulfilled*, not *in our eares*, but in our eyes (indeed in both?) Was there not an execution of this ſentence upon it? Did not *Salomon* ſhew himſelfe to be, not onely a *wiſe* man, but a Prophet, and that a true one? Luk. 4. 21.

This Day was delivered, aud brought forth certaine ſonnes: You have heard what the *Father* hath ſaid to his ſonnes; will ye ſtay a little and heare, what the ſonnes will ſay to their Father; take his counſell or no. No: theſe ſonnes were wiſer, than their Father; ſaw deeper (as they thought) into the matter, than *Salomon*; thought not him wiſe enough, to adviſe them. Not him; but got them an heape of new Fathers, that gave them other manner counſell; even to trie a concluſion with *Salomon*, upon this Text.

Will yee heare ſome new Divinitie, how ſome *Fathers* here with uscounſelled their ghoſtly children: the *Fathers* of the *Societie*, their ſonnes of the Societie, the wicked Societie of this day? You ſhall ſee the Text turn'd round about, cleane contrarie.

My ſonnes feare GOD *and the Pope* (ſo is the new edition:) and as for thoſe that would faine *change* things here, doe, *medle* with them, ſay *Salomon* what he liſt. *Ecce major Salomone, Loe a greater then Salomon* (you know where.) He (as, yet, it ſtands in the gloſſe to be ſeene) made this Booke of *Proverbs* authenticall, by citing it: and, as he made it, can unmake it againe at his pleaſure. Nothing in it ſhall binde you. Here is the counſell croſſed. Matth. 12. 42.

But then, how ſhall wee doe with the latter *verſe?* For that, take no thought: where he tels you (this *Salomon*) of *deſtruction*, it is nothing ſo: On with your *Powder-plot* notwithſtanding. You ſhall be ſo farre from this (he tels you) that, if ought come to the *plot* or you, otherwiſe than we wiſh, it ſhall be no *deſtruction*; no, but a holy martyrdome, And *quis ſcit?* who knowes the bleſſed eſtate you ſhall come to by theſe meanes? But, *Martyrs* you ſhall bee ſtraight upon it, in print: And *who knowes*, whether there may not be wrought a *ſtraw-miracle*, to confirme as much if need be?

But to put you cleane out of doubt, for your *medling*: you ſhall have of us the *Fathers* of the *Societie* to medle in it, as well as you; to make up this holy *medley* with you. To *confeſſe* you, to *abſolve* you, to *ſweare* you, to *houzle* you, to *ſay Maſſe* for you, and to *keepe your counſell* in all holy *equivocation*. You ſee, what worke was made; how the matter was uſed with this Scripture when time was: how the *Fathers of the Societie* tooke this Father by the beard, and affronted him and his counſell, in every part of it.

What ſhall we ſay of theſe *Sonnes*, and theſe *Fathers?* Sure, their Catholike faith we will not *medle* with; but, what *Salomon* ſaith, we may be bold to ſay, and pronounce, *Feare of* GOD there was none in them: neither in the father, nor in the ſonne. Neither in them, that gave the counſell; nor in them, that tooke it. None of them, GOD's *ſervants*: Him, they *feared* not: None of them, *Salomons ſonnes*; him, they heard not.

But, of the twaine, the *fathers*, that gave the counſell, farre the worſe: who, what *Salomon* termes *deſtruction*, that turned they into *edification*: and, what he *ruine*, that *changed* they into *exaltation*; *& gloriam utriuſque quis ſcit?* A ſtrange *change*: that, now become glorious, that, before theſe dayes, was ever damned as deteſtable! *Changers* right: *change* States, and *change* Churches, ſo long till they *change* Divinitie and all; ſet up a new *feare of* GOD, a fearefull one to *Kings* and to Kingdomes; and that had like, this Day, to have coſt many a thouſand mens lives.

And needs there not a *retentive*, when theſe coine ſuch motives? when that, which by Father *Salomon* (here) is ſo ſtraightly forbidden, is juſtified, nay, is *ſanctified*, and *glorified*, by theſe *Anti-paters*, *Anti-Salomons*, *Anti-greater-than-Salomon*: they?

Well, looke to the end. See, what became of this ſanctified *Sedition*. Sure, here *Salomon* was in the right: reade their deſtiny truely. For, ſurpriſed they were, and blacked all of the *ſudden*; and that, *ſtrangely*; and carried away ſtraight to their utter *ruine*: And *their ruine who knoweth?* Not their ruine here, or *fall* from the *ladder*; but a greater *ruine*, and into a deeper place: How low, into what torments, *quis ſcit?* (ſaith *Salomon*) and ſo ſay I. Their end (here) we ſaw: their end, *who knowes?* Or, how they hang in hell for it? And all, for not following this advice.

To draw to an end: their *ruine* we *know not*; that, is *quis ſcit?* But, by their *ruine* who *knowes* not; that is, *quis neſcit?* For, all men ſee and know, how highly theſe *medlings* diſpleaſe GOD, who hath ſo many wayes, ſo ſtrangely, both of old and of late, and ſtill doth teſtifie to the world plainely, His deepe diſlike of them: that a wonder it is, that (ſtill) there are, that dare adventure upon them; ſave that, GOD, for want of His true *feare* in their hearts, ſuffers this efficacie of errour, this ſtrange deluſion to beſot them.

But, let them take this from *Salomon*; that, *toties quoties*, ſo oft as they ſeeke to
Mica 3.10. *build Sion in bloud*, ſo oft ſhall their *building* end in *deſtruction*: and ſo oft as they riſe to that end, they ſhall riſe to their *ruine*: fathers, and ſonnes, and ſonnes-ſonnes, to the end of the world.

But, we (Beloved) who have better learned to *feare* GOD (I truſt) if *Salomon* ſhall acknowledge us for his *ſonnes*, or GOD for His *ſervants*; if we will be the *children of*
Matth. 13.9. *Wiſdome, let Wiſdome be juſtified of her children*. Let us do *Salomon* the honour, to thinke him *wiſe* enough, to give us counſell. And ſince wee ſee, hee is proved a *Prophet*, and

not

not a word of all this Text is *fallen to the ground*; that ſtrange examples there have beene of it, and that, many; and this day, one *Exemplum ſine exemplo*, an Example *per ſe*, a matchleſſe one, in this kinde: Having theſe before our eyes, and having in remembrance the foure *noviſſima* in the Text, 1 *Deſtruction*, 2 *ruine*, 3 *repentè*, and 4 *quis ſcit*. Let us feare thoſe foure; and fearing them, perſiſt as we have done hitherto, in the *feare of* GOD *and the King*; and ever *feare*, to have to doe or to *deale* with them, that feare neither. So I pray GOD, we may; and that this may be the *fruit*, even our *fruit*. And, His *bleſſing* upon that, hath beene ſpoken, that we may live and die *Timentes Deum & Regem*, ever *pure* from this *mixture*: and ſo GOD make Vs all.

(***)

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT WHITE-HALL, on the V. of *Novem.* *A. D.* MDCXV.

PSAL: CXLV. VER. IX.

Suavis DOMINUS *universis*: & Miserationes Ejus super omnia opera Ejus.

The LORD is good to all: *and His mercies are over all His workes.*

TEN yeares it is now, since our memorable delivery, as upon this day: And we here to celebrate, not the *Anniversary* onely, but the *Decennalia* of it. Now, in numbring, it is well knowne, that, at *ten*, we beginne anew at the figure of one; we returne againe (ever) to the first. So doe we now. For, this was the first; *Misericordia* DOMINI *super opera ejus*.

We shall never forget it, so many of us as then heard it, that it was the first, that it was thought (and that, *Authore magno*) to be the fittest theme of all, wherewith to beginne the first solemne thankesgiving of all, for the *great Mercie of* GOD, and for the great *Worke of that Mercie*, this Day, shewed upon us all.

To this then the first (every way, the first) may I crave pardon, to put to my poore *cipher*, and make it *ten*, this tenth yeare. So, as it was the *first fruits*, it may be the *tenth*. So, they may be, as they should be, *Primitiæ & Decimæ de eodem*, both out of one and the same.

It

It led us at the very firſt, whither firſt and laſt we muſt come; to the true *Cauſe* of that our Delivery: of that, and of all other, we have had, or ever ſhall have, the *Super omnia* of His *Mercies*.

That deliverance when it came, it came not *temerè*, it had a *cauſe*. That *cauſe* was GOD, and, in GOD, His *Mercy*, *It was the mercy of* GOD, *we were not conſumed*: ſo ſaid we then (out of *Ieremie*) at the ſeventh yeare. That *mercy of His*, that is *ſuper omnia*: So ſay we now (out of *David*) at the tenth. For, this is *King David*; and, that way, not unfit neither: As, written firſt by a *King*; applied ſince, by a *King*; in the caſe of ſaving a *King*, and a *Kingdome*: Or rather, one *King*, but more *Kingdomes* than one. Lament. 3. 22.

It was then ſpoken, to the praiſe. And it is a *praiſe*; and it is out of a praiſe. For ſo, is this *Pſalme* intitled: *David's Praiſe*. For howſoever the *prayers* and the *praiſes* (all) in this Booke, are, (for the moſt part) of *Davids* penning: yet, two there are, he hath ſingled out from the reſt, and ſet his owne marke on them, as proper to himſelfe. The LXXXVI. *Pſalme*, his *Tephilla*; *Davids* owne *Prayer*. And this here, his *Tehilla* his owne *Praiſe* or thankſgiving. As if he had made the reſt, for all in common: but reſerved theſe peculiarly for himſelfe.

With *Exaltabo te* DEVS, it begins; He *will exalt* GOD; *Every day, and for ever*: ſo he vowes, in the two firſt verſes. For what, will he *exalt Him?* For many high perfections in Him. For the *greatneſſe of His Nature*, which is *infinite*, at the *third*; For the *greatneſſe of His wondrous workes* (the fourth:) for His *glorious Majeſty* (the fifth:) For His *mighty Power* (the ſixth:) For His *Goodneſſe*, ſubdivided into His *Iuſtice* and *Mercy*: For His *Iuſtice* (the ſeventh;) And for His *Mercy* (the eighth.) And here now, in the ninth, in this verſe, and theſe very words, He ſets the *Super omnia*, the crowne and garland (as it were) on *Mercies* head; gives it the Soveraignty *over all*. *Exaltabo Te*; GOD *He will exalt*: and *Exaltabo in Te*, in GOD he will exalt *His mercy, above all* the reſt.

Vpon the matter then; all is (as we ſaid) but a praiſe of *Mercy*. And a praiſe, not *poſitivè* (that is not ſo effectually) but, by way of *compariſon* (held ever the better.) The *Summe*.

In a *compariſon* (ever) three points we looke to: 1. With whom it is made, With the *workes of* GOD. 2. How large it is laid; Not with ſome one or more, but with them *all*; *all commers* (as they ſay.) 3. And, in what? In the point of *Super*; (in that, there is ſo much adoe about) the point of *Supremacie*: whether *above*, whether *Superiour* to other.

Two things of GOD there are ſet downe: 1 His *Mercies*, and 2 His *Workes*; theſe two compared: Compared, in the point of *Super*, and *Mercy* found to carry it. Her's the *Supremacie*. *All His workes*, high all, great all, all excellent: But *majorum horum Miſericordia*, the higheſt, greateſt, moſt excellent of them all, *Mercy*; that, the *Super omnia* of them all. Of theſe then.

Firſt of the words as they ſtand in order.

Then, of *Merci's Super*, and that three wayes, 1 *Super*, above; (So, we read it.) 2 *Super*, over; (So the LXX. ἐπὶ πάντα.) 3 *Super*, upon; So we pray, *Fiat miſericordia ſuper nos*, Let thy mercy be *upon us*. 1. *Super*, *above* it may be (as a Spire is) and not reflect downe, and be *over*. 2. *Super*, *over* it may be, and hoover aloft; not *deſcend*, or come downe upon us. 3. But, *Super*, *upon*, is it; when it lights *upon us*: that is, *Fiat miſericordia ſuper nos*. The *Diviſion*. I. II.

And of theſe, 1 as well for *Merci's* honour, that is over them, 2 as for the good of the *Workes*, that are under it.

Then come we to a *Super* in this *Super*, *Vpon* ſome of GOD's *workes*, more than otherſome: And ſo to our ſelves; And ſo to this day. III.

For (ſure) this Scripture, if it be well looked unto, doth *competere*, agree to no caſe, ſo, as it doth to ours; Nor to ours, as this day. We are *His workes* once, and

thoſe

Thoſe *Mercies of his*, here ſaid to be *over all His workes*, have beene *over* and *upon us*. *Vpon us*, in LXXXVIII. and many other times: but, *above* all other moſt ſenſibly, this day; this day, of all dayes. And that with ſuch a *Super*, in ſo high a degree, in ſuch, ſo great a *Mercy*, ſo *great a worke of Mercy*, as great as ever was any. In *Saving* ſo great a number, from ſo ſtrange and unheard of a cruelty: by a *Mercy*, *ſuper omnia* (I may ſay;) from a *cruelty*, *Super omnia* (I am ſure.)

IV Then laſtly, what we are in *Super* to GOD, for this *Super*. Where, 1 of the *Super upon* the head of *all* GOD's *Workes*, for theſe His *Mercies* thus *over* them. 2 And, of all His *Workes*, and *above* them all, of the *Super* remaining *upon our heads*, for diverſe beſides, but for this Day and this *Worke*, *Super omnia*: *Above all the Dayes*, we ever ſaw; *Above all the workes*, He ever *wrought* for us.

And, it is the *tenth* yeare, this; And, naturally, *Decumana ſunt grandiora*. A *Fluctus decumanus*, a *deepe floud* it was, had like to have *gone over our ſoules*: And a *Miſericordia Decumana*, A *Mercy* of a large ſize it was, that made, it went not then. That we performe then *Laudes Decumanas*, *great praiſe* and *large thankes*, now, this *Anno Decimo*, ſome way anſwerable to the greatneſſe of our *Perill*, and to the greatneſſe of the *Mercy*, that made us ſo well paſſe it. The numbers of *ſeven* and *ten* are not without their weight. The *Seventh*, the *Sabbath*: The *Tenth*, GOD's *part*. Both wayes, as the *Sabbath* day, as the *Tenth* yeare, ſacred to GOD is this Day, and our *dutie* upon it.

Pſal. 38. 4.

I. Of the words in order. *Miſericordiæ*, The *Mercies*.

MIſericordiæ DOMINI. *Miſericordiæ*. To looke into the nature of the word *Mercy*: It is beſt conceived, by the *Object*, and by the *Act*. *Mercy* hath for her *Object circa quod*, her matter and metall to worke upon, *Miſery*: the beſt *Vertue*, the worſt *Object* of all. It is not ſo plaine (this) in our Engliſh word [*Mercy*] as in the Latine [*Miſericordia*] for, there, is *miſery* full out at the length.

Vpon this *Object*, the proper *Act* of *Mercy*, *Miſeratio*, as the Fathers read this Text: *Miſericordia* is the *Habit*; *Miſeratio*, the *Act*, which is nothing elſe but *Miſericordia eliquata*, that wich runnes from *Mercy*, at the melting; the *Act* that releeves us of *miſery*, and all the degrees that lead to it, *neceſſities*, *impotencies*, *defects*, *diſtreſſes*, *dangers*, and whatſoever would make our caſe *miſerable*, more or leſſe.

To releeve theſe, is the *Act*: and (this you muſt take with you) without *merit*, to releeve them. The oppoſition, the *Church* makes, in diverſe her *Collects*, *Non noſtris meritis*, *ſed tuâ ſolâ miſericordiâ*, with an expreſſe *obſtante* of all merit. For, the eye of *Iuſtice* will releeve all them, that deſerve it. Goodneſſe, *in merentes*, that, is *Iuſtice*. *Goodneſſe*, *in immerentes*, yea, and ſometimes a degree farther, *in malè merentes*, that is, *Mercy* properly. *Nevertheleſſe* (ſaith the CVI. *Pſalme*) for all they deſerved it (to be miſerable) *when he ſaw their miſery* (*ſaw that*, and nothing elſe to move Him) that moved Him, and *He heard their complaint*, and *gave order* for their reliefe. This, is Mercie.

Pſal. 106. 44.

Miſericordiæ Ejus Mercies *in* GOD.

This, *Mercy* is *in* GOD; *Miſericordiæ Ejus*. Indeed ſuch is the immutable conſtancie of the Divine Nature, as we ſhould hardly conceive it to be in this wiſe flexible, but that great care is taken of this point (of no one, ſo great;) that there is *Mercie* in GOD, there be *Miſericordiæ Ejus*.

But what *Mercy*? From the nature and force of the word רחמים, which (I am not now to tell you, I have done it heretofore) is properly the *bowels*; that is, there are *tender mercies in* GOD (ſo we turne it, in the *Benedictus*.) Not, of the ordinary ſort, ſlight, and ſuch as pierce not deepe, come not farre: but, ſuch as come *de profundis*, from the very *bowels* themſelves; that affect that part, make the *bowels* relent.

And

And what *bowels?* Not the *bowels* of the common man (for then מעים had beene the right word:) but רחמים are the *bowels* of a *parent* (ſo, we ſaid, the word ſignifies) and this ads much; ads to *mercie* οἰκτιρμῶν, *naturall love*. To one ſtrong affection, another as ſtrong, or ſtronger than it.

And what *Parent?* the more pittifull of the twaine, the *Mother*. For, רחם (the ſingular of this word) is Hebrew for the *wombe*. So as this, to the two former, addeth the *Sex*; the *Sex*, holden to be the more paſſionate, and compaſſionate of both. 1 Of all *mercies*, thoſe from the *bowels*: 2 and of all *bowels*, the *bowels* of a *parent*; 3 and, of the two *parents* thoſe of the *mother*, thoſe from the *wombe*: ſuch *pitie*, as the *mother* takes of the child of her wombe; ſuch, as the *wombe*, of the *child* that lay in it. *Mercies* are *in God*; *ſuch mercies* are in *God*.

And GOD, willing to ſet forth unto us the exceeding great tenderneſſe of His *mercie*, to have it throughly apprehended by us, *Humanum dicit*, ſpeakes to us in our own *Puerilis*. And, to expreſſe the efficacie of His action, takes to Him, the affection: and to expreſſe the affection, takes to Him the part of the body, the ſeat of it, the *bowels*: and, the *bowels of a parent*, *of that parent*, whoſe *bowels*, in our nature, are the pittifulleſt of all, the *mother*. And (if you will) you may adde this: that one mother hath but one wombe, for all her children; but, he ſpeakes (here) of GOD in the *plurall*; as if He had the compaſſion of more wombes than one, the *pity* of many *mothers* put together.

It is good newes for us, theſe *mercies* are in *God*: but, better yet, that they are in Him; with a *Super*. But, beſt of all, that that *Super*, a *Super*, not *Super quædam*, but *Super omnia*. *In God, with a Super.*

Much is ſaid in few words, to *mercies* praiſe, when this is ſaid, *Super omnia*. *Nihil ſupra* were much, none above it: but *Super omnia*, it *above all*; he that ſaith that leaves no more to ſay: there is no higher degree; *Super omnia* is the *Superlative*. *And that ſuper Super omnia.*

Super omnia, *Above all*. For, *Opera ejus*, *His works*, theſe two might well be ſpared. *All*, are *workes*: and *all* are *His works*. *Super omnia opera ejus*, that is, abſolutely *Super omnia*. For, *workes*, is no terme diminuent here: *All His workes*, that is, *all*, ſimply. Beſide *God* and *His works*, there is in the wide world, nothing at all.

But yet, with *His workes*, with them it is laid; and well: Not, with God's other Attributes, abſolutely; but with them, in the point of *works*: His Attributes are all alike; all, as Himſelfe is; infinite, all; and one infinite is not more than another. But, take the *workes* (and *Virtus in actione*, we know) lay it there; Compare the *workes* of any of them, nay, of all of them, with the *works of mercy*, and *mercy* carries it cleere. More *works*; more, in number; (If they their *thouſand*, *mercie* her *tenne thouſands*:) 1 Sam. 18. 7. More great, more glorious *Workes*, of it, than of any of them all; Nay, than of all of them: *Super omnia opera*, that it is. And now to our *Super*. And firſt, *Super*, *above*.

II.

Super, *above*, is ſaid (here) by way of figure. Properly, *Super* is of *height*: height is a dimenſion, that pertaines to quantity; and quantity, to *bodies*; whereof *Mercy* is none. The meaning is, it is the *chiefeſt*. So, heaven in the greater World; So, the Head, in the leſſe: both of them the higheſt, both of them the chiefeſt; chiefeſt of all, and rule all. As (indeed) of whom is *Super* ſaid, ſo rightly, as of the *Soveraigne?* So doth *mercy*: namely, His *Power* (which may ſerve for all) *Deus* (ſaith the *Church*, the *ninth Sunday after Trinity*) *qui omnipotentiam Tuam parcendo maximè & miſerando manifeſtas*; GOD, which ſhewest thine Almighty *power*, moſt chiefly, in *ſhewing mercy*. Of their *Super* 1 *Super*, *above*.

But to keepe us to the letter. *Super*, *above*, is either 1 *reall*, or 2 *locall*. 1. Reall, as *Saul above the people*, *higher by the head and ſhoulders* than any of them. 2. Locall, as *Zachee*; though *low in ſtature*, yet *above in the top of a Sycamore tree*. 1 Sam. 10. 23. Luk. 19. 4.

Mercy is it ſelfe higheſt. We will ſoone end this point, by the heavens, the uppermoſt of *all His workes*. *His mercy* (ſaith the *CVIII. Pſalme*) is *ſupra above*; and that, with a *ſuper*, a *great way above the heavens*: and, if *above* them, *above all* under them. It is it ſelfe higheſt. 1 Above *reall*. Pſal. 103. 4.

1 Above, *locally.*
1 In *place.*

And it hath the higheſt *place of all, above all,* the precedence before all. The higheſt place. The *Arke* was (on earth) the figure of the ſpirituall heaven: *Over* it were the *Cherubins*; *Above*, upon the top of their *wings*, was the *Mercy-Seat*; there ſits *mercie* in the higheſt place of all.

2 In *precedence.* Exod. 34.6.

As the higheſt place, *above all*: ſo the *precedence before all*. In *Gods* owne ſtile framed and proclamed by Himſelfe, *Exod. XXXIV.* conſiſting of *thirteene titles*, (מדות) *meaſures* or *degrees*) next after the *Lord God*, the very firſt is this word, here. And take this withall; that, of the *thirteene*, nine of them belong to *Mercy*: that proportion it hath, that ſo, it may have the *ſuper* every way.

From this place it hath, *over all* (and by GOD's appointment; it took it not, it ſelfe, we gather the place it hath, in GOD's eſteeme. That, which one moſt ſets by, he ſets by himſelfe, and next himſelfe: ever, the deereſt, the neereſt ſtill. GOD, by thus ſetting it, next to Him (none betweene *God* and it, in His Style) ſhewes plainely, what vertue it is, He *loves above all*; and what vertue He commends to us *above all*. To us all; but ſpecially, to them that are *above all*: To be *ſuper omnia*, in them that be *ſuper omnes*. As the nobler the Nature, and the neerer to God, the more eaſie (ever) to take the impreſſion of it. To hold you no longer in this firſt. It is one of *Gods* Titles (*Melchiſedek* firſt gave to him) *Altiſſimus*. As Hee, *Altiſſimus*: ſo *Mercie*, *altiſſima* ever: *Altiſſima, in Altiſſimo*, the higheſt Vertue in Him that is *moſt high*, which is *God*, *above all to be bleſſed*, and to be *bleſſed* for this *above all*. And this, for *ſuper*, *above*.

Gen. 14.19. Rom. 9.5.

2 *Super* over.

But, there is more than ſo, in it. *Super* is *over*; ἐπὶ πάντα, is *over* all. All that are *above*, are not over. It is not *above* only, as an *Obelisk* or *Maypole*, higher than all about them, but have neither ſhadow nor ſhelter; no good they doe. *Mercy* hath a broad top, ſpreading it ſelfe *over* all. It is ſo *above all*, as it is *over* them, too. As the vault of this Chappell is *over* us, and the great vault of the Firmament *over* that. The *ſuper* of *latitude* and *expanſion*, no leſſe than of *altitude*, and *elevation*.

And this, to the end that all may retire to it, and take covert: It, *over* them; and they, *under* it. Vnder it, under the *ſhadow* of it, as of *Eſay's great rocke in the Wilderneſſe*, from the *heat*. Vnder it, under the *ſhelter* of it, as of *Daniels great Tree*, from the *Tempeſt*.

Eſay 32.2. Dan 4.12.

Super omnia, Over all. Pſal. 104.24.

Over all his workes, now. *O Lord* (ſaith the CIV. *Pſalm*) *how manifold are thy works!* We ſhall never get through halfe of them, GOD knowes; *Non eſt pertranſire infinitum*. We will contract them, thus: take the two extremes, ſo ſhall we take in all betwixt them. *Over all*, that is, none of them all ſo high, but as high as they be, they need come under it. Nor none of them all ſo meane, but as meane as they be, they are not left out: one way or other, within it, under it, all. So we divide His *workes*, into His *OPERA*, and His *opuſcula*; and *over* both it is.

1 All His *workes.* His *OPERA.* Iob 15.15. Rom 9.23. Gen 32.10.

None ſo high: None on earth, not His *Saints* (who of all on earth, have the *ſuper*, are of higheſt perfection) *In them He found no ſtedfaſtneſſe* (*Iob XV.*) they be *Vaſa miſericordiæ* all. If you will take it with *Iacobs ſtaffe*, He ſaith, *minor ſum cunctis*, he is under them, under them all.

Not in earth then: No, nor in Heaven. Neither heaven it ſelfe, nor the brighteſt part of heaven, the *ſtarres*; they are not *cleane in His ſight*, they alſo need it. Nay, not the *Angels*, the very *brighteſt of them all*: *In them He found, Pravitatem*, [illegible] ſomewhat amiſſe even in them. So, *over* them too; they need it. The very *Seraphim* have ſomething to *cover*. As for the *Cherubin*, they will ſet *Mercie a ſeat upon the top of their wings*: So glad and faine are they to have it *over* them. All the tongues of Saints and Angels muſt ſay this verſe with us, *Miſericordia Domini ſuper omnia opera ejus*. Both ſay it, for both need it: And if both they, I would faine know, who needs it not.

Iob 15.15. Iob 4.18. Eſay 6.1. Exod. 37 9.

2 All His *Opuſcula.*

Now, as none ſo high; none of His *opera*, His *Folio-workes*: So, none ſo meane, none of His *opuſcula*, but *over* them too. As His art no leſſe wonderfull, in making the Ant, than the Elephant: So, His care no leſſe *over* the one, than *over* the other.

Naturas

Naturas rerum minimarum non destituit Deus: The very *minims* of the world, His *Mercie* leaves them not destitute. Not the *Wilde Asses*, without *a place to quench their thirst*. Not the *young Ravens crying on Him*. Not the *sparrow of halfe a farthing*, lets not *them light on the ground without His providence*. Even these, even such *His mercy* is *over* also. It is not *Pallium breve*; the *Mantle* is wide enough, it leaves none out. Psal.104.11. 147.9. Matth.10.29.

None, but? What say you to hell and those there? Not them? *Nazianzen* (that had the honour to be called the *Divine*, of his time) thinks it may be maintained, not them: and so doe the *Schoole-men* all, inasmuch as even there, *Mercy* moderates, too. That it is not, with them there, as it might and should be; but *tolerabilius*, easier, than they do deserve by much. None, no not in that place, though *beaten with many stripes*; not yet with so many as the quality of his offence, in rigour of justice would require. This is sure: *Deus præmiat ultrà, punit citrà: God* (ever) *rewards beyond*, but *punishes* on this side; *short* still, of that we deserve: that His very punishment is tempered with *mercy*: that *even in His wrath, He remembreth mercy*. Luke 12 47. Hab.3.2.

But we will not stand upon this; we need not, we shall find another *Super* for these, anon. For many are the *Supers of mercy*. Not in any one (possibly;) but in one sense or other, *over all*. Then (if it go by *quò communius eò melius*) None so *good*, for none so *common* (I am sure.)

And reason, why *Mercy* should spread the *wing* of her *mantle* thus, *over all*. *All* are *Opera ejus*. *Opera ejus: Ejus* may be referred indifferently: to *Mercy*, as well as to God. *Mercy* hath the name from רחם, the *wombe*. For, she was the *womb*, (indeed) in which, all were conceived at first, and she delivered of them all. Plaine, by the *CXXXVI. Psalme*; *Who by His excellent Wisdome made the heavens, Who layd out the earth above the waters, who made great lights, &c.* And the cause of every one, at the end of every one, and of twenty more, *For, His mercy endureth for ever*. That, set all on work: *His Wisdome*, to contrive; *His power*, to execute; appointed all, did all. The reason is *Ejus*, referred to *Mercy*. Mercy the *maker* of them all. Psal.136.5, 6, 7, &c.

It was *Mercy*, and nothing but *mercy*, set the *Creation* in hand. For, it is well known, *ab non ente*, there could be no moving cause at all. Nothing we were; We, and all His *workes*: In nothing, there can be nothing to induce, why it should be brought out of the state of being nothing. So that, His *mercy* it was, that removed that universall defect, of *non entitie* at the first.

And having then made them, it is kindly, that *Viscera misericordiæ* should be *over* those *Opera* that came *de visceribus*; whom it brought from nothing, to be *over* them and not see them cast away, and brought to nothing againe. The *Eagle* (saith *Moses*) the poore *Hen* (saith our Saviour) will do it for their young ones: stretch *their wings over them* to preserve them, what they can. Mercy the *preserver* of all. Exod.19.4. Mat.13.37.

So that these very two words [*Opera ejus*] containe in them a reason, why *mercy* should do no lesse. A reason? Nay two. 1 One, for that they be *Ejus*, *His*. I *am thine, ô save me*; a good reason: *His* they be, a part of His *possession*. That alone, is enough with us, to preserve that is ours; only because it is ours, though we never made it. 2 But besides that they be *His*, they be *His handieworke*. Another good inducement, *Despise not ô Lord the works of thine own hands*. We see then, why *over all*; *quia ejus*, *quia opera*; because *His*, all; because His *workes*, all. And it is well for us, the reason is laid so large. For, what ever we be or do, or what ever become of us, *His* we are, and *His workes* we are still. So, still *His mercy is over us*, and we under it. The reason. 1 In *Ejus*, his possession. Psal.119 94. In *opera*, his handyworke. Psal.137.8

It made me say at first, This *Super* as it is highly to the *praise* of *Mercy*, that it is *over His workes*: So it is every way, as highly to the *good* of *all his works*, which are *under mercy*. The *vanitie*, *Salomon* saw (*One set over others for their hurt*) hath no place, here. That *Mercy is over all*, is for the generall good of all, and that is ever a blessed *Super*. We shall not need to feare any heart-burning, any emulation, for this *Super*: or to aske what the *works* say to it? they all say, *Amen Hallelúja*: glad are they, that *mercy* is in that place; they would have none other, if they might. It followeth next, *Confiteantur tibi opera*; *His workes* are ready all to *confesse*, to acknowledge this Supremacie without any scruple; to take the *oath* to it. *Super omnia.* 1 For mercies praise. 2 For the good of *His workes*. Eccl.8 9. Verse 18.

For *Super (over)* there is no doubt, that it is as the *Cherubims wings, ſtretched from one ſide of the Temple to the other*; *Over all*, for all to flie under and finde ſuccour there. *Tutiſſimum eſt* (ſay they, that can ſay leaſt by it:) when all is done, nothing, whereto we may ſo ſafely commit our ſelves. And, therefore *Super omnia*, that *Super omnia* we might truſt in it. But I ſay, that, even *Super (above)* it is not, as a bare pole upright; there is a *brazen Serpent upon the top of it*, for us to *look up* to and receive comfort by. I will touch two or three: for thus we deduce. Firſt, if it be *above all His workes*, it followes, then *above* every one of them: And, One will ſerve the turne. Of all *the works of God* there is no work we are afraid of, but one; that is, *His judgment*, the *work of His juſtice*. *Above* that, it is: for, *above all* it is. And, that is to our comfort greatly. For which (beſides this generall *above all*, and therefore *above it*) we owe to Saint *James*; that we have it expreſſed in particular, even in termes terminant, *Miſericordia Super-exaltat judicium, Mercie is exalted (more than exalted, Super-exalted) above judgement, nominatim.* That *work* of *His*, we moſt ſtand in awe of, *over that work* by name, *Mercy triumpheth.* And, in the very *Decalogue*, there may you ſee the *Super* of a *thouſand* to *foure*, in *Mercy over juſtice*. Even there, even in the rolle of His *Iuſtice* (the Law;) there, would *God* have it extant upon record, that *Mercy is above* it.

1 For, if *above all His works*, above His *judgment*.

Iames 2.13.

Exod. 20 6.

And if *mercy* be *above* it, thither (to *mercy*) we may remove our cauſe, as to the Higher *Court*. There lieth an Appeale thither, A *Solio Iuſtitiæ ad Thronum Gratiæ*, from the Bench of *Iuſtice*, to the Throne of *Grace* and *Mercy*. There, we may be relieved. Now, if it be *above* that *Opus, that work of Gods*, for *Gods works* we ſeek no more.

Heb. 4.16.

A ſecond we deduce thus. If it be *above all His workes*, ſhall it not much more be *above all ours?* What are we to Him; ours to His? No *work of ours* then, or to bee done by us, but the *mercy of God* is *above* it; no *ſinfull work* (I meane; that we erre not *Cains* error, *His ſinne was above* GODS *mercy*: No; *Mercy above* it. *Grande eſt barathrum peccatorum meorum* (it is *Chryſoſtome*) *ſed major eſt Abyſſus miſericordiæ Dei*: Great is the *whirlepoole* of my wicked *workes*, but greater is the *Betheſda*, the wide and deepe gulfe of the *mercy of God* that hath no bottome. And indeed, it were not truely ſaid, It is *above all His workes*, (*all His*, and much more then, *above all ours*) if any of *all our workes* were *above* it; No more then, There is a *Lambe*, that *taketh away the ſins of the world*, if there were any *ſinne* in the *world*, He takes not away. And this is the *Super* indeed, that would be looked into by us, by reaſon of another *Super*, *Iniquitates noſtræ ſupergreſſæ ſunt capita noſtra*, Our ſins are *gone up, over, above our heads*; *over head and eares*, in ſinne. And another *Super* yet, *above* them; Even the *phials of Gods wrath hanging over our heads*, ready to be *powred on us* and them, were it not, that *mercie* is *above* them, and ſtaies them: Were it not that, Over whom *miſery*, over them *mercy*: Elſe were wee in danger to be overwhelmed with them every houre. We ſee then, the compariſon was well laid in *Super*. Our *ſinnes, over* us; *judgments* over them; but *mercie over all*, *Super omnia*. Alwaies, where there is *Super*, there is *Satis*; *Satis ſuperque* ſhewes, *Super* is more than *Satis*. Enough then there is, and to ſpare, for them all.

2 Above *all our works*, our *ſinfull* works.

Gen. 4.13.

Iohn 1.29.

Pſal. 38.4.

Apoc. 16 1.

One more: not only *above* all ours, but if it be *above all His works*, then is it *above* all the *works* of them that be *His works*: and ſo (not to hold you) *above the Devill and all His works*. For he alſo, is one of them: Of *Gods* making, as an *Angell*; of His own marring, as a *devill*. *Above his works* (I ſay) and *above the works*, and practices of his limmes, and all they can doe or deviſe againſt them, *over* whom His *mercy* is. The Son of *God* (ſaith Saint *Iohn*) in *mercy* therefore appeared, *Ut ſolveret opera Diaboli*, that *He might looſe, undoe, quite diſſolve the workes of the Devill.* No worke ſhall he contrive, never ſo deep under ground, never ſo neere the borders of his own region, but Gods *mercy* will bring it to light; it, and the workers of it. *His mercy* will have a *Super*, for their *Subter*. There ſhall be more in *Mercy*, to ſave; than in *Satan*, to deſtroy: More, *dicat nunc Iſrael*; more, *may this Realme now ſay*. A notorious *Work* of His, as ever any; Nay, *Super omnia*, as never was any, this day by His *mercy* brought to light, and *diſſolved, quite diſſolved*. *We heard* it not with our eares, *our fathers told it us not*; *our eyes beheld this Super*.

3 Above *the works of all His works*.

1 Ioh. 3.8.

Pſalm. 124.1.

Pſalm. 44.1.

So

So we are come, to our owne caſe, yet we were aware, That is *Super, upon. Over all* it is; yet, not *over all* alike: at leaſtwiſe, not *upon all* alike; *upon ſome*, more than *over* other ſome. *Æqualiter eſt Illi cura de omnibus*, but, not *æqualis*; Equally, a care of all, but not an equall care, though. No, *His mercy over all* in generall, is no barre, but *upon* ſome there may bee a ſpeciall *Super*; and ſo, ſome have a *Super* in this *Super* too. 3 *Super upon:* 1 *Vpon* ſome, more than others of His *workes.*

For, if the reaſon, why *mercy is over all His works* be, becauſe they be *His workes*: then, the more they be His *workes*, the more *workmanſhip* He beſtowes upon them, the more *is His mercy over them.* Whereby it falls out, that as there is an unequality of *His works*, and one *work above* another; ſo is there a diverſe graduation of His *mercy*, and one *mercy above* another; or rather, one and the ſame *mercy*, as the ſame *Planet* in *Auge*, in the top of His *Epicycle*, higher then it ſelfe, at other times.

To ſhew this, we divide His *works*, (as we have warrant) into *His works* of *Fiat* (as the reſt of *His creatures:*) and the *Work* of *Faciamus*, as *Man*, the maſter-peece of *His works*; upon whom He did more coſt, ſhewed more workmanſhip, than on the reſt: the very word [*Faciamus*] ſets him above all. 1. *Gods* προβουλία: that He did deliberate, enter into conſultation (as it were) about his *making*, and about none elſe. 2. *Gods* αὐτοεγία: that Himſelfe framed *his body of the mould*, as the *potter*, the *clay*. 3. Then, that He *breathed* into him a two-lived *ſoule*, which made the *Pſalmiſt* breake out, *Domine quid eſt homo*, &c. *Lord, what is man that thou ſhouldſt ſo regard Him*, as to paſſe by the heavens and all the glorious bodies there, and paſſing by them, breathe an immortall ſoule, put thine own image, upon a peece of clay? 4. But laſt, *Gods* ſetting him *Super omnia opera manuum ſuarum, Over all the works of His hands.* His making him (as I may ſay) *Count Palatine* of the world; this ſhewes plainely, His ſetting by Man more than all of them. As he then, *over them*; ſo, *Gods mercy over him. Over all His works*; but, of *all His works, over this work. Over His* chiefe *work*, chiefly: in a higher degree. And, not without great cauſe. Man is capable of eternall either felicitie or miſery; ſo are not the reſt: He ſins; ſo do not they. So, his caſe requires a *Super* in this *Super*, requires *mercy* more than all theirs. 2 *Vpon* Man more than other creatures. Gen.1.26. Gen.2.7. Pſalm.8.4. Pſalm.8.6.

Vpon men then, chiefly. They, the firſt *Super* in this *Super*. But, of *men* (though it be true in generall, *He hath ſhut up all under ſin, that Hee might have mercy upon all*, yet) even among them a *Super* too, a ſecond. Another *workmanſhip* He hath yet; *His workmanſhip in Chriſt Ieſus:* the *Apoſtle* calls it (*Epheſ.* 2.10.) *His new creature* (*Gal.*6.15.) which His *mercy* is more directly *upon*, than *upon* the reſt of mankind; *Servator omnium hominum*, the *Saviour of all men* (ſaith the *Apoſtle*;) marrie, *Autem*, moſt of all, *of the faithfull Chriſtian men.* Of *all men, above all men*, upon *them:* They are His *Work* wrought on both ſides; *Creation* on one ſide, *Redemption* on the other. For (now) we are at the *work of Redemption.* Rom.11.32. 1 Tim.4.10.

And here now is *Mercy* right, in kind, רחמה רחמי *Rahame Rahama*, the mercy of the bird of mercy, that is the Pelicans mercy (for, כחמת is the *Pelican*, which hath her name of *mercy*, as the truly *mercifull bird.*) For, here (now) is not the *wombe* to hatch them, nor the *wings* to cloake them, but the *Pelicans bill* of *mercy*, ſtriking it ſelfe to the heart, drawing bloud thence, even the very heart-bloud, to revive her young ones, when they were dead in ſin, and to make them live anew the *life of grace.* This is *Miſericordia ſuper omnes miſericordias.* Shall I ſay it? (I may truly:) *Mercy*, in all elſe, *above His works*; but, in this, *above* Himſelfe. For, when it brought Him downe from Heaven to Earth, to ſuch a *birth* in the *manger*, ſuch a life in *contradiction of ſinners*, ſuch a *death on the Croſſe*, it might truely be ſaid then, *Miſericordia etiam triumphat de Deo.* You ſhall mark therefore, at the very next words, when he comes to his thanks, it is *Confiteantur Tibi opera Deus*, but *Sancti Tui benedicant Tibi: Thy works*, let them ſay *Confiteor*; *Thy redeemed, Thy Saints*, let them ſing *Benedictus. Thy works*, let them tell truth and *confeſſe*; But *Thy Saints*, let them *ſpeake all good* and *bleſſe* Thee; highly bleſſe Thee, for this thy *high mercy* of all other *upon them*, as of all other, they have moſt cauſe to doe. Luk.2.13. Heb.12.3. Phil.2.8. Verſe 10.

To elevate it one degree, one *Super*, more. For (I know not how, but you ſhall obſerve, that, even among the faithfull, even among them, God ſingles out ſome one People ſtill, from the reſt, that He makes of *above* the reſt, and vouchſafes His ſpeciall favour upon, more than the reſt, though Chriſten men, as well as they; and no reaſon in the world to be given of it, but the *Super of His mercy*. It was ever ſo: Some Nation, of whom it might be ſaid, *Non taliter fecit omni Nationi, He hath not dealt ſo* with *every Nation*:- Nay, *Non omni* is *nulli*, Hee *hath not dealt ſo with any Nation*. Some of whom it might be ſaid, Of all the people in the Earth, *I have choſen you*, to come neereſt you, to vouchſafe you my chiefeſt, my choiceſt *mercies*, *Super omnes*. Not in matters only pertaining to the ſoule, in which all Chriſtians are intereſſed alike; but even in the things pertaining to the courſe of this life, *ſecular* (as we call them) and *temporall*: In them, too. And, in both, is better than one alone. In ſaving that way with the *ſalvation, the King rejoyceth in* (21. *Pſalm.*) *ſaving* them, from plots and practices, even againſt their worldly proſperity; from *Achitophels plots*, from *Abſaloms Vow*, and ſuch like.

Pſal. 147. 20.

III. *Our Super in this Super.*

And now to our *Super*. For, may not we (think you) reckon our ſelves in all, in this laſt, *above all*. *His works* firſt: ſo are all His creatures. *His chiefe workemanſhip*: ſo are other men. *His workmanſhip in Chriſt*: ſo are other *Chriſtians*. But *above all*, theſe, *His non taliter*. For, if we be not very dim-ſighted, without any perſpective glaſſe, we may ſee ſuch *mercies* and favours of His, *Super* upon our ſelves, as (ſure) the nations round about us have not ſeene: and I thinke I may ſay, not any nation on the Earth ſeene the like.

Many wayes might this be made appeare, and many daies brought to give us light to it: But, let all elſe paſſe in ſilence: this Day, this *fifth of November*, is *inſtar omnium*. Nay, is *ſuper omnes*, before, beyond, *above* them all: to elevate to us, this point, of the *tender mercies of our God, whereby this day ſprung from on high did viſit us*. This Day (I ſay) enough and enough, to bring from all our mouthes, that it brought from His Majeſties, and that with admiration, *Miſericordiæ Dei ſuper omnia opera ejus!* And the *Confiteantur*, and the *Benedicant* of right belonging to it.

Luk. 1. 78.

I The mercy of *Ne inducas*.

We, right now, divided His *works*: we will now divide *His mercies*. That do we, according to their *Object*, which is *miſery*: And that is double. 1 For, either it is already *upon* us, and we in it: 2 Or but *over* us, yet ſo over us, as we are within the *ſhadow of death*, at the very pits brinke (as they ſay) and even now ready to be tumbled in. To quit us of theſe two, there is a double *mercie* (they follow at the 14. *ver.*) 1 *Erigit lapſos*, 2 *Suſtinet labentes, Lifts up them that be downe*, and *ſtaies them that bee going downe*, There is a *Super* in theſe two. 1 One of them, the better (which our *Pater-noſter* will teach us:) *Ne inducas* firſt, and then *Libera*. Better, *leade us not in*, than *deliver us out*. If we are in, *deliver us*: but, better never come in at all. *Ionas was delivered*; So was *Ninive*: *Ninive's* was better (they came not in;) than *Ionas* his: he was in, but got out. That of *Libera, God* ſend us too, if ever we ſhall need it: and ſend it all them, that at this preſent, doe. But yet give me the *mercie* of *Ne inducas*, let it not light, let it paſſe over; the *Paſſe-over*, that, is the memorable Delivery; that, the high Feaſt.

2 The Mercy of *Libera*, from a crueltie cloſe to us.

And, that was the *Super, upon* us. And it behoved ſo to be. We were not in: It came not to that; thanke *Mercy* for it. If it had, it had beene paſt with us, paſt *Libera*: that other *mercy* could have done us no good. If it had not been *præveniſti, poſtveniſti* had come too late. For, if in, never out more. This, our firſt *Super*.

But, being not in, we were as neere it, as neere might be, and ſcape it. *Over*, it was; nay, it was rather *under* us, then: but all is one, *Super* or *Subter*; either will ſerve, here: that *Subter* would have ended in a *Super*, ſent us up high enough (I wote well:) therefore we will keepe the word of the Text [*Super*] let it goe.

Firſt, when it was contrived, *Over us* it was: then, when it was ſet in hand, *Over us* yet more: but when it came to *parata ſunt omnia*, all ready for the *match*, and the *match* for it (for, ſo neere it came) then, it was *over us* (I trow) hard over us: and, then to

ſcape

ſcape it, when it was even in a manner ready to ſeaze on us, that, is another *Super*: for, then to eſcape it, that, doth us the more good, ever; and that is ever praiſed, for the Superiour deliverance. The ſecond *Super*.

Specially, if you adde the third: that when it was ſo neere us, and we to it, it was not ſo cloſe by us, as cloſe from us; we knew it not. And none ſo miſerable as they that are ſo, and know not they are ſo: Nay, think it cleane otherwiſe. The *Laodicean* miſery, that (we ſay) is of all other the moſt wofull: *Tu dicis quod*, *Thou ſaiſt*, thou art this, and thou art that; ſafe, and ſure, and happie: and behold, thou art none of all theſe, but, even then when thou ſayeſt it, miſerable, and even in the *jawes of death*. That is the miſery, that comes as the *throwes of a woman in travaile*: as the *flood*, upon the *old world*; as the *fire*, *upon the five Cities*.

3 And cloſe, from us. Apoc. 3. 17. Ier. 6. 24.

And that was our caſe right: they, in the *dayes of Noe*; they *in the dayes of Lot*, never reckoned leſſe, of the *floud*, or the *fire*, over them; than we, of the *powder*, under us. And I blame us not: Who would not have thought himſelfe ſafe, in that place; who, that he might not have troden on that threſhold, that floore, without danger? If ſafe at all, if any where, there. It is the *Aſylum*, the ſureſt place (one would think) in all the land. Ἐν ᾧ φρονεῖς μάλιστα, ἐπιβαίνεσθαι σε: Where our greateſt truſt, there our danger moſt deadly: and that is (ever) the *Super* of all miſeries. Mat. 24. 37. Luk 17. 26. 28.

Being then ſo *over* us, or *under* us; under us, and neere us, neere us and we not aware of it: ſo neer, that they made full account (I ſay not (as the *Pſalme*) *to have ſwallowed us up quicke*, but) to have *blowne us up* quick, and in a moment ſent us up, ſhivered all to peeces: it was a third, and a principall *ſuper* (this) more than ordinary, that made us *ſupereſſe*, to remaine ſtill alive, after ſo great, ſo preſent, ſo ſecret danger. Pſal. 124. 3.

And yet another *ſuper* more, againſt this laſt; which will ſerve, as *black worke* (I meane, their *crueltie*) to make this *white worke* of *Gods mercie* ſhew the better to us. It is a *Super omnia*, too. As our deliverance, a work of *Mercie ſuper omnia*: ſo, our intended deſtruction, a *worke of cruelty ſuper omnia*. 4 The *ſuper omnia* of this crueltie.

Super omnia, above all examples (to begin with.) For, the like never ſeene, nor heard of. Nay, not to be raked out of any ſtory, in any age, of any country, civill or ſavage, of the like. And *Super omnes*, *over all* it would have gone, not ſpared any, no degree, high or low; no eſtate, Nobles or Commons; no calling, ſacred or civill; no ſex, King or Queene; no age, King, or Prince; no religion, their owne, or others. This is but *ſuper omnes*: Nay, *ſuper omnia*, it was too, *Super*, *up* with lime, and ſtone, and timber, iron, glaſſe and leade: *up* with floore, windowes and walls, roofe and all. Yet another *ſuper omnia*: all bands of birth, country, allegiance, nature, bloud, humanity and Chriſtianity; tread upon them, trample upon them all, teare them all in peeces. Never ſuch a *ſuper omnia*; in all ſenſes. So (indeed) a cruelty for the Devill himſelfe: To make the oppoſition perfect, of GOD's *Mercy*, and *Satans Cruelty*. Of whom (to give each their due) it may be ſaid, and no leſſe truely ſaid, *Crudelitates ejus ſuper omnia opera ejus*, his *Cruelties* are above all his *works*; than of GOD, that *His Mercies are above all His*.

Super omnia opera ejus, it is; and *contra omnia opera DEI*: *Above all his own*, and *againſt all* GODS *works*. The enemy of GOD he is, and ſo of all GOD's *workes*; and of thoſe *His workes* moſt, that GOD moſt ſets by (that is) mankind; And of that part of mankind moſt, *God* hath done moſt for, and ſo may be thought, moſt to favour (that is, *Chriſten men*:) And then of them, if there be a *Non taliter* in *His mercy*, a *Non taliter* too, in *his malice*, ſtraight. If a *ſuper omnes*, with *God*; a *ſuper omnes* with him, *in ſenſu contrario*.

To any *creature* (only becauſe it is a creature) is he cruell: he will into the *Hogſtie*, to ſhew it, rather than not to ſhew it at all. Matth. 5. 13.

But, to *man*, to one man, rather than to a whole heard of Swine.

And among men, his malice is moſt at *Chriſten men*: they are neerer, to the kingdome of GOD. To keep them from that, Himſelfe hath irrecoverably loſt (that is) Heaven; and to plunge them into eternall miſery, whereinto himſelfe is fallen, without all redemption.

And among Chriſten men, to the *beſt* ſort; to publike perſons, rather than to private meane men.

But, if he could get a whole *Parliament* together: A King, his Nobles, his Commons; that is, a King, Kingdome and all; and up with them all at once, all together: there were none to that: that (lo) he would over ſea and land to compaſſe. For, that were indeed, with him, a *ſuper omnia*: He never had done the like.

Prov.12.10. Of this their *Father*, were thoſe ungodly men of this Day. Vngodly (I ſay:) For *Salomon* ſets us this ſigne, to know *ungodly men* by; *Viſcera impiorum crudelia*, if the *bowels bee cruell*, then *ungodly*, certainly. No *pitie*, no *pietie*, with him. And we find, that *mercy* is a plant of our nature: So incident to the nature of man, as they are holden *inhumane*, that are without it. No *pitie*, no *humanity*. Why then, *Satanitie*, it muſt be, if *God* and *man* diſclaime it: Even of him, *cujus crudelitas ſuper omnia opera ejus*.

Now God cannot abide *cruelty* at any hand. By what He placeth higheſt, may we know, what He loves beſt (*mercy*:) and by that, may we know, what He can worſt away with (*cruelty*.) Nay, if once *he take his fellow by the throat*, *deale cruelly* with him: *never heare him* more. No *cruelty* can He endure, at all: ſpecially, no ſuch cruell cruelties, as this that paſſed all.

Matth.18.28.

And in this caſe of ours, I make no doubt, *God* was moved both wayes.

Pſal 141.7. One way, by *Mercy*: for us, that *our bones might not be ſcattered*, in every corner; as *when one heweth wood*, chips flie about. And againe; for them, we ſhould have left behind, that *Videns IESUS turbas, miſertus eſt eis*, He looked upon them too, and ſaw, they ſhould have beene ἐσκυλμένοι and ἐῤῥιμμένοι, *ſcattered all*, and *hurried up and downe*, like a ſort of poore maſterleſſe *ſheepe*: *His mercy* wrought with Him, in both theſe reſpects.

Matth.9.36.

But, on the other ſide, their *Cruelty* moved Him alſo. And (I am perſwaded) *God*, looking upon thoſe mercileſſe boweld men, when in their hearts they hatched that monſter of *cruelty*, even at the ſight of that barbarous reſolution (yea more than barbarous) His heart even turned againſt them, His very ſoule abhorred that devilliſh intention of theirs. They had thought to have had the Day; but, to the high praiſe of His *mercy*, and to the confuſion of *Satan* and all his *crueltie*, He gave order, *Mercy* ſhould have the day: and ſhe had it, that there might be a *mercy*, *ſuper omnia*, *above* this *Crueltie ſuper omnia*: as there was. Their counſell brought to light; brought to nought; brought upon their own heads: and both counſell and counſellers brought to a ſhamefull end.

Nay, would they make mens bowels fly up and down the ayre? Out with thoſe bowels; what ſhould they do in, that have not in them that, that bowels ſhould have. Would they do it by *fire*? Into the fire with their bowels, before their faces. Would they make mens *bones* flie about like *chips*? *Hew* their bones in ſunder. Iuſt is *Davids* prayer: *Their delight was in cruelty, let it happen to them: They loved not mercy, therefore let it be farre from them.*

Pſal.109.17.

Pſalm.136.10. 15. 20. But, how now? We are gone now from *mercy* quite. No no: there is *mercy* even in this ſeverity. In the *Pſalme of Mercy* (*CXXXVI.*) *Slaying* is made *a work of mercy*, *Slew the firſt borne of Ægypt, cruell Pharaoh, cruell Og, For his mercy endureth for ever*: *Mercy*, in ridding the world of ſuch. For, they are not worthy to be *inter opera DEI*, among *Gods workes*, that renounce that vertue, that is, *ſuper opera DEI*, *over all Gods workes*.

And ſo now ye ſee that *Super*, I told you, we ſhould come to at laſt; *Over hell*, and them there. The *Super Superantis*, the *Over* of an *Overcommer*; of *Mercy* a *Conqueror*. *Above His* other *works*, with the *Super* of a *Soveraigne*, to protect them: *Upon* the *devill* and devilliſh men in their *works*, with *Super Aſpidem & Baſiliſcum*, to tread upon them, to *make His enemies His footſtoole*, and ſo a *Super*, *Over* them too.

Pſalm.91.13.
Pſalm.110.1.

And

IIII. The *Super* of our *Duty*.

And now, we have ſet *Mercy* in her Chariot of triumph; In which, if ever ſhe ſate, ſhe ſate in the *Super omnia* of this Day. Let us now come to the laſt *Super*, the *Super* of remaining upon the head of all *Gods works*, for His mercy over them all; but, among them all, and above them all, upon our heads (if it were but for the Soveraigne Mercy of this Day) what we were in *Super* to *God*, for it.

The *Super upon all Gods works* followes, in the words next enſuing, [a] *Confiteantur*. Are *His mercies over all his workes?* Why then, [b] *O all yee workes of the Lord, all fleſh,* [c] *every thing that hath breath*; but chiefly His chiefe *work*, the *ſons of men*, [d] the *nations* and the *kindreds of the earth*, come all to *confeſſion*: all owe this (to *confeſſe*) at leaſt. *Confeſſe?* what? Nothing but *mercie*, and the *Super* of the *Mercy*. Nothing, but that it is, as it is: do but as *God* doth, exalt it, place it, where He ſets it. Let the *deepe* ſay, it is *over me*; and the *drie land* ſay, it is *over me*; and ſo of the reſt, every one: ſo many *workes*, ſo many *confeſſions*.

[a] Verſe 10. [b] Verſe 12. [c] Pſal 150.6. [d] Pſal. 117.1. From his *worke*

There is a further *Super*, *upon His Saints*: they, owe more to Him than His ordinary *workes*. His *workes* but to *confeſſe*: *His Saints*, to *confeſſe* and *bleſſe*, both. They are *double workes*, *needle-work* on *both ſides*: more becomes them. *Te decet hymnus in Sion*: Both, to *confeſſe*, it is *above all*; and to *bleſſe* and *praiſe* it, *above all*. For, if it be *above all*, it followes, more *praiſe* is to come to Him, for it, than for all. If *Mercy*, *above all*; the *praiſe* of His *mercy*, above the *praiſes of all*.

From his *Saints* Ver. 10. Pſalm. 65.1.

There is a further *Super* yet, upon us that have found and felt the *Super* of it; the *Non taliter* (ſay I) *above workes* and *Saints* both. All are bound: but we that are here *ſuper omnes*; more than all, we. We that ſhould have been *Martyrs* of *Satans* cruelty, it ſtands us in hand to be *Confeſſors* of GODS *Mercie*, as, to which we owe even our ſelves; our ſelves, and our ſafety; ſafety, of ſoules, and bodies, every one of us.

Then, let the *King*, *Queene*, and *Prince*; let all the three Eſtates; let the *whole Land* delivered by it, from a *Chaos* of confuſion; let our ſoules, which He hath held in life; let our bodies, which He hath kept together from flying in *peeces*; let all thinke on it: think how to thank Him for it; ſay, and ſing, and celebrate it *above all*. We, *above all*; for it, *above all*.

For, if ever *Mercy* were *over work* of His; if ever *Work* of His, under it directly; it was ſo *over us*, and we ſo under it, this Day. If ever, of any it might bee avowed; or to any, applied: If ever any might rightly and truly, upon good and juſt cauſe, ſay or ſing this verſe; we of this land, may doe both: It will fit our mouths beſt, beſt become us.

For, ſuch a *Worke* did He ſhew on us, this Day, as if *Mercy* have a *Super omnia* of other, this may claime a *Super omnia* of it, of *Mercie* it ſelfe. *His mercie* is not ſo high *above* the reſt of *His workes*, as this Dayes *Work*, high *above the works* of it. That, ſupreme to all: this ſupreme to it. *Mercy*, in it, even *above* it ſelfe.

We then, that have had ſuch a *Super* in this *Super*; we, of all others, nay more than all others, to have it yet more ſpecially recommended. A bare *confeſſion* will not ſerve; but the higheſt *confeſſion* of all, to take the *Oath* of the *Supremacie* of it. We, if ever any, to ſay it, and ſweare it: if it had not beene in Soveraigne manner *over* ſome of *His workes* (that is, our ſelves) we had beene full low yer this, *infra infimos*, beneath, under *all His workes*: not (now) above ground, to ſpeake and to heare of this Theme.

Let it then claime the *ſupremacie* in our *confiteantur*, and in our *Benedicant*, both *above workes*, *Saints*, and all. And that, not mentally, or verbally alone; in heart ſo to hold, and in tongue ſo to report it: but, which is worth all, really in *worke*, ſo to expreſſe it. I meane, as our thanks for *His mercie above all our thankes*; ſo our *workes of Mercy*, *above all our workes*. But, be they ſo? *His* are ſo: are ours? I would to God, I could ſay they were: but (ſure) they are not. *His mercy above all his workes*: With us, in this point, it is cleane contrary: all our *works*, above our *mercy*. The leaſt, the laſt,

laſt, the loweſt part of our *workes*, are our workes of *mercy*: the feweſt in number, the pooreſt in value, the ſlighteſt in regard. Indeed, *infra omnia*, with us, they.

But ſure: GOD, in thus ſetting it *above all his workes*, ſheweth, He would have it, with us, ſo too. That which is *Super omnia ejus*, to be *Super omnia noſtra*: as *above all His*, ſo above all ours likewiſe. And CHRIST *our* SAVIOUR would have it
Luke 6.36. ſo; His *Eſtote*, is *Eſtote miſericordes*: and how? not barely, *Eſtote*; but *Eſtote, ſicut Pater veſter cæleſtis*; *Mercifull, as He*. And, how is He? So, as, with Him, it is *above all*. To imitate Him then in this, let it be higheſt with us; as, with Him, it is higheſt. Sure, we are not right, till it be with us, ſo too: As in *Gods*, ſo, in ours: *above* ours; *above* them all. That ſo, it may have the Supremacie, in *Confiteantur*, in *Benedicant*, in *praiſe* and *thankes*, in words, and *workes*, and all.

To ſet off the *Super* of this day then, and to conclude. If the generality of His workes *confeſſe Him*, for theirs; and the ſpeciality of His *Saints bleſſe Him*, for theirs, what are we to do, how to *confeſſe*, how to bleſſe for the ſingular *Mercie* of this Day (and let all others goe?) Sure, *our mouths to be filled with praiſe as the Sea*, and *our voice*
Pſal. 71.8. *in ſounding it out, as the noiſe of His waves, and we to cover the heavens with praiſe*, as with clouds for it.

But, we are not able to praiſe thee O *Lord*, or to extoll thy Name, *for one of a thouſand*. Nay, not for one of the many millions, of the great *Mercies*, which thou haſt ſhewed *upon us* and *upon our children*. How often haſt thou rid us from Plague, freed us from Famine, ſaved us from the Sword, from our enemies compaſſing us round, from the *Fleet*, that came to make us no more a people!

Even, before this Day, we now hold; before it, and ſince it, have not thy compaſſions withdrawne themſelves from us. But, this *Day*, this *Day above all dayes*, have they ſhewed it *Super omnia*: and, not *over*, but *upon* us.

Wherefore, the powers thou haſt diſtributed in our ſoules, the breath of life thou haſt breathed into our noſthrils, the tongues thou haſt put into our mouthes, behold, all theſe ſhall break forth and confeſſe, and *bleſſe*, and thank, and praiſe, and magnifie and exalt *thee* and *thy mercy*, for ever. Yea, every mouth ſhall acknowledge thee, every tongue be a Trumpet of thy praiſe; every eye look up, every knee bow, every ſtature ſtoope to thee, and all hearts ſhall feare thee. And *all that within us*. Even our *bowels*; thoſe our bowels, that (but for Thee: had flowen, we know not whether: Even our *bones*: thoſe bones, that (but for it) had beene ſhivered bone from bone, one from another, *all* ſhall ſay, *Who is like unto thee ô Lord* in Mercy? *Who is like unto thee, glorious in holineſſe, fearefull in praiſe*; doing wonders, wonders of *mercy*, as this day, *upon us all*, to be held by us and our poſterity, in an everlaſting remembrance.

Glory bee to Thee ô Lord, glory be to Thee: Glory be to thee, and glory be to Thy Mercy, the *Super omnia*, the moſt glorious of all thy great and high Perfections, *Glory bee to Thee*, and *glory be to it*: To it, in Thee; and to Thee for it. And that *by all thy works*, in all places, and at all times. And, of *all thy works*, and *above them all*, by us here; by the hearts and lungs of us all, in this place, this day, for this day, for the *mercy* of this
Pſal. 136.1. day; for the *mercy* of it *above all mercies*, and for the *work* of this day *above all the works* of it. And, not this day onely, but all the dayes of our life; even as long as *Thy mercy endureth*, and that *endureth for ever*; for *ever*, in this world; *for ever*, in the world to come. *Per*, through the Ciſterne and Conduit of all *Thy mercies, Ieſus Chriſt*.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT WHITE-HALL, on the V. of *Novem. A. D.* MDCXVI.

PSAL. CHAP. XXXVII. VER. III.

Venerunt filii usque ad partum, & virtus non est pariendi.

The children are come to the birth, and there is no strength to bring forth.

I Have taken this peece, and no more. More I could not (you see:) It will not fit our turne, or this *Day* (the fore-end of the *verse:*) *This is a day of trouble, rebuke, blasphemie*, cannot we say. We must say: This is a *day*, not of *trouble*, but of *joy*; not of *rebuke*, but of *praise*; not of *blasphemie*, but of *thanksgiving*, with us. And so may we say too, and yet keep these words for our ground, still. Nothing lets, but that one and the same *day*, may be, both a *day of joy*, and *of sorrow*. They that have the *day*, and they that lose the *day*, the *day* is but one: but, to the winner, a *Joyfull day*; to the loser, not so; but, a *day of sorrow*, and of *blasphemie*, otherwhile. And so was this *day*, a *day* of *Sorrow*, to some: they might have taken up the whole *verse* as it stands: those (I meane) that, doe what they can, must be feine to *father* the *children*, that this day were *comming*, but *came* not forth. That they came not forth, the want of *strength* to be *delivered*, made it to them a *day* of *Sorrow* (some say, of *blasphemie*, too:) No so, to us. To us, a *day* of *praise* and *thanks*; that they lost their so looked-for and longed-for *children*; that they were not born, who if they had been borne, would have been the bane of us all. To us then, as this, a *day*; So this, a *verse of joy*.

The

The Summe. The words are (in *Hebrew*) of the nature of a *Proverbe*; and uſed by them, as a By-word, upon the defeating of any plot. Not every defeating; but then, when a plot is cunningly contrived, and cloſely followed, and is neere brought to the very point to be done, yet not done though; but defeated, even then: then, take they up this Proverbe and ſay, *Venerunt, &c.*

And, two wayes take they it up thereafter as the deſigne is. If it be bad, yet well layed, and well ſeconded, and for all that, in the end diſappointed; then utter they it cheerefully, *Aha, the children, &c.* but as GOD *would, &c.* by way of *gratulation*. But, if good, and for a while come fairely forward, but in the end prove to nothing; then take they it up with a *ſigh, alas the children, &c.*

It cannot be denied, but good *King Ezekiah*, whoſe the words are, ſpake them here in ſome *griefe*. Griefe, two wayes; for 1 firſt, grieved he was to heare how *Rabſakeh* had raged and raved, and ſpewed out moſt horrible blaſphemies. Faine would he, he and his men, rather than their lives have been at him for it. They were even great with this (as it were) and *the children come to the birth*; But *their ſtrength* ſerved them not, they durſt not give him a word, for feare of a further miſchiefe, if they ſhould provoke him. Now, there is no more hard and grievous caſe in the world, than when a man ſhall be forced to heare *blaſpheming*, and not be in caſe to anſwer it home.

2 But, the *King* of *Aſſhur* (his *Maſter*) was not far off, with his forces; but at the ſiege of *Libna* (not paſt a dozen mile off;) that Towne, not like to hold out long, and then have at *Ieruſalem*, and they (GOD wote) but meanely provided to welcome him. But a poore remnant, to ſo huge an Hoſt; So huge, as with their very *feet* they
Verſe 25. *dried up rivers*, as they went. *Non erant vires*, was their caſe right; and this was here a ſecond *griefe*.

For the words, though they ſound, as if the *Queene*, or ſome great *Lady*, were in *child-birth*, yet no ſuch matter. All is ſpoken by *Allegory*; and no *woman*, but the *State* of the *Kingdome*, here meant.

Eſa.62.4. Ezek.23.36. Hoſ.1.6. Eſa.47.1. Verſe 22. And it is no new thing to ſet forth *States* by *women*. The *Prophets doe it oft*: *Eſays Hephſiba*; *Ezekiels Ahola*, and *Aholiba*; *Hoſee's Loruhamah*, all ſhew it. Nothing more common with them, than the *Daughter of Babel* for the *State* of the *Chaldeans*; the *Daughter of Sion* for the *State of the Iewes*.

Hoſ.4.12. Apoc.12.2. And not to *women* onely, but to *women with childe*; then ſpecially, when there comes any ſhrewd plunges upon an *Eſtate*. *Filia Sion quaſi parturiens* (*Hoſea* 4. 12.) *Sion is ready to cry out*, in the Old: And, in the *New*, the Church (then) hard beſtead, is repreſented by a *Woman* ready to fall in labour, (*Apoc.*12.11.) And States, when they would be delivered of ought (would, and cannot) as it were the *throwes of child-birth* ſeeme to be upon them; and this Proverbe, then not unfitly applied to them, *Venerunt, &c.*

Gen 35.16,17. 1 Sam 4.19. A *Woman*, her time is come, and ſtrives to bring forth, and cannot, not having *ſtrength* for it; this (wee know) is a caſe of great extremity: we know it by *Rachel* (*Gen.*35.) by *Hophnies* wife (1 *Sam.*4.) both which were in the caſe here; at the point to be *delivered*, and wanted *ſtrength*, and it coſt them both their lives.

Now, as when a *woman* is ſo, all about her are at their wits end; know not what to do, or whither to turne themſelves: No more did *Ezekias*; but even turnes to the
Verſe 1. *Prophet Eſay*: (as, at ſuch times, *Prophets* ſhall have their turnes; not oft, beſides:) To him they ſend for *Leva orationem*: *Lift up thy prayer*; *Prayer*, now: for, but, in *prayer*, no helpe is left; if that relieve us not, we are gone. This ſpake then *Ezekias* in *griefe*.

It grieves me on a day of *joy*, to hold you ſo long in a point of *ſorrow*; but, the turning all into preſent joy will make amends. To that, I come.

This for the preſent, was their caſe; but this was not their caſe long. For, within a while after, before the end of the Chapter, the very ſame words, by the very ſame perſons, were (or might have beene) taken up, in a farre other, more joyfull key.

Then,

Then, when the *King of Aſſur*, he that caſt them into this agonie, as he was upon removing to come towards them (and ſo, the *children* (as it were) come *to the* very *birth*, indeed:) GOD put a *ring in his noſe*, turned him about home againe, as faſt as ever he could, upon newes of invaſion of his countrey, by the *Æthiopian*: When, being ſo neere come to the *birth*, he came not, had not the power to come on foot toward them; then (I hope) the caſe was altered: then might we have ſaid this Text as an *Io pæan*, with joy, *Venerunt, &c.* Verſe 29. Verſe 9.

And this (lo) is our very caſe, this day. For, why are we here met, but that (as the Text is) a *birth there ſhould, this day* (the *fifth of November*, this very *Tueſday*) have bin with us? ſhould have bin, but was not: That it was not: This *day* ſhould have bin a Diſmall day; that it was not ſo. A *birth* was in bearing, and *venerunt ad partum* (I promiſe you:) that it was not borne, that it was *partus non partus*, *a birthleſſe birth*, it is (with us) a *day of joy*: and as this, a *Day*; ſo this, a *Text* of *joy*: and thanks be to God, it is ſo. And we ſay theſe very words of *Ezechias*, not as (here) he did, but, as after he might have, and as wee, this day, may ſpeake them, with a cheerefull accent, *Venerunt ad partum*, &c.

There bee in the Text, *two parties*, which make us *two parts*: 1 the *Children*, and 2 the *Mother*. The *Children*, in the very firſt word: The *Mother* in the laſt: *Pariendi* it is here; *Parienti* it is in 2 *Reg.* 19. If there be no ſtrength *pariendi*, it is, becauſe there is none *parienti*. Of theſe two, two things are here ſaid: One affirmed, The other denied. *And Diviſion.* I. II. 2 King. 19. 3.

Affirmed; the *children* were *ready*: Denied; the *mother*, not, *non erant*. The *children* not unwilling; for they *were come*: the *mother* unable; for, by that time they were come, her *ſtrength* was gone. The end is left for us to gather: for, if no *ſtrength* to *beare*, no *birth* there will bee; No more there was. And, that there was not, it is *holy-day* with us, to *day*.

Applying all to our caſe, I am to tell you firſt, 1. *Theſe children*, who they were: 2. and ſecondly, how *neere to the birth they came*: 3. thirdly, of the *ſtrength* to bring them forth, the *failing* of it, and how it came to faile: Vpon theſe, two queſtions, 1 One, why they were not ſuffered to *come forth?* 2 Why they were ſuffered to *come* ſo *farre?* 4. And laſt of all, of the *Tu ergo*, or inference upon all this: Which is not that which *Ezekiah* inferres (the next *verſe*) *Tu ergo leva orationem*: But another *Ergo*, as it were a new *birth* of ours, *Tu ergo leva gratiarum actionem*. Yes, yes: That, and *leva orationem* too: And ſo let us lift up our prayer, and for nothing more, than that we may raiſe a good levie of *thanks* indeed, to ſend up to GOD that *there was no ſtrength to bring it forth, when it was ſo neere brought*. Verſe 2.

I.

THe Children, are the firſt word, and ſo offer themſelves to be begun with. And with them, we muſt begin: For on them all depends (whether the *Day* ſhall bee kept, or the Text uttered, with joy or not. For (indeed) *primâ facie*, it may ſeeme to bee ſomwhat an unkindly joy, to take pleaſure in the periſhing of *children*, when they be come to the *birth*. Yet ſuch may the children bee, that are to come, as it makes no matter. Nay, as we well may wiſh, they may; and well rejoyce, if they doe miſcarry there, and come no further. I. The *Children* 1 Who they were.

To begin, from the beginning. There reade we of the *Seed of the Woman*, and the *Seed of the Serpent*: we are back at our Text ſtraight. If it be the *womans ſeed*, ſave it alive in any wiſe, *let it come*, not only to the *birth*, but, from the *birth*, well; and if by any miſchance it doe not, ſay the words of the Text, but ſay them with griefe, *Ve-* Gen. 3. 15.

nerunt, &c. On the other ſide, if it be the ſeed of the *Serpent*, away with it, let it not come to the *birth*: if it doe, let it not be *borne*, ſtifle it in the *wombe*, and be glad when you have done, and ſay with *joy* and ſpare not, *Venerunt, &c.*

And yet I cannot tell neither, whether wee make the rule ſo generall, as to ex-
Heb. 11. 23. tend to all the *Womans Seed*. But, if the *children* be, as of *Moſes* it is ſaid, *Hebrewes* 11. ἀστεῖον *proper ſweet children*: Nay, if they be but according to kinde, regular *births*; when they be come ſo farre, it is griefe, if they come no further. But, otherwhiles there fall out theſe ſame παρεκβάσεις φύσεως, *Naturæ errores*, *Miſhapen monſtrous births*, and then, in that caſe, and for ſuch, it skils not when they be thither come, if farther they come not. Yea, I dare ſay, it will not diſcontent the unhappy parents that begat and bare them, though this Verſe be verified of them, that when they *come to the birth, they might not be borne*, but have the *wombe* for their *grave*, and *no ſtrength to deliver them*.

Since then, upon the matter, all is thereafter as the *children* be, our firſt enquiry is to be, what theſe children were? Where let me tell you this, you ſhall not looke for ſuch *children* as *women goe* with: (the verſe is *proverbially*, not *verbally* to bee underſtood:) Not of any *Womans birth*; none there was, at the ſpeaking it. *Ezekias* meant it of *Sennacheribs* intent, to ſacke *Ieruſalem*: and we of their attempt or enterpriſe, this day, to have made a *maſſacre* of us all. Of them that went *bigge with this monſter*.

To begin with the *ſoule* then, of theſe *children*. For, there is not onely *fructus ventris*, there is *partus mentis*: the *minde conceives*, as well as the *wombe*: the word [*conceiving*] is like proper, to both. Men have their *wombe*, but it lieth higher, in them; as high as their *hearts*; and that which is there *conceived*, and *bred*, is a *birth*.
Pſal. 7. 14. So, I finde, the *Holy Ghoſt* in the *Pſalme* calleth it; *Behold, he travelleth with miſchiefe, he hath conceived ſorrow and brought forth ungodlineſſe*. And that is, when an *evill man*, in the *evill wombe* of his *heart*, ſhall hatch or conceive ſome *devilliſh device*, and goe with it as *bigge* as any *woman goes* with her *childe*, and be even in paine, till hee have
Mat. 15. 18, 19. brought it. This is the *birth* here meant: and there in the *heart*, is the *matrix* or *conceptory* place, of all *miſchiefe*. Thence (ſaith our *Saviour*) *de corde exeunt*, *From the heart* they come all.

Vſually they ſay in Schooles, *Conceptus, conceptio*; *partus, opus*: the *conceipt* is a kinde of *conception*; and the work, a kind of *birth*: the *imagination* of the heart is an *embrio*, conceived within; the *worke* now brought to paſſe, is a *childe* borne into the world. Nay, they goe further, to more particularities, and carry it along through all the degrees of *child-bearing*. 1 When a *device* is intended, then is (ſay they) the *child conceived* (as it were.) 2 When *projected* and *plotted* handſomely; then, the *child articulate*. 3 When once *actuated*, and ſet in hand, then is it *quicke*. 4 When ſo farre brought, as all is ready; then the *child is come to the birth*. 5 And when, *actum eſt*, all is done, and diſpatched, the *child is borne*. 6 But, if it fall out otherwiſe, than was looked for, *no ſtrength to bring it forth*; then have you a *dead-borne childe*. 7 And
Ioh. 16. 21. looke, with the *naturall mother* what *joy* there is, when there is a *man-childe born into the world*; the ſame for all the world, is there with theſe bad men, when their *imaginations proſper*. And, what griefe the *poore woman hath*, at the periſhing of the fruit of her body; the like in a manner is there with them, when their *powder* will take no *fire*. So have you the *ſoule*, or *ſpirituall* part to begin with.

Will ye ſee the *body* alſo, in the *birth* of *this day*? You may, even *ad oculum*, have it laid out before you. In imitation of the *naturall wombe*, wherein we lay, and whence wee come all, there is (by analogie) another *artificiall*, as art doth frame it: Such I meane, as was the *Trojan Horſe*, of which the Poet------*Uterumque armato milite complent*, the belly or *wombe*, when it was full of armed men: and ſo many armed men as there were, ſo many children, after a ſort, might be ſaid to be in it. And, if that: may we not affirme as much of the *vault*, or *cellar*, with as good reaſon? The verſe will hold of it too----*Uterumque nitrato pulvere complent*. The *uterus* or *wombe* of it, crammed as full with *barrels of powder*, as was the *Trojan Horſe*, with men of armes. This

odds

ods onely. Every one of theſe *children*, every *barrell of Powder*, as much, nay more force in it to do miſchiefe, than twenty of thoſe in the *Trojan horſes belly*.

The more I thinke of it, the more points of correſpondence do offer themſelves to me, of a *birth* and *comming to a birth*, and that in every degree. 1 The *veſſels* firſt give forth themſelves, as ſo many *embrio's*: 2 The *vault*, as the *wombe*, wherein they lay ſo long: 3 They that conceived this device were the *mothers*, cleare: 4 The *fathers*, were the *fathers* (as they delight to be called) though, oft, little more than *boyes*; but here, *night fathers*, in that they perſwaded, it might be, why not? might be *lawfull*; nay, *meritorious*, then: ſo, it was they, that did animate, gave a *ſoule* (as it were) to the *treaſon*. 5 The *conception* was, when the *powder*, as the *ſeed* was conveighed in: 6 The *articulation*, the touching of them, in order, juſt as they ſhould ſtand: 7 the *covering* of them, with *wood* and *fagots*, as the drawing a *skin*, over them: 8 The *Venerunt ad partum*, when all was now ready, *traine* and all: 9 The *Mid-wife*, he that was found with the *match* about him, for the purpoſe: 10 And *partus*, the *birth* ſhould have been upon the giving *fire*. If the *fire* had come to the *powder*, the *children had come to the birth, incluſivè*, had beene borne. But, *Non erant vires* (which, I turne) there was no *fire* given: and ſo, *partus* they wanted, as *God* would.

And, that onely wanted: for, all the reſt held to an haire. Nothing, that could be in a *birth*, was wanting: all, to be pointed at, from point to point; that, the Text is fitly enough applied to it. By this time, ye ſee the *Children*, both *body* and *ſoule*. Now, when *lookes the mother*; when *reckons ſhe*, her time will come?

Will yee now (which is the ſecond point) weigh a little better, what is in theſe three words, *venerunt ad partum*. 1 Firſt, they were not upon their way *comming*; but, *venerunt*, they were even *come*. 2 And come; not, *verſus*, toward; but even, *ad*, to. 3 *Ad*, to; not, *loca partui vicina*, ſome parts neere, or next to it; but, *ad partum*, to the very *birth*-place, the *neck*, or *orifice* of the *matrice*. Or, if you will take *partum*, for the time; not *ad tempora partui propinqua*, within ſome few dayes of their *reckoning*; but, *ad partum*, to the very time, the *day*, and within a very little, to the *houre* it ſelfe; it miſſed not much: (that is) as neere, as neere might be. If ever there were a *venerunt ad partum*, and no *partus* upon it, here it was. 2 How neere the *birth*.

And, if you marvell, it was *ad partum*, and not *ad parturitionem*, firſt: Marvell not not at that; why, it would have beene a very *ſhort travell*, that. That of the *Prophet* (in the ſixtie ſixth *Chapter*) *Antequam parturiat, peperit*, would have beene fulfilled in it; ſhe would have beene *delivered*, before ever ſhe had fallen *in labour*. To the *birth* they *came*, then. And you will remember, how farre they came, how many degrees they paſſed, before they got thither. They came, 1 to *generation*; they came, 2 to *conception*; they came, 3 to *articulation*, 4 to *viviſication*, 5 to *full maturity*; and yet, none of all theſe, our *venerunt*, here. Paſſed all, and every one of theſe, never ſtaid, till they came 6 even *ad partum*, could come no further, unleſſe they had come forth; which *God* forbid; and ſo He will, you ſhall ſee. For, thus have we done now, with the firſt part (the *Children*.) Chap 66. 7.

II. The *Mothers*.

Now to the *Mothers* part. The *Children came to the birth, and*: The right *and*, the kindly Copulative, were; *To the birth they came, and borne they were*; In a kinde conſequence, who would looke for other? It is here, *Venerunt, & non*: thither they came, and no farther; there ſtopped. *Ad*, in [*ad partum*] is but *uſque ad, excluſivè*; that is, to it they came; through it, they came not.

And, why *came* they not? By meanes (as is here ſet downe) of a *non erant*. Somewhat there was not, that would have beene; ſomewhat miſſing: a *non erant* there was, whatſoever it was.

What *non erant* was that? It was not, *Non erat ingenium* (I am ſure) Peſtilent *wit* they lacked none, as deepe, as dangerous an invention, as ever came into the braine of man. Neither came it thither, or was bred there without the *Seed of the Serpent*. Nor can it be ſaid, *Non erat*, that they wanted will; For, ſo maliciouſly were they bent in

that wretched will of theirs, as they reſolved to know neither friend nor foe, but *up* with all together. Nor did they want opportunity, of a place: Got the *vault* firſt, and the *cellar* after. No, nor *meanes*: had their *iron-tooles*; had *powder* enough, and good *ſtowage* for it. Theſe they had, all: yet, *Non erant* (ſaith the Text;) what *Non erant* might that be? *Non erant vires*, they had *no ſtrength*.

3 Her *want of ſtrength.*

To a *birth*, there go two things: 1 *The children* muſt be *come* thither, *to the birth-place*. 2 When the *children* be come thither, there muſt be *ſtrength*, at leaſt as much to deliver them. *Ad partum, opus eſt nixu; ad nixum, opus eſt viribus*: To a *birth*, there goes a kinde of *ſtreſſe*; to a *ſtreſſe*, there is required ſome *ſtrength*. *Nixus inanis ſine viribus*; and *nixu inani nihil paritur*: To no purpoſe is the *ſtreſſe*, if there be no *ſtrength*, but all in *vaine*: And, if that be in *vaine*, there will no *birth* be (No more there was) but the *child periſh*; and if the *mother* ſcape, it is well; but (oft) they goe both. And ſo fell it out here; the *children dead-borne*, and the *Mother* died for it too. To ſpeake without *allegory*. To the producing of any effect, *two things* there go: 1 *Counſell*, and 2 *Strength*; not, *counſell* alone; but *counſell* and *ſtrength*. For as *ſtrength* without *counſell*, will procure but a *mola*: So *counſell*, without *ſtrength*, will prove but an *abortement*. We ſee daily, many excellent devices come to nought; all, becauſe they be not *ſtrongly* followed to execution. *Strength* then, there would be.

And, *ſtrength* they had not. Not *ſtrength*? yes (ſure) that had they. To follow them, in the allegorie; the *mother* was *ſtrong*, elſe would the *children* never have come ſo farre, as they did, to be ſo ripe, and ready for the *delivery*. And, the *children* were *ſtrong children*; *ſtrong* enough, but with one *ſmall ſparke*, to have ſent us all up aloft, if we had been twice as many more. To leave the *allegorie*: *ſtrength* they had enough; to handle the *pickaxe*, to *dig deepe into ſtone walls*; *ſtrength* enough, to lay in great *barrels*, and thoſe all full, and a great many of them. *Strength* enough, to remove them up and down, as they might ſtand beſt for the purpoſe; and to clap on iron and ſtones, and wood enough, upon them. And, how then was there no *ſtrength*?

You will eaſily marke, *Vires* is the *plurall number*; and ſo, *many ſtrengths* there be: and, that he ſaith not [*Vires*] ſimply, *any ſtrength* at all; but, *vires pariendi*, *ſtrength to bring forth*. *Vires*, is one thing; *vires pariendi*, another. *Vires*, they had; *vires veniendi*, *ad partum*: elſe had they never come ſo far; but *vires pariendi* that, they had not.

For *partus* is *opus* (we ſaid:) and nothing was *done*. All the while, till they came *ad partum*, their *ſtrength* ſerved them well. At the inſtant, they ſhould have beene brought forth, it failed them, *Strength* there was, to carry it along, to bring it ſo farre: but not *pariendi*, to bring it to iſſue.

To bring a thing to iſſue, that, paſſes the devils power. He could give them the *counſell* (as, no doubt, he did: it was too devilliſh, to grow in any mans head.) But, the *ſtrength to iſſue*, that lieth not in his hand. Ye may be ſure if it had, they had had that too. He longed, as much as they, to heare the blow, and ſee the ſight. Hee, that helped them to lay in the *powder*, would have helped to have put to the *fire*, had it been in his *power*. But it was more than they could do: the *ſtrength to iſſue* is *Gods* ever, and He took it from them.

Pſal. 68. 20. *Domini ſunt exitus*: The *Iſſues* of all attempts are in the *hands* of GOD, them He reſerves to Himſelfe, as His own peculiar; yea, even of *evill attempts*. For, howſoever He be not at the beginning of them; at the *end*, He muſt be, or no *end* will be: *Domini ſunt exitus*. The *horſe* may be prepared to the *battell*; the *lots*, *caſt in the lap*; Pro. 21. 31. Pr. v. 16. 33. the *Cellar* made ready for the *powder*; and the *powder* for the *cellar*: And, when all is done, that the wit or malice of the devill, or man, can doe or deviſe, comes GOD and daſhes all in a moment. The *Counſell of Achitophel*; *Hamans high favour*; the *great Fleet* at *Ezion-geber*; *Sennacheribs* huge hoſt: defeats them all. For, *counſels* may bee in the heart of man, and *words* at his tongues end, and *acts* at his *fingers end*; yet nothing ſhall be ſaid or done, unleſſe GOD will ſo have it. He gives or denies ſucceſſe, as Him pleaſes. That when the children are upon the point to be delivered, there ſhall *be ſtrength, or no ſtrength* to doe it, as pleaſes *Him*. And here, it pleaſed Him not: ſo,

2 Sam. 17. 14. Eſter 7. 7. 2 Chro. 20. 37. Verſe 36.

no

no birth there was; but *quando filii venerunt, vires abierunt*, when the *children were come, all the ſtrength was gone.*

It ſeemes, it was ſomewhat doubted, leſt when it came to the pinch, this *ſtrength* ſhould faile: therefore was their ſtrength ſought, even the *ſtrength of prayers*; to *leva orationem*, they gat them; but, they ſent to the wrong party: Not to *Eſay*, but to *Baalam*, to *curſe*, where GOD *did bleſſe*; and to *bleſſe* that *curſed birth* of theirs, which His very *ſoule abhorred*. So many prayers were ſaid, they might have a good *heire*. They ſay, there were ſo, for *Queene Maries child*: But, ſhe had no child to come, theſe had. But all in vaine: when the time came, for all their *Maſſes*, and *Proceſsions*, and *Roſaries*, and *Ieſus*'s *Pſalters*, it would not be. *No children came, ſtrength* there was not. Num. 23. 8.

And will you know, how it came to faile them, this *ſtrength*? Ye may, and never goe out of the Text, or the termes of *child-bearing*. Or ever the *birth* was fully *come*, one of the complices fell to be *with-child*; and no remedy, but he muſt needs be *delivered* before *his time*; had not the power to keep his hand from the *paper*, and ſo *diſcloſed* it. And, *diſcloſe* a *treaſon*, and the *necke of it is broken*, the *ſtrength* of it is gone; as *Sampſons ſtrength* ſoone was, when the *Philiſtims* knew once, where it lay. And this was the *ſtrength*, and none but this, that failed them. An eaſie *ſtrength* (one would thinke) to hold ones *tongue*, or to hold the *fingers* ſtill. That, had he not: but for lack of that muſt needs be *ſcribling*; and that marr'd the *faſhion* of the *birth* quite. His not having the *ſtrength*, not to *bring forth* his, made, they had not the *ſtrength*, to bring theirs forth. His putting his *hand to the paper*, made, there could be no *fire put to the powder*; made, the *mid-wife* was *intercepted*; and ſo, *the birth*, though neere the *delivery*, yet never *delivered*. Iudg. 16. 18.

And yet, I cannot tell you neither: for when this work of *darkneſſe* was brought to *light*, the *light* was ſo *dimme*, and the *riddle* ſo *darke*, even then; that, for all that bringing to *light*, the *children* were *comming* forward to the *birth*, ſtill. Till *ſtrength* was given to deliver us from this *birth*, by another *travell*. For, a *travell* I will call it, the *ſtudying*, and the *bringing* forth of the hidden *myſtery*, of the *burning of the paper*, the *ridling of that Riddle*. For, ſo came out, who the *children* were, and of what element they were made, what, and whereabout the *wombe* was, they lay in. So by a *birth*; and by that *birth*, wee were *delivered*, from this. That *birth* ſmote all dead. For, it was found, even ſo: and then came *proſtratio virium* indeed. Then, all *ſtrength* (indeed) was quite and cleane taken from them. That being taken from them, they were not delivered; and by their not being *delivered*, wee were all *delivered*.

To the *joy* now. Divide the Text: *Venerunt ad partum*, is *their joy*. *Non erant vires* is *ours*. *That, theirs, for a time: this, ours for ever.* To make their griefe the greater, when it came, they were for a while, put in joy. Glad were they (I dare ſay) to ſee it goe current, kept cloſe ſo long. They even itched for joy at it, and fell into a *fooliſh paradiſe*: provided a *Protector* and all. Comes me *Non ſunt vires*, all their joy was at an end, and with that began *their ſorrow*. We by their *griefe*, ſhall beſt conceive our own *joy*, taking the whole verſe intirely together. 1 The joy of *Non erant vires*

A *griefe* it was, and it went to their hearts, theſe *children*, that they came not. A *double griefe*, that when they held well ſo long, and were ſo likely to come, yet they *came not*; had *ſtrength* all the *while*, had it not, *then*. *Venerunt ad partum, & venerunt ad portum* are much like. Any *wrack* is a *griefe*; but no *griefe* to the griefe of that *wrack*, that is made, even in the very havens mouth. To goe the voyage well, and arrive well, and then, before the very port to ſink, and be caſt away! To bring the game to the upſhot, and then to loſe it! It trebled their griefe, that ſo many *Ladies Pſalters*, and *Ieſus*'s *Pſalters* were ſaid for it; and that neither *Ieſus* nor *our Lady bleſſed the birth* no better. And laſt, that the *children* periſhed; and periſhed not alone, but the *mothers* went too, and ſome of the *fathers*, for company. It ſhould have bin *parientes pepererunt*: it was *parentes*, or *parientes*, (if you will) *perierunt*.

Now looke how many wayes they were grieved, and ſaid, *alas*, for *venerunt ad*

tum. Alas for *non erant vires*; ſo many wayes doe we *rejoyce*, and ſay, It is well, that *venerunt ad partum*: Thanks be to *God*, that *Non erant vires.* 1. Firſt, for *non erant vires*, by it ſelfe: that, defeated it was. 2. Then, for *Venerunt ad partum, & non erant vires*, together: that it proſpered ſo long, and yet defeated it was; this was *gaudete* with an *iterum dico.* 3. Then, that without any *leva orationem* on our parts; without any on ours, and againſt ſo great a levie of theirs, of I know not how many *prayers*, and *proceßions*, and all for the *proſperous ſucceſſe of a buſineſſe knowne to none* but the *Superiors.* 4. And, to make it *terque quaterque*, that we ſaw them come *tumbling downe* that made full account to have ſeene us *flie up.*

That we were *delivered* from a *danger* ſo neere; brought to ſo narrow a point; we not *praying*, nor ſo much as once thinking on the matter, but *delivered* as it *were in a dreame*: Our *ſelves* not only *delivered from*, but they that ſo *ſought ours*, *delivered to their owne deſtruction*; *brought not forth*, but were themſelves *brought forth to Iudas's* end, the end of all *traitors*: and their *children*, not brought out, but, as ἐκτρώματα, pulled out of the *wombe* of the *cellar*, peece and peece, and never ſaw the *Sunne* alive, or the *Sunne them*; pitty it ſhould.

Pſal. 126. 1.

2 The Reaſons of *Non erant vires.*
1 Why they *not ſuffered to come forth.*
Gen. 35. 18.
1 Sam. 4. 21.

Shall I now tell you a reaſon or two, why *Non erant vires pariendi?* 1 one out of *pariendi*, 2 the other, from *Non erant vires.*

1. This *pariendi* was indeed *pereundi*; the *bringing forth* a quantity of *powder*, the periſhing of a *whole Parliament.* They were not; but, put caſe they had *come forth* (it is well, we are in caſe, to put this caſe) certainely, they had beene *Benoni's*, *Sons of ſorrow*, to this whole land; *Ichabod's* right, our *glory had beene gone cleane.* For, what a face of a *Common-wealth* had here beene left? *Excluſivè* they came *ad partum*: if, *incluſivè* they had, their *incluſivè* had bin our *excluſivè.* We had bin *ſhot off*, and that out of this life and this world, every one. *Venerunt*, if they had come *ad partum*; if they, *ad partum*, we *ad perniciem.* *Non erant vires*: If there had, theſe *vires* had bin *virus* to us, and their *pariendi* our *pereundi.* If thoſe *children* had not beene loſt, many *fathers* had beene loſt; many *children* had loſt their *fathers*, and many *Wives* their *Husbands.* There had been a great *birth* of *Orphanes* and *Widowes*, brought forth at once. What manner of *birth* ſhould this have been, firſt in it *ſelfe*: then to us? In it *ſelfe*: we ſaid, for *Vipers*, there ſhould be no *ſtrength*, to deliver them. Were not theſe *Vipers?* the *wombe*, they lay in muſt have beene rent, for them to *come forth*: were they not the *brood of Vipers?* What talke you of a *Viper*, that ſometime (it may be) *ſtings* a *child* to death: or an *elder body*, if it be not looked to in time? What are *Vipers*, to them, that at once, would not have *ſtung*, but have *ſent up*, and *torne in peeces*, a *King*, a *Queene*, a *Prince*, and I know not how many of the *Nobles*, *Clergie*, *Commons*; all the *Eſtates* of a *Realme*, a *whole Country*, their owne *Country*, all at one blaſt? We ſaid, for *Monſters*, there ſhould be no *ſtrength* to deliver them. Theſe were ſuch *monſters*, as not in *Chriſtendome* alone, but, even in *Africke* (that *mother* of *monſters*) the *Turkes*, and *Moores*, and all that heard of it, were amazed, that ever the earth ſhould beare ſuch a *brood of Miſcreants.* For, they ſhould not (as *children*) have *cried* at their *birth*, but *roared* as *devils*; or, as if all the *infernall furies* had broke out of hell together. Let this ſerve: it was ſo out of meaſure bad, as it was too bad, ever to be *brought.* What marvell then, if nature ſhrunke in and would give no *ſtrength*, for ſuch a *birth* as that.

2. Shall I tell you another, why *non erant vires?* I will: it is ſomwhat a ſtrange one, but it is raiſed out of the words of the Text, and it is a *birth* borne of late, and *chriſtened* by the name of a *Non erant vires*, that you may know, they be a-*kin*, this and that: And ſo (I hope) it comes not out of ſeaſon, ſince for that *childs* ſake, this (I hope) fared never a whit the better.

You cannot but remember a *clauſe* not long ſince printed, and ſo (as it were) a *child* but lately borne, a *Cardinals child* it is (I meane the *Tenet* late taken up at *Rome*: I) That, all is now to goe, all *Chriſtianity* to ſtand or fall, by *ſunt*, or *non ſunt vires.*

The old Chriſtians never knew of any ſuch *birth* as this: *Id fuit, quia deerant vires*, ſaith the *Cardinall.* As much to ſay as, if they now in theſe dayes, be ſo as they were, carry

carry themſelves quietly, it is *quia non ſunt vires:* and to hold no longer, than *dum erunt*; and then you are like to heare of them, to have them goe againe with ſuch another *birth.* (You ſhall have them as *milde* as *Gregorie* the firſt, when they have no *ſtrength*; but as *fierce* as *Gregory* the ſeventh, when they have.)

Nay, and they would beare the world in hand, this *Child* may claime kindred of the *Fathers:* that this was the minde of the *bleſſed Saints*, and *Martyrs*, in the perſecutions of the *Primitive Church.* That, with them, all went by *Si adeſſent vires*, and if then they had had *ſtrength*, never an *Emperour* ſhould have kept his *Crowne* upon his head. For, it was neither *allegiance, Conſcience, Chriſtian duty*, nor *reſpect*, that held them in. *Id fuit, quia deerant vires:* as (if they had not bin wanting) full well they ſhould have underſtood. That they were *gentle* and *meeke*, gramercie *non erant vires*; that and nothing elſe. O write a book for Gods ſake, *de gloriâ Martyrum* (*Turonenſis* ſo hath) of the *glorious Martyrs* that ſuffered then; but it was becauſe they had no ſtrength: elſe, the *Emperours* ſhould have ſuffered, not they.

But, they mightily wrong the *Fathers*, to *father* this opinion on them. *Two hundred yeares* after *Chriſt*, in the midſt of the fervor of perſecutions, *Tertullian* tels us another tale; that they had *ſtrength* then, more than enough; and ſo, ſuffered then, upon a better *quia*, than *quia non erant vires.* Well neere two hundred yeares after that; the *Eccleſiaſticall* Story ſheweth, under *Iulian* the *Apoſtata*, and under *Valens* the *Arrian*, they wanted no ſtrength then: (the greater part of the *Apoſtates* Armie being *Chriſtians*; and the chiefe Leaders and braveſt Companies, under the *Arrian*, being *Orthodoxe.*) And two hundred yeares yet after that, againſt the *Lombards*, *Gregory* ſaith, there was then ſtrength enough, to have left them neither *King* nor *Duke*, if all had gone by *vires*, then. But, he (*good man*) might not *miſcere ſe*, meddle with ought that might be the death, *cujuſquam*, of any one man. And theſe would have beene the *death* of I know not how many, but that *Non erant vires.* No ſuch *children* then, as thoſe, this day brought forth. It is not the *Divinity* of the old *Chriſtians*, but of the new *Ieſuits*, this: They muſt take the *child to themſelves:* It is no *babe* of the *Fathers*, it is a *brat* of *their owne breed*; hatched in theſe dayes of ours, never heard of before. And ſuch an one it is, as if it be let goe, we ſhall have a generation *of monſters* come of it ſoone.

He began with *vires:* Another ſince him ſaith; if ye have not *vires*, *virus* will ſerve as well. And ſince that, another; if *vires*, and *virus* faile too, go to it with *fire-worke: Pulvis Serpentis* which is worſe than *virus Serpentis*; *Serpentine powder* worſe than *Serpentine poyſon. Poyſon* kils one by one: *powder*, with one *puffe*, diſpatcheth all. For *poyſon*, ye may have a *counter-poyſon:* No *antidote* for *powder*, if it once take fire. *Poyſon* gives men leave yet, to die with ſome *leaſure: Powder*, that it doth, it doth at once in a moment.

To the utter confuſion of this error, that all is to goe by *ſunt vires*, was it, that *non erant vires*, this Day. And do but mark it, that *God* payes them with their own mony. They put all upon this very point; in this point, God this day *foiled them.* They go all, by *ſtrength*; and that *ſtrength*, then failed them. All, upon *Si eſſent vires:* God took order *quod non eſſent vires.* And God never let them have *ſtrength*, that ſo reſolve to put it; that, can they once gather *ſtrength*, no *King*, no *State* ſhall ſtand before them; but *blow* them up, *ſinke* them; *poyſon* them; one way or other, away with them all.

You ſee the reaſon, with GOD: but, ſee you not withall, next under GOD, whereto we are to aſcribe our ſafety? Euen to *non erant vires.* There is a point hangs by that. For, while that laſts, while ye keep them there, yee ſhall have the *Primitive Church* of them; have them lie as quiet, as ſtill, as ever did the *barrels* in the *vault*, till *vires* (like *fire*) come to them; and then, off goe they: then, nothing but *depoſe Kings, diſpoſe of kingdomes, aſſoile ſubjects, arme them againſt their Soveraignes:* then, doe they care not what. But, if the *powder* take not *fire*, then ſhall you ſtraight have books tending to *mitigation*; then, all *quiet* againe. Certainly, thus ſtanding, it were beſt to hold them *in defectu virium*, to provide *ut ne ſint*; to keep them at *non*

ſunt vires, till time, they be better minded in this point, and we have good aſſurance of it: For, minded as they are, they want no will, no *virus*: they tell us what the matter is; *ſtrength* they want, they write it, they print it; and *ſi adeſſent vires*, they would *act* it in earneſt.

2 Why they were *ſuffered to come ſo farre?*

But yet, why was it ſuffered to come ſo farre? Why not taken ſooner? *Evill* (we all know) is *beſt nipped* in the *bud*; beſt (ever) *deſtroyed* in the *Spawne*. Being then ſo evill, as it was, why was it let goe all the while?

1 Reaſon on *Gods part.*

I will give you two reaſons: 1 One on *Gods* part, 2 The other on ours. 1. On Gods part: I know not how, but ye ſhall obſerve that he loves, that He takes delight thus to do. It is His *play* with *Leviathan*. To ſuffer his Whelps and him to have their courſe for a time, and for a long time; and then ſuddenly give them a twitch, and down they come. Let them go even till they come to the birth, and then come in the neck of them with a *non ſunt vires*, and all is marr'd.

Verſe 9.

Here in the text, how many *Countries* wan *Senacherib*? How neere was he let come to *Ieruſalem*, even to *Libna*, within leſſe than a dozen miles? News came ſuddenly, of the *Blackmoores invading his Countrie*, back he goes, had not the power to ſtirre one foot farther. How farre was the *invincible Navie* ſuffered to come ſailing in LXXXVIII. to caſt *anchor* even before the *Thames mouth*, every houre ready to deliver her *children a ſhore*. In an inſtant, a fatall faintneſſe fell upon them; their *ſtrength* and courage taken from them; about they turned, like a wheele; fled and had not the power to look behind them. But, *non erant vires pariendi*, we all know. God loves thus to doe: and then do it, *cùm venerunt ad partum*. His glory is the greater, He can let it come ſo nigh, and then put it by; let it alone till then, and then doe it.

2 *On our parts.*

2 There is another on our parts. For, eaſie account, and but eaſie, would have been made, if they had been taken at firſt: no greater matter, that. That we might make no eaſie account, we ſcaped not eaſily, but hard and ſcant: ſo, to make our eſcape the ſtranger, and our *joy* the more, that it went ſo farre, and came ſo neere, and yet miſſed us.

Of it ſelfe, it is beſt, *Ut malum ubi primùm contingit, ibi moriatur, Evill be cruſhed at firſt*, the *Serpents head* troden, at his firſt peeping in, or putting it out. But God doth not alwayes that, which in it ſelfe, is beſt to doe: but that, which will beſt affect us, and we take in beſt part. And ſo did He this: thereby to beget in us, and bring forth of us, a *new birth of praiſe and thanks* according.

4 The *inference.*

For, now we have done with this degenerate birth of theirs, we are to ſtay a little, and ſee, if we can get another, a more kindly *birth*, come from our ſelves. For barren we may not be: this *delivery* from theirs, is to make us *delivered* of another; wee to *bring forth* ſomwhat, for their not *bringing forth*.

What is that? The Text will lead us to it, if wee looke but over the next verſe. For there, when any evill travell threatens us, we finde by *Ezechia*, the kindly *Birth* then, on our parts, is *Tu ergo leva orationem*, a *levie of prayers*. Now, that being turned away, and turned away in a manner ſo miraculous, the naturall kinde iſſue then, is another *Tu ergo*, *Tu ergò leva gratiarum actionem*, a new *levie of thanks*: a new *leva, quia levatus*, for His eaſing of us, of ſo heavie a chance, like to light ſo heavie on us.

Verſe 4.

At the preſent (ſure) while it was freſh, we were raviſhed with it; for the time, we ſeemed to be even with *child*, as if we would bring forth ſomwhat; and ſomwhat we did bring forth, even an *Act*, that we would from yeare to yeare, as upon this *Day, bring forth* and be *delivered* of *thanks and praiſe*, for this *delivery* for ever. And here we are now, to *Act* that, we then *enacted*: even to travell with this new *birth*. *God* ſend us *ſtrength*, well to be *delivered* of it.

For, ſo ſhall we double our *joy*: 1 One *joy*, for the turning away of that *miſcreant birth*, of theirs; 2 another, for the welcomming this of our own.

This *birth*, we now travell with, is a good and a *bleſſed birth*. *Bleſſing*, and *glory*, and *praiſe*, and *thanks*, are *in bonis* all; all, good in us (if any thing be good in us;) the

the beſt fruits of our nature, when it is at the very beſt. And if they be brought forth, it is as it ſhould be, and as *God* would have it.

But if (which *God* forbid) they ſhould either not *come*, or when they be *come*, our *ſtrength* faile, and they not brought *forth*, then are we at an after-deale againe; then would not this day bee ſo *joyfull* for the miſ-going of the other, as ſorrowfull for the abortion of this. Our joy (at leaſt) not ſo entire, but mixt with ſorrow: for, there is *ſorrow even to Death*, if we goe with ſo good a fruit, and it come to the *birth*, and there periſh; if we ſhall but make an *Act*, and doe no *Act* upon it.

Wee ſeeme to ſorrow at nothing more, than that many a good purpoſe there is, and many a vow made in time of need, ſickneſſe, or adverſity (ſo many, as it is by Divines held, There be moe *good purpoſes*, and that by ods, in *hell*, than there be in *heaven*) but, *abortive purpoſes*, and *vowes* all. For, O that we were but the one halfe of that we then promiſe to be, when we want and would have ſomewhat! O then, how thankfull we would be! how never forget! how faſt the *Children come to the birth*, then! And when we have what we would, our vigor quailes preſently, our *ſtrength* is gone from us, *& non ſunt vires pariendi*. For, all the World ſeeth, nothing we *bring forth*. Alas, how many aborcements are there daily of theſe *Children*! No where may this Verſe be taken up, No where ſo oft, ſo fitly applied, No where ſo uſed upon better cauſe than this, upon the failing of good deſires and intents.

That this we may do, to take us to *leva orationem*: let this be our laſt. To *lift up our prayer* firſt, againſt ſuch unnaturall *births* as that was, the *Prophet Hoſees prayer*, *Give them ô Lord, what wilt thou give them? a barren wombe* and *drie breſts*. There was no ſtrength for that *birth* of theirs: It was well, there was not: Thanks be to *God*, there was not: *Thanks* bee to *God*, for *non erant vires*. And, *Ne ſint vires* (ſay I) Never let there be *ſtrength*, for any like this *birth*; Never *ſtrength*, but *weake hands*, *and feeble knees*, for any ſuch enterpriſe. *Ne vires pariendi*: Nay, *Ne veniant ad partum*; not neither, not ſo farre: Nay, *ne ad conceptionem*; Nay then, *Ne ad generationem*, if it may be. If it may not, but they ſcape thither, to the *birth*; then, *lift up your laſt prayer*, and let this be it, and let it come up to Heaven, into God's preſence, and enter in even to His eares, for the equity of it; in all ſuch *deſignes*, that *pariens* may be *ſine viribus*, and *partus*, *ſine vitâ*: the *mothers*, *no ſtrength*; and the *children*, *no life*: But *child* and *mother*, periſh both, as this day, they did. And, better ſo, they periſh, than ſuch a number, than a whole Country periſh, by their meanes. This, a *Ne veniant* and a *Ne ſint vires*, againſt theirs. Hoſea 9. 14.

But, for ours, for our *praiſe* and *thanks*, *Veniant*, *Let them come*; and *Sint*, *ô ſint vires*, and let there be *ſtrength*, when they *come*; for ſuch, for ſo good a *birth*. Ever be there *ſtrength*, *to kindneſſe*, *to thankfulneſſe*, to the *accompliſhment* thereof, whereto we are in duty ſo deepely bound. *Strength* (ever) to all honeſt and good reſolutions. *Pittie*, but they would be ſo; *Pitty*, there ſhould want *ſtrength* for them. Well may they be *conceived*; *come well to the birth*; when they be come thither, *vigor* enough, to *deliver* then; and never, when they be *come ſo farre*, *to miſcarry*.

We may take our light from that. It is *venerunt filii*: and *filii* is the *plurall number*. So, more than one, many there would be. And *filii* fals well with the word *gratiæ*, which lacks the *ſingular*. No ſuch phraſe, as *Agere gratiam*. A ſingle thank was never heard of. And both fals well likewiſe, to quit the *birth*, we were *quit* of: For, the *barrels* were many and full, and ſo would our *thanks* be.

Againe, they would be *filii*; that is, ſuch as *children* be; and *children* be *fleſh*, *bloud* and *bone*; I meane, ſome *reall*, ſome *ſubſtantiall thanks*. Not to travell (as it were) with *winde*, with a few words onely, which are but *aire*, and into the *aire* they vaniſh againe. *Partus opus* (yee remember) we ſaid before: ſome *worke* there would bee, *Actio gratiarum*, ſomewhat actually done; leave ſome realty behind it, as in a *Child* there is.

Thus farre, like: but then, a difference. Come it would, not as did their *ad partum excluſivè*, thither and no farther; but, *incluſivè* to the *birth*, and from the

the *birth*, have the bleſſing of the Wombe and of the *breſts*; of the *wombe*, to bring it forth; of the *breſts*, to bring it up, till it proved ſomwhat worth the while.

That ſo we may rejoyce as much in the affirmative of this *birth* of ours, *Venerum & ſunt vires*; as we did in the negative of that of theirs, *venerunt & non erant vires*. So doing, GOD ſhall againe and againe turne away thoſe *births*, if any be in *breeding*; take away all *ſtrength* from them being *bred*, as to Day, He did: And give us new occaſions daily to bring Him forth *praiſe* and *thankes*, for His daily continued mercies, in *delivering* our *King*, our *Land*, *Us* and *Ours all*.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT WHITE-HALL, on the V. of *Novem. A. D.* MDCXVII.

LVKE CHAP. I. VER. LXXIV, LXXV.
The VII. and VIII. Verses of *Benedictus*.

Vt, ſine timore, de manu inimicorum noſtrorum liberati, ſerviamus Illi,
In ſanctitate, & iuſtitia coram Ipſo, omnibus diebus noſtris.

That we being delivered, from the hands of our enemies, might ſerve Him without feare,
In holineſſe, and righteouſneſſe, before Him, all the dayes of our life.

THE *children were come to the Birth, and there was no ſtrength, to deliver them.* (There we left, laſt.) Their not being delivered, was the cauſe, of our being delivered. (And now I goe on.) Eſa. 37. 3. The Text the yeare before.

And our being *delivered* was to this end, *That, wee being delivered, from the hands of our enemies, might ſerve Him, &c.* For I demand: *Delivered* we were (as this Day) why was it? Was it that we might ſtand, and cry out of the fouleneſſe of the fact? Or ſtand, and inveigh, againſt thoſe monſters that were the actors in it? Was it, that we might bleſſe our ſelves for ſo faire an eſcape? Or beſtow a peece of an Holy-day on GOD, for it? And all theſe we may doe, And all theſe we have done: and upon good ground, all. Yet none of theſe the very *Ut*: nor we *delivered*, that we might The end (or *Ut*) of this dayes deliverance.

might doe theſe. But when all is ſaid, that can be ſaid, hither we muſt come: to this *Ut* here, and pitch upon it: for, this is indeed, the *Ut finalis*; the right, the true, the proper *That*: *That*, for our *deliverance*, we bethink our ſelves, how to doe Him ſervice.

Take the whole tract along, from the firſt word, *Benedictus*: There is *viſited* and *redeemed* in the firſt verſe: A *horne*, or a *mighty ſalvation*, in the next: After, we *ſaved from them that did hate us*: But you ſhall ſee, that all theſe ſuſpend ſtill, no perfect period, till you come to this. But at this, there is. *Viſited, redeemed, ſaved, mightily ſaved*; why all? For no other end, but *that* being ſo *viſited, redeemed* and *ſaved*, we might wholly addict, and give over our ſelves, to the *ſervice* of Him, who was Author of them all.

Our *delivery* from the *grand delivery* by *Gift.*

I wot well, that principally and properly, the whole ſong referreth to the *deliverance of deliverances*, our finall *deliverance*, from our *ghoſtly enemies*, and from their fire (the fire of hell) by our bleſſed Saviour; which was ſo great, as it was able to open the mouth, and looſe the tongue of a dumbe man, and make him breake forth into a *Benedictus*.

But, inaſmuch as in every kind, the chiefe giveth the rule (or, as we ſay here) the *Ut*, to all that are from, and under it: And that, ours and all other *deliverances*, that have been, or ſhall be, are from or under that of His: Our *enemies*, ſet on by thoſe *enemies*; Ours lighted their match, at their fire (the fire of hell) and ſo doe all others,

The ſame *Ut.*

whatſoever: therefore is it, that this Text aptly may be, and uſually hath bin ever applied to any *deliverance, from* any *enemies* whatſoever: thoſe of LXXXVIII. theſe of this Day: the ſame *Ut*, in all: as comming, all from the ſame *principium à quo*: and tending all, to the ſame *finis ad quem*, that here is ſet downe.

For the *principium à quo*; we have formerly endeavoured, to ſet that ſtreight,

I
The ſame cauſe *from whence.*

from whence our deliverance came: Even from the *goodneſſe* of GOD; yet not expreſſed under that terme, *goodneſſe*, but under the terme of *mercy*, as elſewhere. As here (but a verſe before) *To performe the mercy*. And a little after, *Through the tender mercies of our God.*

Verſe 5.
Verſe 11.
Mercie.

Which terme is made choice of, for two cauſes: One, it includes miſery; The other, it excludes merit: and ſo, fitteſt for our turne.

1. *Goodneſſe* may be performed to one, though in good caſe: Not *mercie*; but to ſuch only, as are in miſery. In *miſericordia* there is *miſery*, ever. And this, to put us in mind of our caſe, the extreme miſery we had come to, but for His *mercifull deliverance.*

Lam. 3. 22.
The Text An. 1612.
Pſal. 136.
The Text An. 1615.

2. Againe, *goodneſſe* may be ſhewed to ſuch as may ſeeme ſome way to deſerve it: So cannot *Mercie*. For, but where *merit* is wanting, *mercy* is not pleaded properly. Theſe ſet us right, in the *principium à quo*, that we aſcribe it not to a wrong cauſe. Out of *Ieremy*: *It was the mercy of the Lord, that wee were not conſumed.* Out of the *Pſalme*: *That mercy of His, that is over all his workes.*

2
The ſame end *whereto.*

And now to the *finis ad quem*. For, we are as eaſily, and no leſſe dangerouſly miſtaken in that. By *mercies* meanes, without all merit of ours, we *were not conſumed*, but *delivered* from ſo great a miſery, ſo neere us: why were we ſo? Were we *liberati*, to become Libertines, to ſet us downe, and to eat, and to drink healths, and riſe up, and ſee a play? was there no *Ut* in it? Yes: what was that? *Ut ſerviamus illi.*

The *Summe* or *Subſtance* of the Text.
Contractus innominatus.
Verſe 5.

So, there growes an obligation out of it. For, *Ut*, is a conditionall, and implies ever a kinde of contract, at leaſt, that which is not named, but is much uſed. *Do ut des, facio ut facias*. So that, the Text is of the nature of a Bond, or Covenant. And I give it not that denomination, of mine owne head: I finde it ſo called, in expreſſe termes, but a verſe before, *To remember His holy covenant.*

The Diviſion.

A Covenant then, names it. And a Covenant divides it: For, a Covenant is ever between two, the two here, GOD and us.

I.

The Covenant on GOD's part, is at the fourth verſe: *That we ſhould be ſaved from*

our

our enemies. Which Covenant is here pleaded, as performed, by Him, under *liberati*.

The Covenant on our parts, ours; *That, then, we should serve Him for it.* His part is kept, *liberati*, shewn that. Then may we be put in suit, for ours, that is, for *ser-viamus*.

On GODS part, I set forth these. 1. That we were *delivered*. 2. That, *from our enemies*. 3. That, *from the hands of our enemies*. 4. That, *without feare* (for so it stands in the verse) *Ut sine timore liberati*; *that, without feare being delivered.* So it may be taken; and so it is taken, by sundry of the Fathers.

On ours, I reckon these. Our *Service*: The matter, and the manner of it. The matter, wherein: *Serve Him in holinesse, Serve Him in righteousnesse*; not *holinesse*, or *righteousnesse* alone, but to *serve Him*, in both.

The manner how (often, no lesse acceptable than the service it selfe.) 1. *Ut sine timore*; that our *service* be freely and cheerefully done (now we are out of *feare*.) 2. *Ut Coram ipso*, That unfainedly, as *before Him*, not before men (before whom we may and doe often halt.) 3. And for the time of it, *Ut omnibus diebus*, that we faint not, or give over, but continue in it all our life long. Three qualities of ours, and indeed, of every true and faithfull service. That these be done; And that they may be done; And that, that which shall be spoken may tend to this, that they may bee done, *&c.*

GODS part, The *Covenant*.

Our *part*. The *Condition*. The *Matter*.

The *Manner*. 1 2 3

I.

Ut liberati. That we being delivered. To shew the great equity on Gods part of the Covenant, we say first: that we were to *serve Him*, though *liberati* were left out; *being*, or *not being delivered.* This to be our first point.

The *Equity of Gods Covenant.* 1 *Ut*, without *liberati*.

The Noble Armie of Martyrs, it was all their case, they served out their *service*, without any *Ut liberati*, any bond of temporall *deliverance*. Farre from any *liberati*; were they three, that were upon casting into the fire, and even then said: *Our* GOD, *whom we serve, He can deliver us out of thy hands, and from the fiery fornace. But, if He will not (not deliver us) Be it knowne unto thee, O King, wee will not serve thy gods, nor worship the golden image, which thou hast set up.* That is, *serve Him* we will, whether *He deliver us or no.* Will ye heare an Heroicall spirit, indeed? Not, *Etsi me non liberârit, Though He should not deliver me:* but, *Etsi me occiderit*, yea, *though He should kill me*, to die for it, I will doe my duty, and *serve Him*, though. It is *Iob.* These stood not upon *liberati*: But, *deliverance*, no *deliverance*, come of it what would, they were at a point, would and were resolved to *serve Him.* And (*ad erubescentiam nostram dico*, I speake it not to our commendation) if there were in us, any remnant of their generous spirit, God should not need to come in Indentures with us. It favours somwhat of a mercenary, that. *Serviamus* should hold, and let *liberati* goe, whither it would: And we, live and die, His servants, though He had not, or should not *deliver us*. This is *Ut*, without *liberati*.

Dan.3.17. Verse 18.

Iob 13.15.

1 Cor.6.5.

But then, *Ut*, with *liberati*. If GOD take us, as He findes us, and say with the Apostle; *Parco autem vobis, Goe to, I beare with you*; and *κατ' οἰκονομίαν* by way of indulgence, condescend to condition with us, if He come to *Ut liberati*; shall not that hold us? Our dutie being absolute, depending upon no *Ut*, if upon speciall favour, GOD will come in bonds, and let it runne in this tenour, *That being delivered wee shall serve Him*; else not: shall we not then doe it? This being done, I marvell what we can alleage, to decline our dutie; unlesse we meane, it should be fast with GOD, and loose with us; He bound to doe all for us, and we free, to doe nothing for Him.

2 *Ut* with *liberati*.

1 Cor.7.28,6.

And yet a third (to magnifie His mercy, yet more, and to tye us the harder to our Covenant)

3 *Ut*, with *liberati*, first, before *serviamus*.

Covenant) *Ut*, is not only with *liberati*, but with *liberati*, firſt: GOD is bound, and firſt bound, to do for us, before we do ought for Him. It is not, *That we ſhould ſerve Him*, firſt, and then *He deliver us*, after: But, *that He ſhould* firſt *deliver us*, and after, when we are *delivered*, then, and not before, we ſhould do our *ſervice*. It is not *liberandi*, ſhall be, or may be, hereafter: It is *liberati*, are already. So we are afore-hand with Him. He hath done His, before we begin ours. *Liberati*, you ſee, precedes *ſerviamus*: *liberati*, the tenſe paſt; *ſerviamus*, but the preſent (and I would it were the preſent) I doubt, for a great part it is yet to come.

And the reaſon, why He will have it ſo to precede; is, He would have our *ſervice* grow out of His favours, our duty, out of His bounty. That is the right, and (indeed) the Evangelicall *ſervice*. If He have us at the advantage, on the hip (as we ſay) it is no great matter, then, to get *ſervice* at our hands. None more ſervile than we, then. But that, is the Legall, for feare. And that ſomtimes He hath, but likes it not; He would have it, out of love, out of the ſenſe of His goodneſſe, have our hearts broken; with that. That, is the only acceptable *ſervice* to Him, that growes out of that root. The *ſerviamus* that growes out of *liberati*; *delivered* and *ſerve*: firſt *delivered*, and then *ſerve*. This for the equity of the Covenant on *Gods* part.

B. The performance of *Gods* Covenant.

Now come I to plead, that on Gods part this Covenant was performed, that *liberati* we were. Heaven and earth would riſe againſt us, and cnodemne us, if we ſhould not confeſſe *liberati* this day. Heaven ſaw it, and was aſtoniſhed: And it is gone over all the Earth; the fame of it. But that, we doe. The keeping of this Day, the meeting of this Aſſembly, are both to acknowledge and profeſſe, that a *liberati* there hath bin.

a 1 That *delivered*.

b Twice *delivered*. Pſalm. 71. 20.

Nay, not one alone: Two there have bin: and two ſuch, as *our eyes have ſeene*, but *our eares have not heard*, neither could *our Fathers tell us*, of the like. Two ſuch, as no Age ever ſaw, nor can be found in any Story: That of *LXXXVIII*. This of *DCV*. (both within the compaſſe of ſeventeene yeares.) One by ſtrand, the other by land (as they ſay.) From a Fleet by Sea, from a Vault by land, *de abyſſis terræ* (as ſaith the *Pſalme*) as well, as *de abyſſis maris*: a Summer, and a Winter *deliverance*: either of them, like this of *Zacharie's*, able to bring *Benedictus* from a dumb man.

Pſal. 71. 28.

a From our enemies.

So, *delivered* we were. But, a delivery is a thing at large: though it be, but from a miſchance, from ſome heavie accident, it is a delivery. But, if it be *from our enemies*, it is ſo much the more: As, in that, there is nothing but caſualty: in theſe, there is rancour and malice, they hate us: So this the greater danger by farre.

b Mortall *enemies*.

And there is much in the *enemies*: Of them, ſome reach but at our ſtates, lands or livelihoods: Otherſome, nothing wil ſatisfie, but our lives. Every *enemie* is not mortall, where he is, the danger is deadly. Ours were ſuch, ſought to bring utter deſtruction on us: and not on us alone, but on ours: nor on us and ours only, but on the whole land in generall.

c Secret *enemies* Pſalm. 74. 4.

Againe, of ſuch as be deadly, ſome are *roaring enemies* (the Pſalme ſo cals them) ſuch as threaten and proclaim their enmitie, like thoſe in *LXXXVIII*. Others lurke, like Vipers, that ſting to death, without any hiſſing at all; as were ours (this day) which are the more dangerous a great deale.

More than *liberati* (which is) *ſet free*.

This made it (indeed) to be more than *liberati* (ours.) *Liberati*, is properly *ſet free*, and freeing is but from Servitude. This was more. Our death was ſought, and we *delivered* from death, and that a fearefull death, unprepared, ſuddenly, in a moment, to be ſhattered to peeces. And yet it was *liberati* too, in the proper ſenſe: for upon the matter, it was from both. The Prophets diviſion would have taken place in it. *Qui ad mortem, ad mortem; qui ad ſervitutem, ad ſervitutem.* They, that had bin blowen up to death; they, that had bin left, to Servitude (to a State more miſerable, than death it ſelfe.) So, in one *liberati*, we had two. Both from that of *Haman's lots*, which were, to death (one that was גוֹרָל in Hebrew, this was κλῆρος in Greek:) And from that of *Babylon*, beſides, which was thraldome and confuſion. Thus were we *delivered from our enemies*.

Yet *liberati* too.

Ier. 43 11.

Eſther 3. 7.

But

But *from the hands of our enemies*, is more, than *from our enemies*. For let the malice of an *enemie* be what it will, if his hands be weak, or ſhort, or we far enough from them: the matter is ſo much the leſſe. But if we come within his reach, if he get us within his *hands*, then *God* have mercy on us. 3 *The hands of our enemies*, not *our enemies*.

Specially, if there be in his *hands*, a knife thus engraven, *To cut the throats of the Engliſh Heretickes*, as in *LXXXVIII*. divers ſo engraven in Spaniſh, were brought from the Fleet, and ſhewed. Or if there be in his *hands*, a match, ready to give fire, to *XXX*. barrels of powder (not ſo few.) If the *hands* be ſuch: that is then a *delivery*, not *from our enemies* only, but *from their hands*, or (as we ſay) from their very clutches. Yee will mark, that thorow all the Pſalmes, ever the *part* is ſtill enforced: Not from the *Lions*, but from the *Lions paws*; from the *hornes of the Unicornes*, from the *teeth of the Dogge*: So here, *from the hands*, from the *bloudy hands of our enemies*. Pſal. 22.14, 22. 124, 6.

Further I ſay, it is more, to be *delivered from* their *hands*, than out of them. For, if (*out*) then (*in*) firſt. They muſt firſt be, *in* the *hands*, that are *delivered out* of them. But *from* them, that may be from comming in them at all. The better *deliverance* of the twaine. And that was ours: And that was CHRISTS: Hee is ſaid, to have *looſed the ſorrowes of Hell*, *Non quibus nexus eſt, ſed ne nectteretur*, ſaith *Auguſtine*. Not, wherewith He was bound; but that He might not be at all bound with them. So we, not by taking us out, but keeping us *from*, *from* their *hands*, *from the hands of our enemies*. 4 *From* their hands, not *out* of them. *In* Act. 2.24.

Let me yet ſtay a little. For (me thinks) we may find in this word, not only our *deliverance*, but even the very *manner*, and the *meanes* of it. Not in *liberati*, the Latine: but, in S. *Lukes* own words; ῥυσθέντες that will come home to both. *Delivered*, the Manner of it, *Eruti*.

ῥυσθέντες that is, properly, *eruti*. *Eruti*, that fits us, for the *manner*, two wayes. From a *dark hole*.

Eruere, is *de tenebris in lucem educere*. Out of ſome dark deep hole (as it might be the Cellar) to bring forth ſomething to light (as it might be thoſe ſame *vaſa mortis*, veſſels there couched, and deſtined to the blowing us all up.) It muſt be ſome dark vault or pit, *Unde*, from whence: well therefore ſaid of us *eruti*, that were *delivered* from a pit-danger, a danger under ground, *in abyſſis terræ*, in the deepe of the earth. Pſal. 7. 13.

Secondly, *eruere*, the compound is, from *ruere* (the ſimple) that is, from a ruine. Not as if we ſhould have fallen into the pit, but that, there was there beſtowed within it, that which would have ſent us up, that down we ſhould have come, have fallen down, all to peeces. *Ruina* it would have been, and therefore *eruti*, right. And they talke of helping *incendium ruinâ*: Here, there had bin *incendium* and *ruina* both, and neither helped other, but both bin paſt all help. From a *ruine* or *fall*.

Delivered from a ruine; But *eruere* is then in kind, vvhen we are ſo *delivered* from a ruine, as with their ruine, that ſought ours. So it was, we parted not of even hands, we from them, and they from us, neither of both, a fall. No: we fell not (no fall with us:) *they fell*, and had a foule fall. We were ſo *delivered from their hands*, as they delivered into ours. We *eruti*: they *ruti* and *cæſi* both, fell and were ſlaine. *The pit they digged, they fell into themſelves*: *In the ſnare they laid, was their owne foot taken.* The higheſt *deliverance* of all (ſo much made of in the Pſalmes.) With the ruine of our enemies. Pſalm. 20.8. Pſalm. 9 15.

And thus much was before implied, when it was called *Cornu ſalutis*, a *Horne of ſalvation*. The ſalvation that ſo comes, comes ever with the perdition of the adverſe partie. So is the *Horne* expounded in *Deut. XXXIII*, *With theſe ſhalt thou ſtrike thine enemies and puſh them, as any wilde beaſt.* *Ventilare* is the word, Toſſe them up into the wind, upon the top of their hornes, till they have gored them, and brought them to their end. Such was our *Horne of Salvation*, or (as we turne it) a *mightie ſalvation*. *God* ſhewing His might no leſſe againſt them, than for us: *viſited* and *redeemed* us *mightily*, in His mercy; *viſited* and *ruined* them as mightily, in His wrath. Implied in *cornu ſalutis*. Verſe 2. Deut. 33.17.

And againe, in this, not only the *manner*, how, but the *meanes* whereby. *For, He hath raiſed up a horne of ſalvation.* Now to *raiſe up*, muſt needs be interpreted of a perſon, the meanes of the delivery. Who was that? In *Daniel*, and the *Revelation*, I finde it *totidem verbis*, *Decem Cornua, decem Reges ſunt*: Alluding therein, as to their great Delivered. The meanes of it. By a King. Dan. 7. 24. Rev. 17, 12.

great power, ſo ſomwhat to the anointing thence powred on their heads: that it ſhould be *ſalus Regia*, and *per Regem*. A delivery wrought by a *King*: the *King of heaven* to work it, *mediante Rege terreno*. *In cujus labiis divinatio*, if ever it were in any's, who did thereby *eruere* that, out of the dark phraſe, by which we all were *eruti*. And ſo, not the manner alone, but the meanes in it, too, that we vvere *eruendo, eruti*.

Eruendo. By picking out. Prov. 16. 10.

5 And laſt, that all this was *ſine timore*. For in the Verſe ſo it ſtands, firſt, *ut ſine timore liberati*. And ſtands ſo firſt, that we might take ſpeciall notice, and note of it. And though divers Writers draw (*ſine tempore*) to *ſerviamus*, as if there were an *hyperbaton*, to *ſerve Him without feare*: Yet vvhat ſhould let us, ſo to take it, as it ſtands? Specially ſince divers of the Ancients take it ſo: (I name *Origen, Titus Boſtrenſis, Chryſoſtome, Theodoret*, and *Theophylact*.) But we may well reconcile them both, if vve ſay (which truly we may ſay) That, *without feare we were delivered, to ſerve Him in a ſtate without* (or void of) *feare*.

[a] That *delivered without feare.*

It is a great favour, vvhen we are *delivered*; to be *delivered, abſque hoc*, that we bee at all put in any feare. Some, are ſometimes *ſaved from their enemies*, but it is, with ſome fright firſt. It was the *Iewes* caſe, vvhen from *Haman*: It was ours, in *Anno LXXXVIII*.

Eſther 4. 3.

They that are ſo, it cannot be denied, but *delivered* they are, but not *ſine timore liberati*, not *delivered without feare*. This vvas *without feare*. Our caſe, juſt. We had no ſenſe, and ſo, no feare at all, of the danger, till it was paſt. I cannot better expreſſe it, than in *Theodorets* ovvn words. *Sed ſi ſic dicendum eſt* (ſaith he) *veluti non ſentientes ita, nos de periculo tranſtulit in ſecuritatem*. If it may ſo be ſaid, without any ſenſe or feeling at all, did he tranſlate us, from the depth of danger, into the ſtate of ſecurity. In vvhich point, ours did come neere to the great *delivery* of the world, by CHRIST, what time the vvorld little thought, either of their ovvne perill, or of His paines and paſſion, that *delivered* it. Yet, in this, ours had more than was in CHRISTS owne delivery, That there, though it were *without feare*, yet not without ſomwhat as evill, as *feare*. For, CHRISTS was vvrought by His innocent death (a matter of ſorrow, and griefe.) But in ours there was none, neither feare nor griefe, nor any other unpleaſant paſſion. No innocent ſuffered here; none but they, that had their heads in the contriving, or their hands in the digging about it. *Without feare* it was, vvithout any thing elſe, that might taint our *delivery*, with the leaſt matter of grievance.

[b] Without *feare or* any other paſſion.

The *recapitulation* of all the former.

So then, [1] *delivered* vve vvere. [2] And not from the caſualty of any miſchance, but from the malice of *enemies*: *Enemies*, and thoſe [3] capitall; And thoſe [4] cloſe hidden *enemies*: *From* them; yea, [5] from their very *hands*: And [6] *From* their *hands*, not *out* of them. And our *delivery* was *eruti*, [7] from ſomthing *in abyſsis terræ*; And [8] from a ruine too: [9] And that, with their ruine, that ſought ours. [10] Our *ſalvation, Cornu ſalutis*, a *Royall deliverance*: [11] And yet *eruendo* it was. [22] And all *abſque timore*, [13] Or *abſque* any thing elſe that might blemiſh our joy vvith matter of ſorrow in the leaſt degree.

And this for GODS part, who hath *remembred His holy Covenant* (I truſt) and performed it in every clauſe; nay, in every word, to us, to the uttermoſt.

II. Now, to our part (which we may be put in ſuit for.) *Liberati* then, is cleare. But how? abſolutely? at large? *abſque aliquo inde?* No condition annexed? No *Ut?* Yes: take the *Ut* with you. *Liberati, Ut. Delivered that we ſhould*: Should do ſomwhat: for, *naturaliter obligamur ad dantem*. This *Ut* is naturall: there groweth a naturall obligation between him that doth, and them that receive a good turne: (And a *deliverance*, ſpecially ſuch an one is a good turne.) The fields we till, the trees we plant, ſhew it. They returne their fruit to them, that beſtow labour, or coſt upon them. That (I know not how) but ſo it falls out, in matter of benefits, we be not ſo ſoone looſed, but we be tied againe: Nor eaſed, but loaden afreſh: nor freed, but bound anew. It is the Lavv, the bond of nature, this, *Liberati Ut*.

Our Covenant or Condition:

Delivered, *That we ſhould.*

And

And that *Ut*, is *Ut ſerviamus*. And this particular, *Ut*, groweth out of the Law of Nations. There the Law is, *ut victus ſit in poteſtate victoris*, the conquered, ever, in the power of the Conquerour, to take his life, or to ſave it, at his pleaſure. But, if he will ſave it, then comes the voluntary *Ut*, or Covenant, He that hath his life ſaved, to vow to beſtow it, in his *ſervice*, that did ſave it. *Servi* (the very name) came of *ſervati*. They that ſhould have died, and were ſaved, did willingly covenant, *ſerva & ſerviam*, to ſerve him, by whom their lives were preſerved. This being the Law of Nature, and Nations, why ſhould not the GOD of Nature, the King of Nations, be allowed it? that if our lives have bin by Him ſaved; we ſhould, from thenceforth, come to this *Ut, ut ſerviamus Illi*. *Should ſerve Him.*

Well, well, it is paſt now; if it were to come: It is, *that we being delivered*; if it were, *that we being to be delivered*, we would tell another tale then: we would be glad and faine ſo to covenant, *O deliver* us (then) but for this once, and we would *ſerve Him* (that we would) and be *holy* and *righteous*, and what He would beſides. Put any *Ut*, to *liberati*, then. We would then ſeek it of Him, that now is offered by Him, to be *delivered*, if being ſo *delivered*, we will covenant, but to do that, which we were bound to do, *delivered*, or no. *c We would have covenanted to ſerve Him.*

And, why ſhould we think much of this *ſerviamus*? All the world knowes, if the plot had gone on, and the powder gone off, the whole land ſhould not have ſcaped *ut ſerviamus*: But ſhould have ſerved *duram ſervitutem*, bin not in ſervice, but in ſervitude. Their ſervitude, is changed into this ſervice A bleſſed exchange for us. Great oddes between thoſe two: Nay, no compariſon at all, between *Gods ſervice*, and their ſervitude; their bondage, thraldome, ſlavery, tyranny, I cannot heape too many names, *Gods ſervice* is freedome in reſpect of that: Nay, without any reſpect at all, *His ſervice is perfect freedome*, we ſay it, we pray it, every day. *we ſhould have ſerved, if not delivered. And ſerved a worſe. For the ſervice, ſerviamus*

And if no compariſon, in *Serviamus*; None, in *Illi* (I am ſure.) Nay, if there were any thing to miſlike in *ſerviamus*, amends is made for it, in *Illi*. For, the *ſervice* is much thereafter, as the *Illi*, the party is, whom we *ſerve*. *Dignitate Domini honorata ſit conditio ſervi*. He may be ſo great a State (we ſerve) as, it is an honour to ſerve Him. Now how great a *Lord*, the *Lord* of Lords is, what ſhall I need tell you? *There is no end of his greatneſſe*. How great, and how good withall, *res ipſa loquitur*; that appeares, by our *delivery*, in part: and more ſhall, by His eternall reward laid up, for them that *ſerve Him*. There is, in all the world, no more honourable, nor beneficiall *Service*, than, this *ſerviamus Illi*. *For the party, Illi.* *For His greatneſſe.* Pſal. 145. 3. *For His goodneſſe.*

But ſay, we have no minde to *ſerve Him*; if we *ſerve* not *Him*, yet ſerve we muſt, and ſerve we will, if not *Him*, ſome other. It is the condition of our life, one or other *ſerve* we doe. We muſt hold of ſome Lord: if free from one, another we ſerve: And who is that other? when we are free from GOD, from *righteouſneſſe*, we ſerve *ſin* and *Satan* (a worſe ſervice, I dare ſay:) better then, be free from them, and *ſerve God in righteouſneſſe*. *If we ſerve not Him, ſome other we muſt, and worſe.* Rom 6. 18, 20.

But, if we not *ſerve Him*; I aske, what will we do then? will we *ſerve* His enemies? For ſo are theſe. We were not *delivered from our enemies*, to *ſerve* His enemies (I am ſure) That were a foule ſhame for us: that were againſt all reaſon. But, if we *ſerve* not *Him*, we *ſerve* them. Reſolve then to *ſerve Him*, that hath *ſaved us*: Not, His enemies, in a prophane and unrighteous; but *Him*, in an holy and *righteous* courſe of life. And ſo, am I now come to that, wherein our *ſervice* lieth. Thoſe *worſe be His enemies.*

In holineſſe and righteouſneſſe. In which two, in a ſort, are recapitulate the two Tables of the Law: *Holy* to GOD, *Righteous* to men. *Quòd quis reverenter ſe habeat ad divina: Quòd quis laudabiliter cum hominibus converſetur* (ſaith *Chryſoſtome*) Reverently to performe holy duties: Laudably to have our converſation among men. *The Matter of our ſervice, wherein.*

Both theſe (firſt:) not either of them. To ſpend our *ſervice* but in one, is but to *ſerve Him* by halfes: in both, then, to *ſerve Him*. Neither in an *unrighteous holines*; nor, in an *holy* kinde of *unrighteouſneſſe*. Neither with the *Phariſee*, to have all our *holineſſe* in *our Phylacteries* and *fringes*, and frequenting the Lectures of the Law Matth. 23. 5. *Holineſſe and Righteouſneſſe Both.*

(no matter how we live:) Nor with the *Saducee*, live indifferent honeſtly, but neither beleeve ſpirit, nor look for *reſurrection*: be *Chriſtians*, like *Agrippa, in modico*, a little Religion, upon a knives point, will ſerve us. Neither in *holineſſe* then only, nor in *righteouſneſſe* only, but in both.

Act. 23.8. Act. 26.18.

In both, but in their order though, as they ſtand; And *holineſſe* ſtands firſt. So, to reckon of that as our prime *ſervice*. For, if there had not bin ſome meaning in it, it is ſure, *righteouſneſſe* might have ſerved for both: Religion, *holineſſe*, all vertues are συλλήβδην, in it. *Suum cuique* (ſaith *righteouſneſſe*) and in that, is *quæ Dei, Deo*. Every one, his due; And ſo God His.

Holineſſe firſt.

Matth. 22, 21.

Yet are they ever thus parted, here, and elſe-where: Partly, to ſet out GOD's part by it ſelfe (as the fat from the ſacrifice) for the dignitie of His perſon: Partly, to keep up the diſtinction, which ever hath, and ever muſt be maintained, of ſevering things ſacred from common; and holy, from humane duties. And partly alſo to check the conceit that runs in the world abroad, O, he is a good man, lives quietly with his neighbours, payes every man his due: Every man his due? and how then? ſhall GOD lack His due? I trow not, but have His too, and His firſt. Reaſon is, Hee be firſt *ſerved*.

Eccluſ. 47. 2.

And *holineſſe* is His due: you may read it, in the plate of gold, in the High-Prieſts fore-head, *Holineſſe to the LORD:* You may heare it, from the mouth of the *Seraphim*, they mention none of all His Attributes, but that: That they do, and do it, thrice over, Pointing us thereby, what is chiefe in Him, and ſhould be chiefe with us, and whereto we ſhould chiefly direct our *ſervice*. *Holineſſe*, is His due: and (heare you) ſo His due, as the *Apoſtle* is direct, *totidem verbis*, without this due payed, *without holineſſe, ſhall no man ever ſee God.*

Exod 28.36. Eſay 6.3. Heb 12.14.

To *ſerve* Him in Holineſſe.

But then, you will mark, it is to *ſerve Him, in Holineſſe*. *Holineſſe* is one thing: *To ſerve God in Holineſſe*, is another: *Holineſſe* we may have (at leaſt, thinke our ſelves to have) but, a ſtately, ſurly kinde of *Holineſſe* it is, ſo as in our *Holineſſe*, we *ſerve* Him not. But it is not enough to be *holy:* a *ſervice in holineſſe* is required at our hands: that we acknowledge a *ſervice in holineſſe*, and as ſervants, carry our ſelves and *ſerve Him*, in it.

Our *ſervice in holineſſe* I divide, as the Pſalme doth: Either *in ſecreto Sanctorum*, when we are alone by our ſelves (as, there, in ſecret, good folkes faile not, to *ſerve Him.*) Or, *in Synagogâ* in the open Aſſembly, with the Congregation.

Our ſervice in *Holineſſe* in the Congregation. Pſal. 111. 1.

Our ſecret *holineſſe* I meddle not with. *Abſcondita Deo noſtro*, I leave it to GOD. I hope, it is better, and more *ſervice*-like, than our outward is. As *abſcondita Deo*, ſo *revelata nobis:* Our Church-*Service*, our *Service in Synagogâ*, the outſide of it (ſo) that is no ſecret; all men ſee what it is, that full homely it is, nay, full rude it is (and ſlightly the meaner the perſons, the more faultie in it. Our *holineſſe* is growen too familiar, and fellow-like; Our carriage there, can hardly be termed *ſervice*, there is ſo very little of a ſervant in it.

Deut 29.29. Deut. 29. 39.

When we do not only *ſerve Him*, but do our *ſervice before Him* (both, are in the Text, *Illi*, and *coram illo*) as that we do when we come hither, it is to profeſſe our *ſervice*, that we come. When we come, *before the preſence of the Lord, the preſence of the Lord of the whole earth* (ſo the Pſalme doubles it, to make us think on it the better) then, ſaith he, worſhip Him *in decore Sancto*, in a holy kind of decency, or (as we read it) *in the beauty of holineſſe*. Our *holineſſe* ſhould have a kind of *beautie* with it. *Holines* and *honour*, the *Apoſtle* joyneth them together; *Godlines* and *gravitie*, εὐσεβεία καὶ σεμνότης, and them too. Now this is that, the world complaines of; there is not that *decor*, that *beautie:* not that *honour*, not that σεμνότης, that venerable grave behaviour, in our *holineſſe*, we carry not our ſelves in His holy Sanctuary, where our *holineſſe* ſhould be at the holieſt, nor at His *ſervice* there, as ſervants ſhould, and uſe to do.

Pſal. 97 5. Pſal. 96. 9. 1 Theſ. 4. 4. 1 Tim. 2. 2.

Our *ſervice* in adoration or worſhip of Himſelfe. Exod. 20 5. Pſal. 95. 6.

We ſtumble at the very threſhold. Our very firſt *ſervice* (or rather, the introduction to our *ſervice*) in the firſt Table (the Table of *holineſſe*) is there ſet downe to be, *adorabis*. We turne it, *ſhalt worſhip*. How that is, we are told every day in the *Pſalme*, *Let us worſhip, and fall downe, and kneele before the* LORD *our Maker*. It was ever in the Primitive

Primitive Church, the first voyce was heard, the first thing they did, *ante omnia adoremus Dominum, qui fecit nos*, Before we do any thing, let us fall down and worship the *Lord* that made us. And it shall never be found, that they came in without it. But this shall, that men came to the Temple, purposely to adore, and that, that they did, though their time or occasions would suffer them to do nothing else. That, they held a *service*, of it selfe. Now, adoration is laid aside, and with the most, neglected quite. Most come and goe without it; Nay, they scarce know, what it is. And, with how little reverence, how evill beseeming us, we use our selves in the Church, comming in thither, staying there, departing thence, let the world judge.

The worship of the Saints in Heaven. Rev. 4.10.

Why? What are we to the glorious Saints in heaven? Doe not they worship thus? Off goe their crownes, *down before the Throne they cast them*, and fall downe themselves after, when they worship. Are we better than they? Nay, are we better than His Saints on earth, that have ever seemed to goe too farre, rather than to come too short, in this point? There was one of them, and he was a King (no lesse person) when it was thought, he had done too much. What? uncovered? yea, *uncovered* (saith he) and if that be too vile, *vilior adhuc fiam plusquam*; I will be yet more vile; Why, it is *before the Lord*, before whom we cannot be too low. To humble our selves before Him, it is our honour, in all eyes, save such as *Michal*. And I reade of none, but of *Rabsakeh*, that upbraided King *Ezekias*, for saying to his people, *You shall worship before this Altar*. No more then, is sought from us, than Kings on earth, than crowned Saints in heaven, in their *holy service*, do before *Him*.

Of the Saints in earth. 2 Sam. 6.22.

Esay 36.7.

Gods disdaine of our worship.

In *Malachi's* time, things were growen much to this passe, that now they are, to this want of regard: to thinke any service (though never so slight) would serve GOD well enough. When they were come to this, GOD is faine to take state upon Him, and to tell them plainely, He would have them know, He is a King, and a great King. 1 *Great:* for *He is King of the whole earth*; Others, but of some part of it. 2 *Great:* for *Hee is King for ever and ever*; Others, but for a terme of yeares. 3 *Great:* for *Hee is King of Kings*, and they His lieges too, whose lieges we all are. And so fals to termes with them, that He held scorne to be so slighted over, even to these very words, *Shall I take it at your hands?* And then, bids them goe, and do but offer such *service* as this, to their Prince, do but come before him on that fashion: See, if he will be content with it, or *accept his person* (that is) give him a good look, if any should so appeare in his presence. No more will GOD: He knoweth no reason, why any King or creature on earth, should be used with more respect, or served with more reverence, than He.

Malac 1.14. Psal. 47.7. Psal. 10.16. Rev. 1.5. Mal. 1.13.8.

Our *service* in His holy things. In the Sacrament. Mal 1.7.

Thus *serve* we *Him*, in His *holy worship*: how *serve* we *Him*, in His holy things? how *serve* we *Him*, in our *holinesse* there? I will begin, and take up the same complaint that the Prophet *Malachi* doth. First, *Mensa Domini despecta est*: *The Table of the LORD is not regarded*. That Sacrament, that ever hath beene counted, of all Holies the most Holy, the highest and most solemne *service* of GOD; (where are delivered to us, the holy Symboles, the pretious memorials of our greatest *Delivery* of all;) why, of all others they speed worst. How are they in many places, denied any reverence at all, even that which prayer, which other parts have? No *service* then: No servants there: but bidden guests, haile-fellowes, homely and familiar, as one neighbour with another. And not only, *de facto* none they have: but *de jure*, it is holden, none they ought to have. And that, so holden, as rather than they shall have any, some will suffer for it, or rather for their own proud folly, in refusing it. What time they *take the cup of salvation*, they will not *invocate*, at least not bee *in specie invocantis*: as the King the Prophet would. What time they receive the *Cup of blessing*, they will not receive it as a blessing, as children receive it from their Parents, and their children from them. Both which, *invocation* and *receiving a blessing*, were never done, but *de geniculis*. What shall the rest look for, if thus we *serve Him*, when we are at the holiest?

Psal. 116.13. 1 Cor. 10.16.

Our service of God (in the service; that is, in *prayer*.

Shall we now come to the *service* indeed? λατρεῖαν the word here in my Text. It is no new thing, for one *species* to carry away the name of the *genus* from the rest, as in

in this: For, though there be other parts of GODS *ſervice:* yet Prayer hath borne away the name of *ſervice,* from them all. עבירה the Hebrewes call their Common-Prayer, and that is, *ſervice.* And the Greekes, theirs, Λειτουργίαν, and that is ſo, too. And we, when we ſay, At Service time, and the Service-Book, and refuſe to be preſent at Divine Service, meane ſo likewiſe. And, GOD Himſelfe ſeemes to goe before us, and direct us ſo to do. For, His *Houſe,* He hath named *the Houſe of Prayer.* (Obſerving the Rule, to give it the denomination, from that which is the chiefeſt *ſervice* in it.) As indeed, when all is done, devotion is the proper, and moſt kindly work of *Holineſſe:* and, in that *ſerve* we God, if ever we *ſerve* Him. Now, in what honour, this part of *holineſſe* is; what account we make of this *ſervice,* do but tell the number of them that be here at it, and ye ſhall need no other certificate; that in His *ſervice* we *ſerve Him* but ſlenderly.

Eſay 56.7.

Pſal. 138 2.

Our ſervice of GOD *in the Word.*

Thou haſt magnified thy Name, and thy Word above all things; ſaith the Pſalme. After invocation then of His Name, let us ſee how we *ſerve* His Word; that part of His *ſervice,* which in this Age (I might ſay, in the errour of this Age) carries away all. For, what is it to *ſerve God in holineſſe?* why, to go to a Sermon: All our holiday *holineſſe,* yea, and our working-day too, both are come to this, to heare (nay, I dare not ſay that, I cannot prove it) but, to be at a Sermon.

The Word is *Holy* (I know) and I wiſh it all the honour that may be: but, *God* forbid; wee ſhould thinke, that *in hoc uno ſunt omnia.* All our *holines* is in hearing: All our *Service,* eare-ſervice: that were in effect, as much as to ſay, all the body were *an Eare.*

1 Cor. 12. 17.

An errour it is, to ſhut up His *ſervice* into any one part, which is diffuſed through all. Another, ſo to doe, into this one. It is well knowne, that, all the time of the Primitive Church, the Sermon was ever done, before the *Service* begun. And that, to the Sermon, Heathen men, Infidels, and Iewes, Heretikes, Schiſmatikes, *Energumeni, Catechumeni, Pœnitentes, Competentes, Audientes,* all theſe, all ſorts of people were admitted: But, when they went to ſervice, when the *Liturgie* began, all theſe were voided; not one of them ſuffered to ſtay. It were ſtrange, that, that ſhould be the only, or the chiefe Service of *God,* whereat, they which were held no ſervants of *God,* no part of the Church, might and did remaine no leſſe freely, than they that were.

But even, this holy Word (wherein all our *holineſſe* is) how *ſerve* we Him, in it? Nay, we *ſerve* Him not, we take the greateſt liberty there, of all other. We come to it, if we will: we goe our wayes, when we will: ſtay no longer, than we will: and liſten to it, while we will: and ſleep out, or turne us and talke out, or ſit ſtill, and let our mindes rove (the reſt) whither they will: take ſtich at a phraſe, or word, and cenſure it, how we will. So, the Word ſerves to make us ſport: we ſerve not it. At this part of *our ſervice in holineſſe,* we demeane our ſelves with ſuch libertie (nay licentiouſneſſe rather) that holy it may be, but ſure *ſervice* it is not, nothing like. And truely, it is a notable Stratagem of Satan, to ſhrink up all our *holineſſe,* into one part: and into that one, where we may be, or not be: Being, heare or not heare: Hearing, mind, or not minde: Minding, either remember or forget: Give no account to any, what we doe or not doe: Only, ſtay out the houre (if that) and then go our way; many of us, as wiſe as we came: But all (in a manner) hearing (as *Ezechiel* complaineth) a Sermon preached, no otherwiſe than we do a *Ballad ſung:* and doe even no more of the one, than we do of the other. Eye-ſervice God likes not (I am ſure) no more (ſhould I think) doth Hee eare-ſervice. *Speake on Lord, for thy ſervant heareth* (and well if that, but ſcarce that, otherwhile:) but, *ſpeake on LORD,* whether thy ſervant heare or no: would any of us be content with ſuch ſervice? Yet this is all: to this, it is come. Thus we *ſerve Him in holineſſe:* This *ſervice* muſt ſerve Him (as the world goes;) for, if this way we *ſerve Him* not, we *ſerve Him* not at all.

Ezek. 33. 32.

1 Sam. 3. 9.

Our ſervice in holineſſe out of the Congregation.

But all GODS *Service in holineſſe,* is not in the Church. Some is abroad. And, when we are forth of the Church, neither Word, nor Sacraments, nor Common-Prayer, there: Onely there, we *ſerve Him* in His Name.

And

And, *Holy* and *reverend is His Name* (ſaith one Pſalme,) And, *Great and fearefull is His Name* (ſaith another.) Now, how unholily, this *holy*; how unreverently, this *reverend Name* is uſed; upon hovv ſmall cauſe, this *great*; how without all feare, this *fearefull Name* is taken up in our mouths, I muſt ſay it againe and againe (which Saint *Auguſtine* ſaith) *Aures omnium pulſo, conſcientias ſingulorum convenio*: I ſpeak to the eares of all in generall; I convent the conſcience of every one in particular, that heareth it. That, which by Him is *magnified above all things*, is by us vilified beneath all things. We pray for it firſt; we regard it laſt, certainly. For if it be indeed *holy, let no man count it common*. If not count it ſo, not uſe it ſo: for, what we uſe as common, *eo ipſo*, we make it unholy (*quantum in nobis eſt*;) for, common and holy are *contradividentia*.

To His *Name*. Pſal. 111. 9. Pſal. 99 3.

Pſal. 138 2. Matth 6.9. Act. 10.15.

1 And to make it ſo common, that is, to prophane it: Evill enough that. 2 But in the eagerneſſe of our ſpirits, to uſe it to grievous execrations, that is more, even to pollute it: A worſe matter far. 3 But beyond both theſe, to let it come to this, that we grow unſenſible of both, and both paſſe from us, and we have no feeling of either, this is worſt of all. Call we this to *ſerve Him in Holineſſe*, for this dayes delivery, when we ſo ſerve His Name?

Ezek. 39 7.

But neither is all *Gods ſervice in holineſſe* alone: Some is in honeſt dealing with men, in *righteouſneſſe*: *God* is *ſerved* in that too. He that hath done a peece of good juſtice, dovvnvvard: that hath done his duty to his Superiour upward: that hath dealt equally with his even Chriſten: in ſo doing, hath not only dealt well with men, but done *God* good ſervice alſo. That a man may goe from Church, and yet ſay truly, he goes to *ſerve God*, if he go about theſe.

Our ſervice to *God in righteouſneſſe*.

Well, how goes our *righteouſneſſe*? how *ſerve* we *God* there? Divers errours are committed in that, too.

One is of them, that think *holineſſe* a diſcharge from *righteouſneſſe* quite. So they *ſerve God*, and heare Lectures (as the terme is) they take themſelves liberty to pay no debts, to put their mony out to uſury, to grinde their tenants; yea, and ſo they miſſe not ſuch a Lecture, in ſuch a place, they may do any thing then. Nay, *God* is *ſerved* in *righteous* doing, as well, nay, better, than in *holy* hearing.

Holineſſe held a diſcharge, from righteouſneſſe.

A ſecond kinde (which I like not neither) that when men deale honeſtly, keepe touch, pay their debts; they are ſo brave, ſo imperious upon it, ſo like great Lords, as if *righteouſneſſe* were no *ſervice*, all were meere liberality they did, men were bound to them for doing it, they were not bound to do it, Nay, we *ſerve in righteouſnes*, too, That alſo is a *ſervice* (ſure.)

Righteouſneſſe held no ſervice.

A third, and that very common, of them that make the law of man, a ſcantling of their *righteouſneſſe*: and further than that will compell them, they will not go, not an inch; not ſo far neither, *ſine timore*, but for feare. Yea, not only our *righteouſneſſe* to men: but even *our feare to God, is taught us by man's precepts*: and in both, ſo *the Statutes of Omri* be obſerved, all is well. But, whatſoever a man elſe may make ſure, hee cannot make ſure his ſoule, by the Law of the Land. This *righteouſnes* here, goes up to God and His Law: and pierces deeper beyond the outward act, even to the inward man: whence, if ours come not, or whither, if it reach not; Man we may (perhaps) but *God, in righteouſneſſe, ſerve* we not.

Righteouſneſſe meaſured by the Common Law. Eſay 29 13. Mica. 6. 16.

But even according to mans Law, our *righteouſneſſe* goes not well ſo, neither. The Philoſopher gives a rule, when a people is juſt or righteous, according to mans law: (GOD's he knew not) and that is, when juſtice wants vvork, hath little to doe. By which rule, ours is in no very good caſe: Men are ſo full of ſuits, ſo many cauſes depending before every ſeat of Iuſtice, ſo much to do: and all, to repaire the wrongs of our unrighteous courſes, while each one ſeeks rather, to over-rule men by wrong, than to *ſerve* GOD by right.

Our righteouſneſſe too much worke.

And this were not ſo evill, if all the injuſtice were below: if the Seats vvhich are ſet to doe juſtice and *righteouſnes*, were themſelves right. For, fares it not even with them, as the Prophet *Hoſee* ſaith, *The Princes of Iſrael are as they that remove the landmarke*? Each Seat ſeeking to enlarge their ovvn border, and to ſet their meer-ſtones within the others ground? A full unnaturall thing in a body, that one arme ſhould never thinke it ſelfe ſtrong enough, untill it had cleane ſhrunke up the ſinevves of the other:

The Seats of righteouſneſſe faulty. Hoſ. 5 1.

other. But I ſtay. Theſe things, being amended, we ſhall be ſo much the more in a forwardneſſe, to *ſerve God*, both *in holineſſe and righteouſneſſe:* And ſo, for the matter of our *ſervice*, keep our Covenant.

II. The *Manner* of our ſervice, *How.*

For the manner, now. *To ſerve Him,* [1] *ſine timore,* without feare: [2] *Coram ipſo,* before Him: [3] *Omnibus diebus noſtris,* all the dayes of our life.

That, *without feare.*

1. *Sine timore,* without feare. And ſo, in a ſenſe we do. So *without feare* at all, as if men were afraid, to ſeeme to *feare God.* But this is no part of His meaning. *Without feare* (here) is not *without feare* of Him (of *God*) but, that being now without *feare of our enemies,* vve ſhould do it, the rather. For, who being in a bodily feare; who having *Pharaoh* and his hoſt hard at their backes, could quietly think of *ſerving God?* That, even *God* Himſelfe, did rid His people of that feare, before ever He gave them His Lavv, to *ſerve* Him by. But when mens minds are quiet from the agonie and terrour of it, when they are ſetled *in tranquillo:* they ſhould in all reaſon then, better intend His *ſervice.*

Exod. 14.
Exod. 20.

And, will vve (think you) if we be ſo out of *feare,* intend it the better? without doubt, in experience, vve find it contrary. For, except we be held in feare, we ſcarce *ſerve Him* at all: how ſoone we are out of *feare,* we forget our ſelves, and our *ſervice,* yea, *God,* and all. True: yet for all that, the *ſervice* ſo done in feare, is but a dull heavie *ſervice.* It likes Him not. *God* loves *lætus lubens,* vvhen being at libertie, with a liberall minde we do vvhat vve do. *Læti ſerviemus Regi* (ſay they in *Geneſis*) and it pleaſed the King: And it pleaſeth *God* as well, if the *ſervice* we do, vve do it cheerefully, vvithout mixture of *feare,* or any ſervile affection.

Gen. 47. 25.

Without This *feare* to *ſerve Him,* but not vvithout *His feare. Nam, ſi Dominus,* If He be a *Lord* (as if vve be His ſervants, a *Lord* He is) *ubi timor?* vvhere is My *feare,* ſaith He in *Malachi?* As love, to a father: ſo *feare,* to a Lord, doth belong moſt properly. And, this is not Old Teſtament only: the *Apoſtle* is as direct, in the New; if we will *ſerve Him* to *pleaſe Him* (and as good not *ſerve,* as ſerving not *pleaſe*) if vve will ſo *ſerve Him,* we muſt do it, *with reverence* and *feare:* λατρεύωμεν εὐαρέστως μετ' αἰδοῦς καὶ εὐλαβείας. Neither rudely then, vvithout *feare*; nor baſely, with *feare:* But reverently, with *feare*; and cheerefully *without feare:* (that is the meaning.)

Mal. 1. 6.

Heb. 12. 28.

That, *before* Him.

2. To *ſerve Him, Coram Ipſo, before Him, Coram Ipſo:* for, *coram me,* is the terme of the Lavv. As if He were preſent, and looked on. And it helpes much to our *ſervice,* ſo to do it. Helps our reverence, not to do it rudely: (we doe it *before Him.*) Helpes our ſincereneſſe, without hypocriſie, to do it as *before Him:* For, theſe tvvo words, *coram Ipſo,* are the bane of hypocriſie.

Exod. 20. 3.

All things are *before Him:* In nothing can we get behind *Him,* or vvhere He cannot ſee us. But, ſome things are *before Him* and men, both: Thoſe, vve call not, *before Him,* properly. Properly, that is, *before Him,* that is, *before* none but *Him.* That is, the heart. *Coram homine,* the *ſervice* of the eye: *Coram ipſo,* the *ſervice* of the heart. Men love no eye-ſervice neither, if they could diſcover it, but they are faine to take it; the heart is not *coram ipſis*; *Coram ipſo* it is. Vpon that, is His eye: and nothing pleaſes Him, if the heart be avvay: for that, of all other, is His peculiar *Coram Ipſo.*

It is a broken *ſervice,* if any part; chiefly, if the chiefe part (the heart) be away. It vvould be entire, and with all parts, ſince all are *before Him.*

It is a mock-ſervice, as if what ſerves man, would ſerve Him: as if we could complement it vvith *God,* vvith faces and phraſes, as vvith men we do.

That, *all the dayes of our life.*

3. The laſt, is *omnibus diebus noſtris.* As ſincere, without faining: So, conſtant without fainting. *Coram me,* excludes the *Phariſaicall ſervice of the out-ſide of the platter: Omnibus diebus,* the *Bethulian ſervice,* for certaine dayes, and no longer.

Matth 23. 25.
Iudg 7. 30.

You ſhall have few, but will *ſerve God* at a brunt: have certaine pangs of *godlineſſe* come upon them at times: be affected for the preſent, with a delivery, grow a little *holy* upon it. That little, is little worth. *God* complaines in *Malachi,* That in their *holineſſe* they *puffed,* and blew, as men ſhort winded, quickly weary of it, and ſoone out of breath. And in *Hoſee,* that their *righteouſneſſe* was *as the morning-cloud,* ſcattered, and gone, before the Sun was an houre high.

Malac. 1. 13.

Hoſ. 6. 4.

To

To *ſerve Him* then, not with *uſura exigui temporis*, ſome ſmall time: *primis diebus*, two or three dayes at the firſt, and then, *defuncti*, we have quit our ſelves well: but from day to day, as long as there is a day left to *ſerve Him* in; So long to *ſerve Him*. To *ſerve Him* to the very laſt.

The mercifull and gracious Lord hath ſo done His marvellous acts, that they ought to be had in everlaſting remembrance; all of them. But ſome more eſpecially: for ſome are more than marvellous. As was this of ours. That if *quibuſdam diebus*, would ſerve for them: *Omnibus diebus*, is little enough for this: So more than gracious, ſo more than marvellous, ſo more than both, in this: as the memory of it, never to die, never to decay, but our dayes and it, to determine together.

Some *dayes* more than ſome other, though. Pſal. 111. 4.

And for all that, though *omnibus diebus*, all our dayes, and in them all: yet, not in them all alike. So in all, as in ſome, more than otherſome, *Suſcipiunt magis & minùs*. So then to *ſerve*: as in our dayes after the delivery, we doe it, more, and better, than before: And upon the day it ſelfe (that is, as this day) we do it, moſt of all.

More. The days ſince. And this day moſt.

Thus, we have laid forth our Covenant, both for *Matter* and *Manner*. Wherein if we will deale as juſt men, we muſt keep it: and if deale as wiſe men, we will keep it. For, who knowes, but we may (perhaps) ſtand in need of a *delivery* again? If we behave our ſelves frowardly in His Covenant, what ſhall become of us then? How ſhall we hope for ſuch another at His hands? And if He doe not, who can deliver us from ſuch another?

It will be wiſely done to keep our Covenant.

But, ſuch another (we hope) ſhall never come: And I wiſh, and hope ſo, too. But ſhould hope ſo the rather, if I could ſee, we did but ſet our ſelves to *ſerve Him*, as hath bin ſaid. Otherwiſe, the devill, he is our enemy; (that is once.) And if we had no other, he is enough: An unquiet ſpirit he is; I truſt him not, though ever ſince, he ſleeps the Foxes ſleep. For the breach of our covenant, if he be let looſe, he is able to do miſchiefe enough. And we have the amends in our hands. *Liberati* we had, *Serviamus* we returned not. Returne it then, and then we ſhall be *without feare* of any more.

We ſhall be without feare of ſuch another.

And not only *without feare*: but we ſhall be in hope alſo; and that, not of a new *deliverance* only (if need be) but, of a further matter. For though our *ſervice* be due, without any: but much more due, upon a *delivery*, ſpecially ſuch as ours this day was, though no more ever ſhould be done for us: yet that we may know, we *ſerve a* Lord of great bountie, this ſhall not be all: over and above our aſſurance to be *delivered, toties quoties*; we ſhall not be unconſidered for our ſervice, beſides. Let our delivery goe, *tranſeat*: He deſires no ſervice, but for a reward.

We ſhall be in hope of a reward.

And ſo I returne now to the word of our *ſervice*, the word of our Text, λατρείαν. In λατρείαν, there is λάτρον: And λάτρον, is a recompence or reward. Gods *ſervice* is λατρεία. *Delivered* we were, by Covenant: Of His great bounty, Rewarded we ſhall bee beſide. It is in the very body of the word (this.)

Reward is in the body of the word λατρεύειν (*to ſerve.*)

So here is λύτρον and λάτρον: λύτρον in our *delivery*, and λάτρον in our recompence. Let one of them, λύτρον or λάτρον: or, if not one of them, both of them prevaile with us, to ſee *Him ſerved*.

And what ſhall the reward be? I will tell you that, and ſo end. It ſhall be the *Grand deliverance* in the *Benedictus*, here. And ours of the day was a riddance of us, from our bodily *enemies*, for the time; and we ſet in a ſtate of temporall peace, which we have enjoyed ever ſince: So, the finall reward of our *ſervice* ſhall be a riddance from our ghoſtly *enemies*, for ever, that come not with a puffe or blaſt of Powder, but with a lake of fire and brimſtone, the *ſmoke* whereof *ſhall aſcend for evermore*. To be rid of them, and ſo being rid, to enjoy a State, of perfect, of eternall peace and ſecuritie, without ever fearing more, *ſine timore*, indeed.

The *reward* of our ſervice. Without *feare* Rev. 14. 11.

And to make it every way correſpondent: for *coram ipſo*, here; it ſhall be, *coram ipſo*, there. *Even in His preſence, in whoſe preſence is the fulneſſe of joy.*

Before *Him*. Pſal. 16. 11.

And for *omnibus diebus*, here: *all the dayes* of this tranſitory, ſhort life, we ſhall enjoy it all *the dayes of heaven*. *Omnibus diebus?* nay *omnibus ſeculis*, all the Ages of eternity. And ſo, for that, which in Law is held but as a leaſe of ſeaven yeares, have an everlaſting free-hold, in His heavenly Kingdom, there to reape the reward of our *Service*, world without end.

All the dayes of our life.

A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT WHITE-HALL,

on the V. of *Nov. A. D.* MDCXVIII.

ESTHER. CHAP. IX. VER. XXXI.

Obſervantes dies Sortium & ſuo tempore cum gaudio celebrarent: ſicut conſtituerant *Mardochæus* & *Eſther*, & illi obſervanda ſuſceperunt à ſe, & ſemine ſuo, Ieiunia & clamores & Sortium dies.

To confirme theſe dayes of Purim, *according to their ſeaſons: as* Mardochai *the Iew, and* Eſther *the Queen had appointed them, and as they had promiſed for themſelves, and for their Seed, with faſting and prayer.*

HERE have wee the making of a new *Holy-Day* (over and above thoſe of GODS in the *Law.*) And the making it, by *Royall authoritie*, and the *Peoples* aſſent; and ſo, of the nature of an *Act* or *Statute:* a good preſident for us, that have made the like. Here is a joynt concurrence, of *Mardochæus* adviſing, *Queene Eſther authorizing, they* (that is, the *people*) *undertaking* for *them* and their *Seed*, to confirme, what? *Purim*; there is the *day:* when? at the *appointed times*, that makes it a *ſet day:* how? with *faſting* and *crying* (that is, *prayer.*) that makes it an *Holy-day.* Vpon what ground all this? That, is in the Word *Purim*, the *name of the day.* It is called *Purim: Purim* (that is) *lots*, as much to ſay as, the *Lot-holy-day.*

This

This name it came to have, for that there was a *diſmall* day comming toward them, by meanes of a *lot* caſt; which (yet) it was their *lot* to eſcape. In the remembrance of which eſcape, *this Day* was thus ordained: and the like may ſo bee upon like occaſion.

The Summe.

Thus it was. *Haman*, one in higheſt favour with King *Aſſuerus*, had taken a diſpleaſure at *Mardochæus*: and, a *feud* it was, the ſtrangeſt *feud* that hath beene heard of: not with all of his *kinne*, or all of the *name*; but, with all of the *nation*, all the *Iewes*, becauſe *Mardochai*, (forſooth) was a *Iew*.

His quarrell was at *Mardochai* alone; none had offended him, but he; yet ſuch was his pride, or malice, or both, as I know not how many thouſands, men, women, and children, muſt die all, for no other cauſe, but that it hapned, *Mardochai* to be their *Countryman*. For, other treſpaſſe had they made him none.

Well, in the height of his favour with the *King*, and by a wrong ſuggeſtion, hee obtained the lives and goods of all the *Iewes* in the Land. And, when hee had them now in his hand, and might have diſpatched them out of hand; that, he would not; (ſee how men ſhall bee tranſported and forget themſelves!) in a ſtrange kinde of inſolencie (they call it *bravery*) fell to make a *lottery* of their *lives*. And *Pur*, the *lot*, was caſt; what *moneth* firſt; then, what *Day* of the *moneth*, they ſhould have all their throats cut. It fell to be the XIIII. *of Adar* (that is) *FEBRUARY*: and then, hee got a Proclamation, that upon that day all the *Iewes* ſhould bee put to the ſword.

But, before that day came, by the goodneſſe of GOD, it was the poore *Iewes* *lot*, to eſcape for all that: And in the meane time, the *lot* turned upon the *lot-caſter*: and he that intended this great *Maſſacre*, it fell to his *lot*, to be *hanged* himſelfe. And, this was the ground of their *holy-day*. That, in remembrance of this *lottery-day*, that ſhould have beene, the XIIII. of *Adar*, as the *Eve* or *Vigil*, and the XV. as the *Feaſt* or *Holy-day* it ſelfe, ſhould religiouſly bee kept for ever; as, to *this day*, it is. Chap. 7 10.

This comes ſomewhat to our caſe. For, as they were in danger then, by a *lot*; So were wee, this day, by a *plot*, in as great danger as they, and as ſtrangely delivered; Wee, from our *plot*, as they, from their *Lot*; and ſo, as deepely bound, and by this Text, as perfectly enabled, to make a *Day* of *Purim*, as ever were they.

A *plot*, and a *lot*, though they ſound alike, yet (with us) they differ much. A *lot* ſeemes meerely *caſuall*; a *plot* is laid with great *circumſpection*: but, with GOD, they are in effect all one. The beſt laid *plots*, with Him, prove no better but even as uncertaine *lots*, but even hap-hazard, if He liſt to diſ-appoint them. So as upon the matter, *quod Deum*, *lot* or *plot*, no great oddes; both come to one. Seeing then, there is no more oddes, and that there is in every Text, a *predominant word*, and, in this Text, the word *Purim* is it, we will inſiſt upon that *word*, and account them *lots* both; ours, as well as theirs.

The Diviſion.

To make a like day, with a like obſervation, there are required, 1 a like *ground* 2 and like *authoritie*.

To ſhew the *ground* like, wee are to ſhew the *lots* to bee like; theirs, and ours. Like, 1 in the *caſting* in, the intent or *danger*: 2 like in the *drawing* out, the *event* or *eſcape*.

I.

In the *caſting* the *lots*, or *intent*, theſe foure: 1. The *lots* that were caſt; their perill, and ours. 2. The *parties*, on whom they were caſt: the *Iewes*, and *our ſelves*. 3. The *parties*, by whom they were caſt: their *Haman*, and ours. 4. And the *cauſe*, or *colour*, for which they were caſt.

In the *drawing* or event, *foure* more: 1 The *meanes* of their and our eſcape, 2 the *manner*, 3 the *time*, and 4 the *iſſue*.

In all theſe, to match theirs and ours. And, in all theſe, I make no doubt, this of

ours will more than match that of theirs: the *lot* of our *danger more fearefull*, the *lot* of our *deliverance* more *wonderfull*.

And if ſo, then have we as good *ground*, as they; nay better, than they any.

II. This for the *ground*. But, that alone is not enough: yet lacke we *authority*. Here it is: the *Queene*, by *advice, injoyning it*; The *people ſubmitting* to *obſerve the day*, at the *appointed time*.

We conclude then: the *ground* being all one, on which (a famous deliverance:) the *authority* the ſame, by which (the *Queene* there, the *King* here, *injoyning* it:) theſe being alike, a like bond to us, *ſuper animas noſtras*, for a *like day* of ours, even the *day* on which it was our lot to eſcape; at a like time, that is, once a yeare; and in like manner, to be holden, as theirs, with *prayer*, and *crying*, though of another nature.

And this *Record* (here) in the *Roll of Eſther*, ſhall be our warrant for ſo doing againſt all oppoſers.

I. The *Ground*. I The *Danger*.

THE *lot is caſt in the lap, but* GOD *giveth the hap*: It is *Salomon*, in *Proverbes c.* 16. *v.* 33. We begin with the *lot in the lap, Hamans lap*, the *danger*: And come after, to the *hap* GOD *gave, the happie deliverance*. The *danger*. 1 They and we had but one *lot* both: to be *deſtroyed* quite, utterly. And we agree in two more: 2 to be *deſtroyed all*; 3 to be *deſtroyed at a ſet day*: theſe three.

But in all three, our *lot* the worſe every way. And the worſe it is in the *lap* (the *lot*) the better it is in the *hap*, if we ſcape it.

Vtter deſtruction. Vtter *deſtruction* to both. But their *lot* was a *ſword*, to bee ſlaine: Our *Pur* was πῦρ πυρὸς, Our *lot*, *fire* and *powder*, to be *blowen up*. Of the twaine, this the worſe.

The *ſword* is in a hand, and that hand is guided by the *heart*, and that *heart* may relent at the ſight of a ſilly innocent *babe*, a *poore old man*, a *woman great with childe*; ſo, ſome hope, for ſome to ſcape there. But, *fire*, no hope for any: *Fire* cannot relent, that ſpares none.

Iude 23. Yet Saint *Iude* ſpeakes of *ſaving ſome by plucking them out of the fire*: But, not this *fire*; no *plucking out* here, no ſcaping for any; all diſpatched in a moment, paſt ſaving all. *Rom.* 9. 29. *Facti eſſemus ſicut Sodomæ*: nay worſe. That, came from *heaven*; this, from *hell*: from *hell-ward*, at leaſt. *Gen.* 19. 21. There, *three*: here, not *one* ſhould have eſcaped. *Gen.* 14. 12. *Lots* caſe, his *lot* will end this; his *lot*, to all intents, better, when he ſcaped the *fire* of *Sodom*, than when the *ſword of* the *foure Kings* in *battell*. This, the moſt *deſtructive deſtruction* of all: if any more than other, this is it. Might we draw *lots* for our death, we would never draw this. And this was our *lot*.

2 *Generall deſtruction.* A generall *Lottery* was intended in both. Truly might His *Majeſtie* have ſaid, as ever did *Queene Eſther* (*Chap.* 7. *v.* 4.) *Traditi ſumus ego & populus meus*, Betrayed *we* are *I and my people*.

Chap. 3 6. And will ye mark, how like of *Haman* it is ſaid, *Pro nihilo duxit in unum Mardochæum manus mittere*, *Hee* thought it nothing to lay hands on *Mardochei* alone, *magiſque voluit omnem Nationem perdere*, No leſſe would ſerve him, but the *havocke of the whole Nation*: *Chap.* 3. *Verſe* 6. Said not our *Haman* the ſame? What, *lay hands on the King?* (as one of them offered) Tuſh, that is not worth the while, *magiſque voluit omnem Nationem*, Nay, if we ſhall doe it indeed, be right *Hamans*, up with *King*, and *Parliament* and all; make a generall *lottery* of it in any wiſe. *Haman* right (this) in his owne termes.

But,

But, though in this, they ſeeme to be even (both our *lots*:) yet draw them, ours is the longer, ſenſibly. For though *Haman* preſumed very neere, when hee came to the *Kings ſide*, touched the *Queenes life*; Yet wel-fare *Haman* (ſay I) in this, the *King* hee touched not; No harme to Him; the *King* was out of *Haman's lottery*. Here, the *King* was in, too; Ours went to *Queene*, and *Prince*, *Peeres*, and *Prelates*, and *Commons*, yea, *King* and all. *Omnem Nationem*, but not *Regem*, there. *Omnem Nationem*, *& Regem*, here. This was univerſall indeed: And we, in this, beyond them.

Theirs was *in diem*, againſt *a day*. Ours was ſo, too. So, the *lots* even.

3
On a *ſet day*. Chap 3.7.

With *Haman*, *Miſſa eſt ſors in urnam*, *quo die deberent gens interfici*; *exiit Adar*. Die they muſt, that was reſolved; That was not enough. (See whither pride will carry men!) Hee would caſt the Dice (as it were) draw cuts, make a *lotterie*, of no leſſe matter than *mens lives*. And that, not of a *dozen* or a *skore*, but of a *whole Nation*, which *day* and which *moneth*, they ſhould die all. And, *in this caſting*, *they went from moneth to moneth*, *and from day to day*, till, at laſt, there (with *Haman*) the *lot fell on the fourteenth of Adar*: and with ours, *on the fifth of November*.

And, take this with you too: *Haman's lottery* was in *Niſan* (that is, *March*) the *firſt month*, but it fell not till *Adar* (that is, *February*) the *laſt month*: ſo, a *twelve-moneth* betweene. And, was it not ſo with us? A yeare before, nay more than a yeare, was our Day ſet. And firſt, it was in the moneth *Adar*, in *February* (as theirs was, juſt;) but, by proroguing the *Parliament*, we ſcaped, and were reprieved once and againe. But, to it againe they went, and ſo at laſt the *lot* fell on this very *day*, to be the *day* of our *Purim*. Thus farre the *lots* Even.

1
But their day *Known*, Ours *not*.

But then here againe there fell oddes on our parts, *two* wayes: 1. One, the *Iewes* had notice of their *day*; It was *proclaimed*: ſo, they that could, might have ſlipped away ſecretly, and ſo ſcaped. And they that were watched, that they could not, well; yet, they might make their *ſoules* ready, and die prepared. And even that, when there is no remedy but die we muſt, it is good not to be ſurprized on the ſudden, but to have ſome warning, that ſo we may make us ready for GOD. But ſee our caſe now: We know not of our *day*, we. The *day* was kept as cloſe, as the *powder*: We had gone off ſuddenly, to the great hazard (as it may be feared) of many a *ſoule*, that for default of this, had *periſhed* (indeed:) *periſhed* here, and *periſhed eternally*. Againſt a lingring death we pray not; *ab improviſa morte*, we doe: And *mors improviſa* had beene our *lot* then. Here is then the firſt oddes. Both were *in diem*; but, theirs *in diem certum*, certainly *knowne* to them all. Ours (as I may ſay) *in diem certum*, and yet *incertum*: *Certaine*, to *Haman*, to them; they knew it perfectly: *Uncertaine*, *to us*; We knew not whether any ſuch *day* or no: Wee had gone to it, Wee had drawne our *lot* blind-fold. So, ours worſe than theirs.

2
Theirs, an *ordinary*, Ours a *Parliament-day*.

Another oddes there is (worſe yet than this) in the *dayes*. For, what was the *foureteenth of Adar*, but an ordinary common *day*? But, the fifth of *November* (as it fell out) was the *firſt day* of a *Parliament*; a famous day, as comes in many yeares. That, not onely when wee ſhould have ſaid *Pax & ſecuritas*; but when wee ſhould have beene in all our glory, when even at the time, *Repentinus venict ſuper eos interitus*, the moſt unſeaſonable time of all had beene our *lot*; a heavie *lot* if it had light.

1 Theſ. 5.3.

When men goe to their death, they would goe *mourning*, all in blacke, as the manner is: But, when they are going in all *pompe* and *magnificence*, then to bee *ſhot* off, and *flie* all in peeces! no man would draw that *lot* if he could ſcape it. Yet, that was our *lot*, and at that very time.

For a *King* to be made away, is a thing not unheard of: but, in this manner, a *King* to be made away, in his *robes royall*, the *Imperiall Crowne on his head*, the *Scepter* in his hand, ſitting on the *throne* of his *Kingdome*, in the midſt of all his *States*, then, and there, and in that manner; that paſſes all: that, the *lot*, that never yet hath beene heard of. And, let it never be heard of; Let never *King* have the *lot* ſo to periſh: Pitie any

ever ſhould. Yet this was *Yours (Sir)* like to have beene. Too much oddes this. And this for the *lot*, that was caſt.

2 The Parties *On whom.*

Now for the *Parties*, on whom this *lot* caſt. There, ſure I am, we have the vantage. The Parties, in the Text, who were they, but a ſort of poore ſcattered *Iewes* of the *captivitie*, in a ſtrange Countrey farre from their owne, and in their enemies hands. Farre otherwiſe was it with us, here. No *captives* we, but a *flouriſhing Kingdome*, as any under Heaven. Not in any *forren part*, ours; but, at home in our own native ſoile.

It had been ſomwhat, for *Aſſuerus*, to take away ſo many lives at once; but, His *Captives* they were, he might doe with them, what he would, in rigour of Law: ſo, their end had beene by *lawfull authoritie*. But, in ours, no colour, no ſhadow of any law; but, a moſt barbarous trechery againſt all law, both of God and man. Alas, the *Iewes* they had neither *Prince* nor *Peeres*, they were no *State*. What talke I of them? I ſhould wrong our ſelves much, to ſtand on this any longer.

3 The Parties *By whom.*

This for *upon whom*. Now, *by whom*, the *lots* were caſt. For, it was our *lot* to have our *Haman*, too. The *Lot-Maſter*, and the *Plot-maſter*, I hold them *Hamans*, both. But firſt, where they had but *one*, we had *many*. And then, theirs nothing to ours. *Haman* was, to the *Iewes*, a *ſtranger* in *Nation*, for he was an *Agagite*: A *ſtranger* in *Religion*, for hee was an *Heathen man*. Ours were no *ſtrangers* in *Nation*; the ſame *Nation*, that we. No *Turkes*, or *Infidels*, but *profeſſing* the ſame CHRIST, that we; and better than we (they ſay:) for. right *Catholikes*, they; and not *Chriſtians*, but (which is more than *Chriſtians*) *Ieſuites*, ſome of them. Better, for an *Iſraelite*, to ſuffer at the hands of an *Ægyptian*, than of an *Iſraelite* his *brother*, as *Moſes* told them. Better, at the hands of the *uncircumciſed*, than of the people of GOD. The *Iewes*, they had periſhed, by the hand of an *Alien*, and a *Pagan*; If our *lot* had beene ſo, it had beene the leſſe unhappie. But, our *lot* it was, to be *ſhot* thorow with our owne *ordnance*: IESUS to have blowen up CHRIST; and one *Chriſtian man* to have committed ſuch a butcherly barbarous act, upon another (nay, many others) ſuch an act, as never was heard of among the Heathen, to the eternall ſtaine of *all that profeſſe Chriſt*.

Chap. 3. 1.

Exod 2. 13.

Chap. 7. 5.

Wicked Haman is his *Epithete*: Too good for thoſe, that, not onely as a *brood of Vipers*, ſought to gnaw out the *bowels of their owne damme* (which *Haman* never did;) but, in ſuch ſort did it, as all the malice of man, calling to it the malice of the *Devill*, could never *invent the like*. But, a degenerate *Chriſtian* is the worſt man; and the worſt *man* is the *worſt Creature*, of all others.

4. The *Cauſe* or *Colour*.

Chap. 2. 5.

And what might be the cauſe of all this? It ſeemes, the ſame in both. *Hamans* was, becauſe that he *was not worſhipped by Mardochei*. And, in ours too, If wee aske *----quo numine læſo, Quidve dolens*, we ſhall find, it was much to that, Even the *not worſhipping of one* no whit leſſe proud, than *Haman*. And here, they will fall ſhort too. For, in our, *Mardochei muſt fall downe*, and *kiſſe his feete*; which, *Haman* in all his pride never required.

But, it were hard to deſtroy an whole *Nation*, for no other cauſe, but that one man of them would not make him a *legge*. Wee muſt have ſome other than this, ſome better pretence muſt be had, ſure. So have all evill things, one thing for the *cauſe*, another for the *colour*. In good, one ſerves for both. Sure, in effect, the ſame was that of ours, that here was ſuggeſted by *Haman*. Theſe ſame *Iewes* (ſaith he) *they are a people with a Religion by themſelves*: As much to ſay (with us) as, A ſort of *Hereticks* they be, the world were well rid of them; it makes no matter, up with them all.

Chap. 2 8.

But then, here comes a difference againe, to make ours the worſe. *Haman* made it but a matter of *policie*, *It is not for the Kings profit to ſuffer them*. Ours made it no leſſe than a matter of *Religion*. *Religion* was at the ſtake. A caſe of meere *Conſcience*: not to doe any thing, but the *Oracle* conſulted firſt, the *Father Provinciall*, who *ex tripode* reſolved it for ſuch. And, as if he had had all our lives in his hand, anſwered in no other ſtyle, than did *Aſſuerus*, Chap. III. Ver. XI. *De populo fac quod libet*; *As for this*

Ibidem.

this people, doe with them what yee liſt: with them, and with the *King* too (which was more than here did *Haman*) blow them up and ſpare not. And though there be of our owne *Catholikes* among them, no force: blow them up, for all that: It is for *Religion*, this.

I conclude all, with the very ſight, if this lot of theirs had fallen to our lot.

It had bin an heavie ſight (as in the *maſſacre* of *Paris*) to have ſeene men tumbling in their own bloud here and there in the ſtreets: Nothing to this, to ſee men torne in ſunder, heads from ſhoulders, armes from legs, both from the body; quarters and halfe quarters flying about: the braines fly one way, the bowels another; bloud ſpilt, like water in the river, in the fields, in every corner of the ſtreets, never the like ſight, and ſo never the like *lot* to this.

Now then: ſince, in our *lot*, 1 the *deſtruction more deſtructive* (for by *Powder*) 2 more *generall* (for *King* and all with us:) 3 upon a leſſe certaine and upon a more famous Day: Our *Nation* more noble; our *Haman* more wicked; Their *cauſe* and *colour* more to be abhorred: I conclude, our *lot* was the worſe, and the worſe the *lot*, the *better* the *eſcape*: the *better it*, and the *better deſerving a Holy-day* for it. And this for the *lot in the lap*.

Now to GOD that giveth the *Hap*.

Where, firſt I note, that the word *Pur* it is no *Hebrew*, but a *Perſian word*; yet it was thought meet to retaine it. They give this reaſon, for that, the ſame word *Pur* (in Hebrew) ſignifieth to *diſappoint*: ſhewing plainely, that the *Hebrewes* GOD ſhould give an *Hebrew Pur* to the *Perſian Pur*, diſappoint the *Perſian lot*: and though it were *caſt*, yet not ſuffer it to *light*, though. 2 The Event.

We finde at the XXIV. Verſe, *Haman* did caſt but *Pur* in the *ſingular*, but one ſingle *lot* (He needed caſt but one, ſince all were to goe one way, none to eſcape;) yet the Day is called *Purim*, that is the *plurall*, as if there were more than one, ſome other beſide that of *Hamans*. And ſo it was fit there ſhould, that there might bee as well a *good lot* as an *evill*. The troth is, there can be no *lottery* of *one*; there behove to be *two* at leaſt: *two* diverſe. The *law* is ſo. The firſt *lots*, we reade of, that ever were caſt, were betweene the *two Goats*, *Levit.* 16. Whoſe *lot* it ſhould be to *die*, and whoſe to ſcape, to be the *Scape-goat*. Here was never a *ſcape-goat* in *Haman's*; *ſinne-goats*, all: ſo, beſide the *Law* quite. GOD took *Haman* caſting *lots* beſide the *Law*, and He tooke the matter into His owne hand; and he did it regularly, made *two lots*, to *two ends*, and for *two parties*. *One* for *Mardochai* and the *Iewes*, them one; for *Haman* another: GOD put in one, for him too, by his leave. *Mardochei* ſaith it plainly in the *Greeke Supplement* c. I. v. X. that GOD *made two lots and gave them forth, One for His owne People, and one for the wicked* (meaning *wicked Haman*.) So have ye *Haman's Pur* (he caſt but one, which was diſappointed and never drawne:) And GODS *Purim* (two of His putting in, and both drawn.) And it is well we have removed it out of *Haman's*, into a better hand, that we may ſay, *In manibus tuis ſortes meæ* (as ſaith the *Pſalme*) Not *in Haman's hands are our lots*, but *in thine*. Levit. 16.8. Pſal 31.15.

Two good hopes we have thereby. 1. One that though it was nothing with *Haman*, to lay *hands* on *Mardochei*, nor with ours, on the *King*; yet with God it will bee ſomewhat, nay much: That GOD will be otherwiſe minded, than *Haman* or they. Not *magiſque voluit omnem Nationem perdere*, but *magiſque voluit omnem Nationem ſervare*; rather ſee *Haman* hanged, and a *dozen* ſuch as he, then that a *whole Nation* ſhould periſh in this manner.

2. And then ſecondly, ſeeing they be now in GODS *hands*, be the *lot* what it will or in what *lap* it will, in *Haman's* own *lap* (to be ſure) yet when it comes to the *drawing*, God will give it forth, which way, and with what ſucceſſe He pleaſeth. And when all is done, what *Haman*, nay, what *Aſſuerus* himſelfe doth purpoſe, God will diſpoſe; and there ſhall be neither *lot*, nor *plot*, againſt the *Lord*. And ſo we come to *God's Purim*, to His *lottery*.

Wherein we are againe before them as many wayes, in the 1 *meanes*, the 2 *manner*, 1 The *Meanes*.

ner, the 3 *time*, and the 4 *iſſue*, all foure. 1. The *fewer meanes*, the more like a *lot*: and we had no *meanes*. They had, and uſed meanes, both to GOD and *man*. To GOD by *faſting* and *fervent prayer*, which prevailes with Him much. To *man*, to *King Aſſuerus*; they had the *Queenes mediation*, which prevailed with him too. We uſed none, either to GOD or *man*; *faſted* not, *prayed* not, *ſuſpected* no evill to be toward, and ſo uſed neither. There is no cauſe, no *meanes* in a *lot*, It is Saint *Auguſtines* note, that it is therefore termed the *Lot of the righteous* (in the *Pſalme*) and in the *Apoſtle*, *Sors ſanctorum*, for that, *merit* or *meanes* there is none at all; GOD onely *allots* it to us. And ſuch was ours; not by *meanes*, as they; but, delivered (as I may ſay) from a *lot*, by a *lot*, a meere *lot*. So, our *Purim* (we may ſay) was more pure than theirs.

Pſal.125.3: Coloſ.1.12.

2 The *Manner*.

But though no *meanes* we had to GOD, yet a meanes from GOD we had; they and we both. For, from a *King*, it came, in both. But, farre otherwiſe, in the *manner*, with us, than with them, two wayes. 1. Firſt, with them, the *delivery* came from the *King*, and well might: For, from him came their *danger*, from his *proclamation* under his *hand* and *ſeale*; without which, *Haman* could have made no *lottery* of himſelfe. With us, in a better *manner*; and ſo, our *lot* better. For, from the *King* came our *eſcape*; but no *danger* from him. He, as deepe in the *danger*, as we. Nothing that was evill, nothing that pertained to any perill, from *Him*: but, our ſafety *ſolely* and *wholly* from *Him*, next to GOD.

Another yet. For in theirs, the *King* that had bin-miſinformed by *Haman*, was ſet right by the *Queenes* more true information: and this, is a regular common way. But ours, by no information of *Eſther* or of any: onely, by meere *inſpiration*, immediatly from God by making that come into the *Kings head* which neither did, nor would have come into any mans head elſe: the more ſure, that it came from God, ſince ſo great a ſalvation was wrought by it. For, the *burning of the paper*, if he had taken it in the ſenſe that others did, or any would have done, we had all bin *burnt* indeed, as ſoone as the *paper*. But, God drew from him, a *ſenſe beſide all ſenſe*, even as it were by a *lot*, ſince (to all mens ſeeing) it was rather a *caſuall*, than a *rationall interpretation*. The *drawing* of that *ſenſe*, was even like the drawing of a *lot*: ſo that, *ſorte merâ ſervati ſumus*; and never any more true *Purim*, than this of ours. And though men, when they eſcape, ſtand not much on the *meanes* or the *manner* (it is well, they are well:) Yet, it cannot chooſe but do us much good, to ſee our ſelves ſaved, by ſo *Royall a meanes*, and in ſo *miraculous a manner*. It is a ſigne *quòd reſpicit nos Deus*, *God* reſpects us, in the *manner* of whoſe ſaving, He would ſhew ſo divine a miracle.

3 The *Time*.

But beſide the *meanes*, and the *manner*, thirdly the circumſtance of *time* is worth the conſidering: For in both, all came about in a *night*. *Haman* had made all ſure, ſo ſure as he had ſet up the *gallowes* and all, and meant to *move the King*, and made no doubt but to have *Mardochai* hanged, the next morning. This was over-night. And, that very night, did God take order, the *King could not ſleep*. And by that *meanes*, was *Mardochei's good ſervice* read to him. Sure, for *Saving the Kings life*, he deſerved not to *loſe his own*. Now, it comes to the *drawing*. A good *lot*, a *prize*: *Honour*, for *Mardochei*. And this good *lot*, for *Mardochei's honour*, God drew even out of *Haman's* own mouth; he, was by the *King*, made to be the *proclaimer* of it.

Chap.5.14. Chap.6.1.

It ſtaid not there. But, the day following, the *King* being rightly enformed by the *Queene*, Her *people* were no ſuch people, as *Haman* made them; one of them had ſaved the *Kings life*; with this, forth came there a *good lot*, for the *Iewes*: the former *proclamation* called in, the *Poſts ſent* with all ſpeed to publiſh another for their *deliverance*.

Chap.8.9,10.

Now comes *Haman's lot*. God tooke him caſting *lots* upon His people, and He *caſt one upon Him too*. For, when the *Queene* fell on her knees, and *begged her owne life of the King*, He was juſtly diſpleaſed with *Haman's* preſumption, that durſt come ſo neere him, as touch *her life*; and ſtraight allotted him the ſame death, he had hight *Mardochei*. And, the ſame day in the ſame place, and even upon the very ſame *gallowes*, he had purpoſely ſet up for him, the night before, it came to his *lot*, to be *fairely hanged himſelfe*.

Chap.7.3. Chap.7.9,10.

ſelfe. This, is God able to doe: to make *Haman*, in the *lot* he caſt for the *Iewes*, unwittingly to draw his owne deſtiny; and make the day by him ſet for them, the fatall day of his own deſtruction. To do this, and upon ſo ſhort warning, to doe it: for, all this was done, in the ſpace of *foure and twenty houres*. Wherein, we ſee it verified, that *Salomon* ſaith: That the *Kings heart is in Gods hand, and he turnes it as a water-courſe*, to run which way He will have it; and other-while makes a *damme* in it, and diverts the current a quite contrary way, cleane back upon *Haman*, to overflow him, and to drowne him. Thus did He with them. Prov. 21. 1.

And ſo did He with us, and more alſo: and that, in leſſe time. For, ours was neerer than ſo; and, the neerer it came, the fairer our *lot*, to eſcape it.

For with them, the *fourteenth* of *Adar* was not yet come; the *Poſts*, had time to goe and come, before it: but with us, it ſtayed till the very *day* it ſelfe was come. In a *night*, both: but ours, the *night*, the next *night* before; ſo was not theirs. Ever, the Scripture doth preſſe this point: Not *till the day, Noe entred into the Arke*: Not *till that morning, that Lot went out of Sodom*. So ours, not till the very night immediately preceding the diſmall day it ſelfe. And then, when *powder*, and *traine*, and *match* and all were in a readineſſe, then comes me God with His *Stulte hâc nocte*, and daſhes all. They were *delivered*, before the *day* came: The *day* it ſelfe came, before we were *delivered*; It was *hâc nocte* (indeed) literally. So, we ſcaped more narrowly; our *lot* more neere the *drawing*. So, ours was *potior tempore*. Matth. 24. 38. Luk. 17. 29. Luk. 12. 20.

And *potior jure* too. For, though the ſame iſſue, to both; yet in that alſo, have wee the better. A *delivery* there is mentioned (124. *Pſal.*) *Our ſoule is ſcaped even as the bird, out of the ſnare of the Fowler; the ſnare is broke, and we are delivered.* And, this is worth the *drawing*. But, this is but *Pur*, a *ſingle lot*: For, if that be all, the *bird is eſcaped*, and that is well for the *bird*: but, the *fowler* (ſave that he is a little deluded) he is not hurt; and ſo, he can ſoone ſet another *ſnare* againe. This, is but *Pur*. 4 The iſſue. Pſal 124. 7.

But, *Purim*, is better; when the *fowle ſcapes*, and the *fowler ſcapes not*, but comes himſelfe to a foule *end*. The *ſnare* is *broken*: No, the *ſnare* is *whole*, and *they* taken in the *ſnare*. It *ſprung* only, and away went the *fowle*; but with the *ſpring*, the *knot* was knit anew, and *Haman* and his fellow-*fowlers* caught, and *ſtrangled* in it.

And this (loe) is *Purim*: *Purim*, after the *Hebrew idiom*, is the *great lot*. To ſcape a *ſnare*; and in the ſame *ſnare*, to have (not their *foot*, but) their *necke* taken, that ſet it: There is no greater. The *Paſſeover* is no greater: There, *they ſcaped*, and *Pharaoh drowned*: here, they *ſcaped*, and *Haman hanged*.

Will yee look back to the *Kings* ſentence at the *five and twentieth verſe*? This it is: *Malum, quod cogitavit contra vos, avertatur in caput ipſius*. Not, *Avertatur à capitibus veſtris*; (*Eſthers* firſt petition was no more, *let my life be given me*, Turne away my deſtruction: That, it is too:) but, that is not it. This is it: *Convertatur in caput ipſius*, The evill, he deviſed, be it turned away from your heads (that is well;) not a haire fall from any of our heads; But the ſame evill, they deviſed, be it turned upon their owne heads, that were the deviſers, This, is it: and this is as much as the *King* could grant, or the *Queene* could deſire. Chap 7. 3.

And this ſame is the *lot* of *this day*. *They imagined ſuch a device, as they were* neere the performing, yet were *not able to performe*. The non-performance was well, *the ſcattering of their imaginations*; wee ſcaped by the meanes. But further, they were taken in their own turne, and the evill they deviſed againſt us, returned upon their own heads; their *heads*, and *quarters* both. To *Haman's* end they came: Nay, to a worſe than *Haman's*, and juſtly; for, their device, worſe than his. The *place*, they meant to have done *execution* upon us in, under the ſame *place*, they themſelves executed. Before their eyes, on whom their *cruell bowels* had no *compaßion*, were their cruell *bowels burnt*. The *heads*, from which it came, to have blowen up the *Houſe*; the *houſe* hath blowen up their *heads*, and ſo they be *Agagites* right. Their bodies plucked in peeces, their quarters rent in ſunder, ſo their meaning was to have dealt with ours, *This is the lot of the ungodly from the LORD*. Their evill *lot*, and (under one) the ſame, the happie *lot* of our *deliverance*. Pſal. 21. 11. Iob 20. 29.

And ſo we have done with *Purim* now. For, by this it is plaine, 1 Ours was altogether without meanes, and ſo more *lot*-like: 2 Ours was more miraculous in the *manner*, and (for all the world) like a *lot*: 3 Ours was more neere brought in time; and (like a *lot*) drawen at the inſtant: 4 Ours was beyond theirs, in the *avertatur*; For ours, without *ſack-cloth* or *aſhes*, *faſting* or *crying*, at all: And, in the *convertatur*; for, our *fowlers* came to a *fouler end* than theirs; and what would we more? Never might *David* more truely ſay, than we, *The lot is fallen to us in a faire ground, The* LORD *hath maintained our lot.*

Pſal.16.6.

II. This, GOD hath *drawen* for us: Shall we now *draw* for *Him* againe; and for this ſo faire a *lot*, *allot* Him ſomewhat of our part? *Memento* is ſet before the *great*, and ſo before all *Holy-dayes*. All, Hee would draw from us, is, but that the *lot* of *this day*, or the *day* of this *lot* may never be *forgotten*. A *benefit* would not be forgotten; Not mans: GODS much leſſe. Such a *benefit* eſpecially. For, even in GOD *s*, there is a difference: GOD hath His daily *benefits*, and thoſe to bee remembred of courſe. But, ſome other He hath ſo rare, as the like never ſeene: Thoſe would have a more than ordinary regard. For, where GOD is *Extraordinary*, we to be ſo too. If Hee make it *a memorable day*, by ſome ſtrange delivery, we to make it *memorable*, by ſome rare *acknowledgement*. They ſeeme willing ſo to doe, here. *Illi ſunt dies, quos* (ſay they;) *Ille eſt dies quem* (may we ſay) *nulla unquam delebit oblivio:* and ſo let us ſay: and ſo ſaid, and ſo done, is as much as GOD requireth. But our *thankefulneſſe* is not to flie away, like a *flaſh* of *powder*. To fix it then, *fiat volatile fixum*; that would bee done. And, fix it, in any thing elſe but *time*, *time* will eate it out. Beſt then, fix it in *time* it ſelfe: and that hath beene ever thought a wiſe way; ſo ſhall it roll about with the *time*, and renew as it doth. And ſo, *time*, which *defaceth* all things and bringeth them to *forgetfulneſſe*, ſhall be made to preſerve the *memory* of it, whether it will or no. Fix it in *time*; what part of *time*? A *day*; *Memento diem*, ſaith God in His Law, and ſo points us to the *proportion* of it. Set ſome *day*; and let there, then on that *day*, bee ſome ſpeciall *commemoration* of it.

This *lot* to have a *time* of remembrance. Exod.20.8.

But that *day*, or *time*, is to be a *ſet day*. *Fix it in time*; but, *fix the time* too. The word of the Text [זמן] is an *appointed day*, that comes once a yeare; as *Solenne* is *quod ſolum in anno*. Now this, ſome will not heare of: No *ſet dayes*, no *appointed times* (they) but keepe them in *memory*, all the yeare long. I like not that. For, ſo, when *time* was, it was ſaid by ſome, they would not have *this day* nor *that day*, to *faſt* on, but keepe a continuall *faſt* (they:) and it ſeemed a pretty *ſpeculation* at firſt, but proved nothing but a *ſpeculation:* what their *faſt* is come to, by this time we ſee. It is to be doubted, if other *ſet times* were likewiſe taken away, their *continuall feaſt* would prove to no better paſſe, than their *faſt* is: Better be as it is, and we doe, as God and *good people* have done before us.

2 A *ſet time*, or *day*.

Provided that it ſhall bee lawfull for them to keepe the *memory* of this *Day*, *every day*, if they be ſo diſpoſed. So yet, as they be content to allow ſome ſuch *Day*, as this for them, that are not of ſo happie *memories*; for feare, leſt it be left at large to every mans daily *devotion*, it may fall to be *forgotten*; and where it now hath *one day*, then to have *none at all*.

And if a *ſet time*, what *day* can we ſet ſo fit, as the *day* it ſelfe it fell on? With them, the *fourteenth of Adar:* with us, the *fifth of November*. It cannot but be the beſt way (this) that God took Himſelfe: and God took this. The ſame *dayes*, He did His noble acts upon, thoſe very *dayes*, did He order once a yeare *ſolemnly* to be kept. The *fourteenth of Niſan*, did the *Deſtroyer* paſſe over them; that day, from yeare to yeare did Hee ordaine the *Paſſeover* to be holden. *Fiftie dayes* after, He granted them His *Law:* in memory of this gift, they to keep yearly the *day of Pentecoſt*. Can we goe by a better example than this of Gods own?

3 The *day it fell on*.

Lev.23.5.

Lev.23.16.

Theſe two were not all; but GOD did as great acts after, as theſe were, for the ſame people. They then, ſetting before them this way skored them out by GOD (*for every famous*

famous benefit, a ſolemne day:) for thoſe other benefits after vouchſafed them, they did appoint like *ſolemne dayes*, of themſelves.

We inſtance in this of *Purim*, which *Moſes* and the *Prophets* never knew. We inſtance in another after this, which *Eſther* or *Mardochei* never knew, the *Encænia*, or *Feaſt of new dedicating* the *Temple*, after it had been polluted by *Antiochus*, recorded in the X. of the V. of *Iohn*. And I would faine know, why it ſhould not be like acceptable to GOD, to keep the *fourteenth* of the laſt month *Adar*, for their deliverance from *Haman*, by *Eſther* in *Perſia*; as it was, to keep the *fourteenth* of the firſt moneth *Niſan*, for their deliverance from *Pharaoh*, by *Moſes* in *Ægypt*: *Quid intereſt?*

The ground being *morall*, or rather *naturall*, as reducible to thankfulneſſe, which is a *vertue* of the *Law* of *Nature*: the *prime example* being GODS own: By warrant of it, the *former Church* having *inſtitute* others, the *Chriſtian Church* knew nothing to barre it from doing the like: ſo, *Holy-dayes ſhe* appointed too. It is Saint *Auguſtine* (*de Civitate X.* 4) *Memoriam beneficiorum Dei*, &c. *The memorie of* GOD's *benefits we Chriſtians keepe ſacred and holy, by holding ſolemne Feaſts for them, leſt elſe, by revolution of time, forgetfulneſſe might creepe upon us, and we prove unthankfull.* And doe we any other thing in appointing *this day*, than all *theſe did?* I conclude, with the ſtyle of the *Councels*: *Sequentes igitur & nos per omnia Sanctorum Patrum veſtigia*, We, herein doe but tread in the ſteps of our *holy Fathers*, and follow them were *followers* therein of GOD *Himſelfe*.

If it be ſaid, all this while we heare no *precept* alleadged, we have nothing but *example*: No more had *Eſther*, here; *precept* had ſhe none. Only GODS *example* ſhe had; Picked the *foureteenth* of *Adar*, out of the *foureteenth* of *Niſan*: from *Pharaoh*, that, from *Haman*, this. It is true, *Dirigimur præceptis*; *By precepts we take our direction*: But it is no leſſe true, *Inſtruimur exemplis*; *We receive inſtruction* (in a great part) *from examples* alſo. One ſerves for our *rule*, the other for our *patterne*; and we, as to obey the one, ſo to imitate the other: For, *Perfectio inferiorum, aſſimilatio ſuperiorum*: *The inferiour hath no greater perfection, than to become like to them that are his Superiours. Superiours* (I ſay) and that, in time, no leſſe than in place; that is, ſuch as have in former times, laudably gone before us. The *Bible* ſheweth this plaine; there, beſide the *Bookes* of the *Law*, that ſerve for *Precepts* to *direction*, God hath cauſed to be written the *Story* of the *Bible*, to yeeld us *examples*, for *imitation*. And thoſe *Books* of Story are in *Hebrew*, called the former *Prophets*; to ſhew, before there came any *predictions* into the world, there was a *Prophetical force* in them, to guide Gods people by. *To the Law, and to the Teſtimony: For, the practice of the Saints runneth along with the Law, under the name of Teſtimony*; their *lives* having ever born *teſtimony* to *God*, and his *truth*. And as the Hebrews ſay, a barren Divine ſhall he be, *qui neſcit facere legem de Prophetis*, that out of the *Saints practice*, cannot frame a *Law*.

The ground then being laid: If this be agreed of, that a *day*, that a *ſet day*, and that this *very day* may be appointed: We have two points more, to touch, [1] the *authoritie*, by which it is to bee injoyned; and the [2] *manner*, according to which it is to bee obſerved.

1. The *authority* firſt. For, be the ground never ſo good, yet are not wee to take up *dayes*, of our own heads, but by order of *authoritie*: they are to be injoyned us. Whoſe *authoritie* here? There be in a *Law*, but three things, [1] *advice*, [2] *authoritie*, [3] and *ſubmiſſion*, they be all here. It ſhould ſeeme, at the firſt, *Mardochei* did only by a *letter*, adviſe them, *Ut ſuſciperent & revertente ſemper anno celebrarent honore* (Ver. 20.) before; and this, before he was in place. That *letter* of his, either not taking place, or not place enough; and they being either laid down, or ſo like to be, here commeth now שויק a *ſecond*, to confirme that (as the word is) and this, no *advice* now, but בכל תזקפ with all *authoritie*; of the nature of a *Law*, to eſtabliſh them for ever. 1 *The Authority by which it was injoyned.*

Now, this could not *Mardochei*, nor *Eſther*, nay nor both of them do, of themſelves, in *Perſia*; not, without the *regall authoritie* there, or without *commiſſion* from it. Not ſend over the *hundred twenty-ſeven Provinces*; nay, not over any one *Province* of them, but by vigour of *Aſſuerus*'s warrant. His warrant they had, at the *XXV. Ver.* and by it

proceeded

proceeded they, to doe all this. What *Esther* did, she did in the *power of Assuerus*.

Now *Assuerus* (it is well knowne) was a *Heathen King*; yet have we here a *Feast*
Ionas 3.7. establiſhed by his *authoritie*. So was the *King of Ninive*, a *Heathen* too; yet have wee
a *Faſt* injoyned by his. So was the King of *Babel*, a *Heathen King*; yet a *Law* by him
Dan. 3.29. made, upon paine of death not to blaſpheme the true *God*. So were *Cyrus*, and *Darius*;
Ezra. 5.13. 6.12. yet the *Temple* built by their *authority*. Things pertaining to *Religion*, all. So that there is, in the *Regall power*, of all, yea, even of *Heathen Princes*, to confirme and to injoyne what may tend to the *worſhip* and *ſervice of God*.

2 Cor. 13.10. 1 Tim. 2.2. *Power againſt the truth*, or for *falſhood*, I know none: no *Power to deſtruction*; to *edification*, all. And, *prayer* is to *bee made without ceaſing*, *for Kings*, that they may apply their *power* to theſe, to *edifie* in the *Truth*. So they will, if *Mardochai* may be in place to adviſe them, not *Haman*. But if they miſ-apply it, and not to the end, *God* gave it them; (for He that gave it them, is to take account of them for it, and He will require it at their hands;) to Him they be reſpondent.

But, bee this, here and ever remembred, if by a Heathen *Princes* power this was done, ſhall it be denied to a *Chriſtian Prince*, to one in whom *Aſſuerus*'s *power*, and *Eſther's Religion* (both) meet to take order for *dayes*, or rather *rites* of that nature? Well then, having both our *ground*, and our *authoritie* לקים (which word is, *three* ſeverall times repeated in this one verſe, 1 *Once* for *Mardochai*, that *adviſed*; 2 *Once*, for *Eſther*, that *injoyned*; and 3 *Once* for the *people* that *undertooke* to *obſerve* it: It is the *Iewes operative word* whereby they *enact* all their *ſtatutes*:) Be it then *enacted*, what? *Ut nulli liceat dies hos abſque ſolennitate tranſigere*, *Verſe* 23. *That it be lawfull for no man, to paſſe theſe dayes, without ſolemnizing*.

To a *Law* there goe *two* כאשר, *two Caaſhers*, two *accordings*. Both twaine are here. 1 *According as Eſter*, with *Mardochai's advice*, injoyned it: 2 And, *according as they* (that is, the *people*) tooke upon them, decreed to obſerve it.

Which *obſerving* is the life of *every law*: even the *publike approbation*, or *giving allowance* of it, by the *conſtant keeping* it. The *ſecond according* is added for the *peoples commendation*: that what was *prudently adviſed*, and *lawfully injoyned*, was by them *as dutifully obſerved*.

And this they not only did, but *bound themſelves* moreover, and *their ſeed*, ſo to continue. Themſelves, and that with the *higheſt bond*, *ſuper animas ſuas* (which is more than *upon themſelves*, and would not have beene put in the *margent*, but ſtood in the text) upon *theirs*, and upon their *ſeeds*, never to let them fall. The word is קבל at the 27. *ver.* that is, to make a *Kabala*, or *tradition* of it. And that is the true *tradition* indeed: when a *thing orderly taken up* (there, is קים) is *carefully, and out of conſcience kept up* (there, is קבל) and *delivered* over from the *Father* to the *Sonne*, and from the *Sonne* to the Nephew, to all ſucceeding Ages; none daring to tranſgreſſe it, on the charge of their ſoules. This *Kabala* made it a *perfect Law*.

2 The *manner* of *keeping* it. Now, a word of the *manner* of the *keeping* them, and ſo an end. They enacted, to *keepe* the *Purim-dayes*: How to keep them? It will lead us (this) to the nature of them, whether as *holy-dayes* or no. For, at this, there be that ſticke too. A *feria* they will allow them, *a play-day*, or *ceaſing from worke*; or a *feſtus dies*, if you will, a *day of feaſting*, or *encreaſe of fare*; but, not *dies ſanctus*, no *holy-day*, no, at any hand: For, then may *Eſther* make *Holy-dayes* (they ſee) it followes. What ſhould one ſay to ſuch men as theſe?

For 1 firſt, it is plaine by this verſe, they took it *in animas*, upon their *ſoules*; a *ſoule*-matter they made of it. There needs no *ſoule* for *feria* or *feſtum*, *play* or *feaſting*. 2 Secondly, the bond of it reacheth to all, that *Religioni eorum voluerunt copulari* (*Verſe* 27.) *to all, that ſhould joyne themſelves to their Religion*: Then, a matter of *Religion* it was, had reference to that; what need any joyning in *Religion*, for a matter of *good-fellowſhip*? 3 Thirdly, it is expreſly termed a *rite*, and a *ceremony* (at the 23. and 28. Verſes) as the *Fathers* reade them: *Rites* I truſt, and *ceremonies* (as *holy-dayes* are no more) pertaine to the *Church*, and to the *Service of* GOD; not, to *merry meetings*; that, is not their place. 4 Fourthly, they *faſt* and *pray* here, in this Verſe; *faſt* the

Eve,

Eve, the *fourteenth*, and ſo then, the *day following* to be *holy-day*, of courſe. 5 Fifthly, with *faſting* and *prayer* (here) *almes* alſo is injoyned (at the 22. *Verſe*.) Theſe *three* will make it paſt *a day of revells or mirth*. 6 Laſtly, as a *holy-day*, the *Iewes* ever kept it, have a peculiar ſet *Service* for it, in their *Seders*; *ſet Pſalmes* to ſing; *ſet Leſſons* to read, *ſet Prayers* to ſay (and that at foure *ſeverall times* as (out of *Neh. 9. ver. 3.*) their *manner* is, on *holy-dayes*) good and godly, all. None, but as they have uſed, from all antiquity. 1 Being then *taken* on their *ſoules*: 2 *reſtrained* to the *ſame Religion*: 3 directly termed *a ceremony*: 4 being to be held with *faſting*, *prayers*, and 5 *almes*, *workes of pietie* all: 6 the *practice* of the *Church* concurring: theirs was a *holy-day cleere*, and ſo *ought ours to bee*, Thus have we a *preſident*, upon *record*, to draw up ours by: the *Superiours*, to injoyne ſuch a *day*; the *Inferiours*, to obſerve it.

And, as a warrant to doe it; ſo a rule how to doe it; with *faſting* and with *crying* (that is) *prayer*, *earneſt prayer* (the laſt word.) What, and muſt we *faſt* then? That were no *good lot* in the end of a Text. No: if we will *pray*, well: I dare take upon me, to excuſe us from *faſting*. Their *faſting* was, to put them in minde of the *faſt*, their *Fathers* uſed (*Chap.4.3.*) by meanes whereof they turned GOD, and GOD turned the *Kings heart*, and ſo all turned to their *good*. But, for us, we have no ſuch means to remember in ours: we uſed not any, and ſo hold ours without any. They had *two dayes*; their *holy-day* had a *faſting* day. Our *lot* is to have but *one*; and that, no *faſting-day*; an *immunitie* from that. So much the better is our *lot*: A *feaſt*, without any *faſt*, at all.

But though without *faſting*, not without *earneſt prayer* (meant here, by *crying*:) nor, without *earneſt thanks and praiſe*, neither. For, *joy* alſo hath her *cry*, as well as *affliction*: *The voice of joy and health is in the dwellings of the righteous*. But, *prayer* (ſure) will doe well at all hands, that a *worſe thing* happen not to us. But, *prayer* is but one *wing*: with *Almes* it will doe better, make a paire of *wings*; which is before preſcribed, at the *two and twentieth Ver*. *So to eate the fat and drink the ſweet our ſelves, as wee ſend a part, to them for whom nothing is provided*: *Dies enim Sanctus eſt*, ſaith *Nehemias*; for (by his rule) that, makes it a *right holy-day*. Pſal 118.15. Nehem.8.10.

But, *prayer* is the laſt word here; ends the Verſe: and with that, let us end. Even that all, that ſhall ever attempt the like, let *Haman's lot* be their *lot*, and let never any other *light* on them, but *ſors funiculus*. Let *Queene Eſther's prayer*, and *King Aſſuerus's ſentence* ever take place, *Malum quod cogitavit, convertatur in caput ipſius*; *Ipſius*, or *Ipſorum*, one, or many: *Let not the rod of the ungodly light on the lot of the righteous*. *Let God in whoſe hand our lots are, ever maintaine this dayes lot to us*: never give forth other, but as in this Text, and as on *this day*, on the *foureteenth* of *Adar*, and on the *fifth of November*. And praiſed be GOD, this *day*, and all our *dayes*, that *this day* ſhewed, that He taketh pleaſure in the proſperity of His ſervants, and from all *lots* and *plots*, doth ever deliver them. Pſal.125.3. Pſal. 30.15.

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SERMONS

PSALME CXLIV. VER. X.

Ipſe eſt qui dat ſalutem Regibus : qui eruit DAVIDEM ſervum ſuum, de gladio maligno.

It is He that giveth ſalvation unto Kings : who delivereth David *His ſervant from the perillous, or malignant ſword.*

SCarce any that heare this Verſe rehearſed, but ſees, that it fits, both to this our purpoſe, and time. The time : Here is mention of *Kings*, of *Salvation given* to *Kings :* Of one, a matchleſſe *King*; DAVID in danger and *delivered*; From the *Sword*, in danger and *delivered :* All moſt appoſite.

For behold *Kings*, *Kings*, to whom GOD hath *given Salvation : hath given Salvation*, and *doth give ſalvation*, and I pray GOD he may ever give it, much *Salvation*, for many yeares. Behold our *King* his *ſervant*; whom this day now ſix years ſince [I ſay this very day] GOD *delivered*, wonderfully *delivered*, from the *hurtfull Sword*. Verily theſe agree; whil'ſt at once we heare the words of the Text, we have as it were, a Commentary thereof before our eyes.

But for our purpoſe: This meeting, and this, not only honourable, but alſo ſacred Aſſembly, what meanes it, what intends it? What els, than to give thankes to GOD, for *ſalvation* given to the *King?* And, what els, I pray you, doth this Verſe ſound forth, than, thankes alſo to GOD, for *ſalvation given* to DAVID.

For in the preceding verſe, the *Pſalmiſt* took his Harpe, tuned the Strings, promiſed a Song, a new Song. And behold the Contents of this new Song, in this verſe. The ſumme of this verſe (for the next verſe is a Prayer, neither hath it any Song in it) and the Argument is, giving of Thankes: and of Thankes, for nd other benefit (although there were many more) yet, for no other benefit, than the Kings Deliverance. That namely, the Saviour of Kings, to wit GOD (for this is GODS periphraſe, *Who gives ſalvation to Kings :*) that this *Saviour* of *Kings*, had *delivered* his *ſervant* DAVID, from ſome eminent danger: yet, from no other danger, than the *hurtfull Sword*, that is the Traitors.

And thus ſurely, doth this Verſe: and thus then alſo, the people of *Iſrael*, prayſed Him for their Kings deliverance: *It is He that giveth ſalvation unto Kings : who delivereth* DAVID *His ſervant from the hurtfull Sword.*

And we indeed, here to day, ſing the very ſame thing; every way the ſame, one only word a little changed: *It is He who gives ſalvation unto Kings : It is he who hath delivered* JAMES *His ſervant from the perillous Sword.* It is He, that hath done this; It

is He, whom, for this *Delivery*, all of us, have met here, to day, to praiſe in a Feſtivall, an Aſſembly, a Song.

And, this verily is uſuall with GOD, and ſurely no new thing, *To give ſalvation to Kings:* This is His ancient goodneſſe: yet, of this ancient, and no new goodneſſe, ever and anon He ſhewes new examples; yea, in our age He hath ſhowne them, nor, doth He ceaſe to ſhew them, even to this day. For this very thing, which to day we celebrate; although it be new (and ſurely new it is) Yet it is not the laſt. For, ſince GOD hath vouchſafed us Him, one, and againe another hath befallen us, wherewith GOD hath lately bleſſed us. Twice, or thrice, hath GOD given *deliverance*, twice, or thrice, hath GOD *delivered* Him: and (to let paſſe other, ſurely thoſe moſt admirable) He that ſix yeares ſince hath *delivered* him, from the *hurtfull ſword*; Very lately, this yeare, (this very yeare) hath delivered him from the *perillous* Gunpowder. Thus yearely He heapes upon us new *Deliverances*. It ſhall be our duty, here to imitate DAVID: and, for ſeverall new Preſidents, to ſing new Songs; for ſeverall new *Deliverances*, new Thankſgivings: So ſhall He every yeare heape upon us new *Deliverance:* Rehearſing old, Hee will enrich us with new: nor ſhall there ever be wanting new matter for a Song, if a new Song be not wanting. If old ones be not forgotten, a new Harueſt of Thanksgiving ſhall yearely increaſe unto us.

And thus, briefly, touching the ſcope of this Verſe. It is an eaſie taske to divide it. It falls aſunder of its owne accord; and ſevers into two parts. The one a *Theſis*: The other an *Hypotheſis*. The *Theſis* is, concerning His care of Kings in generall. *It is He who gives ſalvation to Kings.* The *Hypotheſis*, is touching His care of DAVID in particular. *It is He who delivereth* DAVID *His ſervant from the hurtfull ſword.* Or indeed (becauſe we have to doe with Muſicke, and are to treat of a Song) His generall care of *Kings*, is as the *Cantus*, *Cantus firmus:* his particular care of DAVID, is as the *Diſcantus*, or *Cantus figuratus*. Yet, for DAVID, although GOD hath diverſly delivered him, both many wayes, and times; notwithſtanding he inſiſts on this alone (which is proper both to this ſeaſon, and to us) becauſe, *He delivered him, from the perillous ſword.*

I. I will firſt ſpeake of the ſafety of Kings in generall, and alſo both of the cauſe of it, and manner of giving it.

II. Next of King DAVID'S *Deliverance.*

III. Laſtly of our King.

Quæ ego dum ſic ſingula complectar. &c.

It is He that giveth Salvation unto Kings, &c.

I Promiſed firſt to ſpeake of the *Theſis.*

Who gives ſalvation,
Who gives it to Kings.

To give Salvation: So well it agrees to the Divine nature, to ſhew Himſelfe a *Deliverer*; that GOD doth challenge that as native, proper, and peculiar to Himſelf. ISAIAH 43.11. *I, even I am the* LORD, *and beſides Me, there is no Saviour:* Thus He is a Saviour: ſave therefore He will.

And indeed, GOD *will ſave both man and beaſt*, ſo wonderfull is His mercy: ſaith our Prophet, *Pſalme* 36. 7. Even thus alſo the nature of Beaſts, is partaker of this ſaving power in GOD: It is He, who *gives ſalvation*, even to bruit beaſts.

Yea, even to bruit beaſts, yet ſo, that nevertheleſſe, the Apoſtle doubts not to demand and aske, 1 *Cor.* 9. 9. *Doth* GOD *take care for Oxen? doth He not rather ſay it for our ſake?* As though his care for them, in reſpect of that to us, might be eſteemed no care at all. Neither is it. For we are His chiefe care, thence JOB ſpeakes unto him

him on our behalfe, as it were by a peculiar title, *I have ſinned, what ſhall I doe unto thee, O thou preſerver of men, Iob* 7.20. He, it is who gives ſalvation unto men. He, is the *preſerver of men:* But eſpecially of *Kings* μάλιστα διοτρεφὲς Βασιλῆων (as the Heathen Poet ſings not amiſſe) for they more than all kind of men, are GODS delight, and care: The name θεοφυλακία agrees to the King, more than others. For *Great deliverance giveth He to the King*, ſaith our *Pſalmiſt*, *Pſal.* 18. *verſ.* 50. He alſo ſaith, *He is the ſaving health of His annointed. Pſal.* 28. 8. In whomſoever He ſhewes Himſelf wonderfull, *He is wonderfull in the Kings of the earth*, as he ſaith, *Pſal.* 76.12. He, is ſurely wonderfull in Them, in preſerving Them. 2. In none more. 3. In none, ſo wonderfull. Thus by theſe three ſteps we aſcend to our *Theſis*; *It is He that giveth ſalvation unto Kings.* 1 2. 3

To Kings. I ſay in generall: For touching Kings GODS ſervants, I ſhall diſcourſe more fully, when I come to the *Hypotheſis*, concerning DAVID *his ſervant.*

It is He, who gives ſalvation to Kings: He it is. Therefore let Kings know, to whom they ought to aſcribe their *deliverance*; even to Him. There is no ſafety for them, *In the ſtrength of an Horſe, viz.* not in their cavalry. *Not in the legs of a man, viz.* not in their infantry. *Not in the Ships of Tharſis, viz.* not in their Navall forces. *A Horſe is a vaine thing to ſave a man.* A Ship is a weake veſſell, and cannot ſave. Finally, *Vain is the help of man. Salvation belongeth to the Lord.* His it is; Looke up thither unto Him. He it is, who tels you from heaven, *I am your ſalvation.* Let Kings know this. Pſal.147.10. Pſal 48.6. Pſal.33.16. Pſal.60. Pſal. 3.8. Pſal.35.3.

Let the people alſo know, whither, when all is done, they ought to lift up their eyes, whom to implore, when they would have their King ſafe: Namely, to the LORD, to whom *ſalvation* belongs. *O* LORD *ſave the King. Hoſanna in the higheſt.* Pſal.20.9. Mat.21.9.

Hence let rebels amongſt the people know, That GOD hates thoſe, who labour to ſnatch that *Salvation* from *Kings*, which GOD gives them: Let loyall people know, that they are GODS friends, and GOD theirs: who deſire the *ſalvation* of Kings. For God deſires the very ſame thing. *It is he that gives ſalvation unto Kings.*

I come neerer. *Who gives ſalvation.* What ſalvation? Surely each kinde, whether that of Phyſitians, of a ſound and healthfull body againſt diſeaſes; namely, as they are mortall. For (as DANIELS image may teach us) *Every Kingdome ſtands upon feet of clay.* Kings alſo are the very **Treaſures* of their people; But yet, *Treaſures in earthen veſſels:* Therefore they need, this ſalvation. Dan. 2. 33. * 2 Cor. 4 7.

True therefore it is, ſhould we meane this; for GOD gives this, alſo. True indeed: but not proper to this place. For this ſalvation (as our Text tels us) is from the ſword, not ſickneſſe; rather from malignant manners, than malignant humours; from externall force, not from internall * diſtemper. I therefore apply my ſelfe to that. *He gives ſalvation: He gives this ſalvation to Kings:* to Kings before others. νοσεμάτα

I now demand the cauſe, and more neare and inwardly ſearch GODS will. Why, to them before others? Is it, becauſe *Kings* have need of ſafety, and the *doner of ſafety*, more than others? Yes verily, becauſe they have: for as much as to them, more than others, that *malignant* one ſhewes himſelfe more *malicious.* (For thus κατ' ἐξοχὴν S. JOHN in his firſt Epiſtle often cals that wicked Spirit) He it is, that deſtroyes Kings. Namely the Angel of the bottomleſſe pit, of whom the ſame JOHN ſpeakes, *Apocal.* 9. 11. His name in *Hebrew* is *Abaddon:* In *Greek Apollyon*, that is a *deſtroyer. A deſtroyer:* a name directly oppoſite to GOD's name. His name, is *Saviour.* And the name of His ſonne; JESUS, a *Saviour* alſo, (an Angell interpreting it.) They give ſalvation. But he is *Abaddon*, he is a *deſtroyer*, who chiefly deſires this, to ſnatch away, to rake, wholely to overthrow this ſalvation, all the ſalvation of all. And marke with me, how earneſtly he endeavours it. 1 John 2.13, 14. & 5.18. Mat.1.21,

Wee ſaid this formerly. GOD *ſaves even Beaſts:* much more *Men.* And *Princes* moſt of all. This *Abaddon* ſets up himſelfe againſt GOD, and is only bent to deſtruction. Yea, rather than not deſtroy, He is buſied in deſtroying bruit beaſts: which very thing is evident in the ſilly Swine, which (CHRIST permitting him) he carried headlong, and choaked in the Sea. Thus he it is, who takes away ſafety, even from bruit beaſts, Mat.8.32.

But He covets rather to deſtroy any man, any one man, than whole flocks and herds of cattel, (as Iob witneſſeth) Thus He it is who takes away ſalvation from men.

Iob 1. 12. and 2. 4.

But to Kings eſpecially, beſide and above other mortals, hee is moſt hatefully malicious: And if any King be eminent in piety, as David: him he chiefly hates. He, indeed, alwayes meditates on miſchiefe againſt Kings, he deſired to deſtroy even Assuerus, a Heathen King (only, becauſe he was a King) by his Eunuches. Yea, David alſo! For, how often, was he thruſt at, yea, overthrowne, that he might periſh: and now at the very point of deſtruction, unleſſe God had delivered him; as he ſpeakes of himſelfe, *Pſalm.* 118. 13. He, it muſt be, in every reſpect who *can give ſalvation to them.* It is the other, who takes it away.

Eſth. 2. 21.

But why doth that *Abaddon*, ſo zealouſly deviſe, to bring deſtruction upon Kings, to take away their ſafetie? What have they only done? Surely becauſe there is none, who can be, to him, who can be to his kingdome, a more capitall enemie, than Kings: For it is by their power and authority; that, what likes, may not bee lawfull to every one: (I will uſe the words of Scripture) that *Every man may not doe (unpuniſhed) whatſoever is right in his owne eyes:* which, every one both might, and did doe, when there was no King in *Iſrael.* Now for every man to have power to doe, whatſoever ſeemes right in his owne eyes, unpuniſhed, this verily, that *Abaddon* earneſtly deſires; It muſt needs pleaſe him well, his kingdome may well proſper; if things goe thus.

Deut. 12. 8.

For, then it will ſeeme right to the eyes of Micha, to make and ſet up an Idoll for himſelfe, in his private houſe, *Iudges* the 17. 4. And what's lawfull for Micha, why not for another alſo? Thus, looke, how many families, ſo many new prodigious Idols. And that's indeed, a miſerable Church, where this is ſuffered.

It, will alſo ſeeme right to the *Danites*, to rob, to ſteale, nor only to breake thorow the wals of Micha's houſe, but alſo as Laish, even to pillage and ſpoile whole Cities, to deſtroy all, not ſave a man. *Iudges* 18. Then raviſhings of women, and whoredomes not to be named, will ſeeme right in the eyes of the men of *Gibea*: *Iudges* 19. Lamentable indeed is the face of that kingdom, where there is ſuch work. That theſe, and ſuch like things, may be done, this ſurely he wils earneſtly, and that *Abaddon* would purchaſe this, at a high rate. But that theſe, and ſuch things as theſe may not be done, Kings doubtleſſe are his hinderers. Wherefore, he labours by all meanes, to take them away; to take their ſafety from them, and in this he is wholly imployed.

First, and before all things, he deſires *Anarchy*. If that may not be; Then would he incontinently deſtroy Kings, one, after another. That ſo Kingdomes might ſhake *as a Reed in the water.* (which uſually happens in often change of Kings) never enjoying a ſetled reſt. Whereby, being alwayes under one new King, or another, they can never get ſtrength againſt evill manners, and wicked men.

ἀναρχίαν.

1 Kings 14. 14

We have already ſeen, for what reaſon: It will be worth our labour, to know, by what meanes alſo, that *Abaddon* ſeekes to deſtroy Kings. And this is plain from the ſame Chapter, in the 9. of the *Apocalyps.* For there he hath his Emiſſaries, *Locuſts* aſcending out of the ſmoak of the Pit, (whoſe king he is) and thoſe alſo, as well as their king *Abaddon*, are ſworne enemies to Kings. He ſubornes theſe for this attempt. But who are theſe *Locuſts?* A kinde of creatures, who have a Mans face, Womans haire: but Lions teeth, and their tayles the ſtings of Scorpions. No others, ſurely, (if Fathers which interpret this place, are to be heard) than thoſe very ſame, which our Prophet David, twice in this Pſalme, cals, *ſtrange children:* whom S. John afterward perceived to be *Locuſts.* Theſe did David call *ſtrange children*, long before. For that kinde of people, was neither unknowne to David: neither yet are they unknowne to us. Even, our age, brings forth *ſtrange children. Strange* indeed. A kind of men, which ſtile themſelves----Of the *Society of* Jeſu. But Jesus (as is aforeſaid) is a *Saviour.* Wherefore theſe alſo, if from him, they have their name, if they be not *ſtrange children*, they ought to miniſter ſalvation: But, is not this a ſtrange thing, and monſter-like, that theſe, who from Jesus a *Saviour*, have made a name for themſelvs, are accounted moſt wicked, even the Embaſſadors of *Abaddon*,

V. 8. 11.

Traitors

Traitors to Kings, the overthrow of kingdomes, in what ſtate ſoever they get footing? Are not theſe verily *ſtrange children*, who under a *ſtrange Ieſu* by name, every where attempt practices moſt *eſtranged*, from the nature of JESUS, namely, deſtructions, treaſons, ſeditions? And that you may know, that theſe alſo of ours, are of the ſame lineage with thoſe of DAVID: their marks are every way alike. *Filii alieni* (ſaith DAVID, *Pſalm*, 18, 45.) *mentiti ſunt mihi*. Even the ſame thing which he ſaith twice in this Pſalme. *Their mouth ſpeaketh a lye, their right hand is a right hand of iniquity*. And are not theſe of ours juſt like them? only except, what DAVID cals *lying*, that, they call *Equivocation*. A diverſe title, no different things. For, their right hand, is equally wicked. Becauſe, whether they engage their hand, for faithfull dealing; or lay their hand, on thoſe ſacred Evangels, to winne beliefe by religious oathes: Their *right hand* is *wicked*, and deceitfull in both: both waies, both *mouth* and *right hand*, is eſtranged from their mind, their mind eſtranged from GOD; at the leaſt from the true GOD: For from an *equivocall* God, that is, the *God of this World*, it is not perchance eſtranged. And now he imployes the helps and aſſiſtance of theſe (whether it pleaſe you to call them *Locuſts*, or *ſtrange children*) to whet theſe *perillous ſwords*, to mingle poyſons, to give fire to Powder-plots. To whom their King *Abaddon*, gives in ſtrict charge (theſe being his Chiefetaines) that which formerly the King of *Syria* commanded his Captaines; *Fight neither with ſmall nor great ſave only againſt the King*. But deſtroy him, with Sword, with Fire, with Poynado, with Poyſon, with Powder, diſpatch him what way ſoever,

Nempe
——Rege incolumi, mens omnibus una,
Amiſſo rupere fidem.

(as the Poet very elegantly) I conclude. Though, one there be who would *give ſalvation*: There is another, who would take it away: Though one there be, who would ſtretch forth a gracious ſhield: There is another, who brandiſheth a *perillous ſword*. Though there bee true borne children, which deſire their ſafety; There are *ſtrange children*, which wiſh their ruine. Though there be a JESUS, who can ſave: There is *Abaddon*, who would deſtroy. Though there be CHRIST, who would favour them: There is an *Antichriſt* (neither is he only called *Antichriſt*, becauſe he is an adverſarie to CHRIST the LORD, but alſo becauſe he is an enemy to the *Anointed* of the LORD) I ſay there is an *Antichriſt*, who would be *Miſchievous* and quickly deſtroy them, either with the *perillous ſword*, or elſe a Powder-plot.

You have now already ſeene, both why, and how that *Abaddon* would deſtroy *Kings*. Next, you ſhall briefly heare, both wherefore, and by what meanes, GOD would give them *ſalvation*. Firſt, wherefore, wherefore doth GOD *give ſalvation to Kings?* Namely, becauſe they are his Vicegerents upon earth; Becauſe they are in GOD's place, becauſe they repreſent his perſon: Becauſe they are his miniſters, his chief miniſters. Wherby, is ſhown, that there is a kind of neceſſity for *God to ſave thoſe, viz.* becauſe they are His Embaſſadors. Surely thoſe that are Kings Legates into forraigne Countries. Thoſe who are Viceroyes and Preſidents in Provinces here at home: it hath alwayes beene accounted part of princely wiſedome, by all meanes, to protect them, to vindicate them from contempt. For, the honour of an Embaſſador, is his honour that ſends him, and the Vice-royes diſhonour, redounds upon the King. Even our Prophet DAVID when thoſe were reproachfully handled, whom he ſent, inſteed of himſelfe, to rejoyce with King AMMON, he judged himſelfe to be violated in them. The diſgrace, as though it had beene proper to himſelfe, he ſeverely revenged. Thus, it is with the ſupreme King, to whom our Kings are Vice-royes: His owne honour, except Kings be ſafe (who are His Vice-royes) His own honour, cannot ſtand ſafe, and inviolated. Even, for His own honour, He will preſerve them ſafe. For * *By Him they reigne, By him they are ordained*. By Him they are; what they are. All comes to this point, that it belongs to him, in ſom ſort behoves Him, that whom He makes, them, He ſhould alſo favour: And whom He favours, that they may not bee wronged, He is alſo their revenger, if they be violated. This, is one reaſon why He ſhould give *ſalvation* to them.

Rom. 13.4.6.

2 Sam. 10. 4. & 12.31.

* Prov. 8. 15. Rom. 13. 2. 4

Further to this, I alſo adde another.

God deſires His peoples ſafety, Hee deſires all our ſafety: (for the benefit of Salvation the more generall it is, the more heavenly it is). The LORD ſaid to *Ionas*, *Is it meet that thou ſhouldeſt deſire the preſervation of the gourd? And ſhould not I ſpare* Nineveh *that great City, wherein are* 120000 *perſons which cannot diſcerne between their right hand and their left?* Now He *gives Salvation to Kings*, thereby to derive it to the people, fitly to Them, that by Them, it may extend to all. For thence it is, that He not only cals the Magiſtrates *Gods: I have called you Gods:* But alſo *Saviours*. For, ſo it is in the book of *Iudges*, as often as mention is made of the ſupreme Magiſtrate: GOD (ſaith he) *hath raiſed up a Saviour for them, Othoniel, Gedeon, Iephthe, and others.* Therefore They, ſave many thouſands. Finally, it is moſt agreeable, fit, and a thing well be-ſeeming GOD, to ſave the *Saviours*, of ſo many thouſands: That is, to give *Salvation* to Them, in whoſe ſafety, Our ſafety, yea all our ſafety, is placed. That place of S. *Paul* is remarkable, *Let prayers* (ſaith he) *be made for all men.* But this is boundleſſe; it is too long, to run through all. Will you therefore, confine it in briefe? *Let them be made for Kings.* Becauſe if for Them, for all. If it be well with Them, it will be well with all. In which place the Apoſtle pleads powerfully. Marke his gradations. *For Kings* (ſaith he) that They may be ſafe; thence is it, that whilſt They are ſafe, the peace is ſafe: In a ſafe peace, there is the knowledge of GOD: From the knowledge of GOD, an honeſt and godly life: from a godly and honeſt life, comes the ſafety of the whole world. Do you not ſee? That the *Safety of Kings* and prayers for it, is laid as the very corner ſtone, to all mens ſafety.

Pſal. 82. 6.

Iudg. 3. 9. 15.

But, why ſeeke I for theſe examples abroad? Seeing, we have them growing at home, here in our Pſalme, and ſurely far more abundantly. In this verſe, are thankes to be given for the *Deliverance of Kings:* In the next verſe, are prayers to be made. Why, I pray you? Namely (verſe 12.) that, *So*, it might go well with, *Our ſons, our daughters:* verſe 13. That, *So*, it might be well with *our Storehouſes, our Flocks:* verſe 14. That, *ſo*, all might go well with *our Oxen.* That, there be no *Breaking* in, nor *going out, or complaining in our ſtreets.* None of theſe, ſhall be, we ſhall have *all theſe ſafe*, if the *King be ſafe.* By account indeed, there are eight (which the Fathers from the words of the Pſalme, *Bleſſed are the people, who are in ſuch a caſe:* have called them the eight felicities of this life, the eight earthly beatitudes) all depending upon the ſafety of Kings. Nor only theſe eight, but alſo (which laſt remaines, and is worth all, *Bleſſed are the people whoſe* GOD *is the* LORD) this alſo (that GOD may be our LORD, that is, that our religion may be ſafe) doth, certainly, very much depend on the Prince. For, ſurely, he that reades of the ſixe Kings of *Iudah*, ſucceſſively in the books of Kings: or the five Emperors, ſucceſſively in the Eccleſiaſticall Hiſtory: Or he that here at home, hath ſeen amongſt us foure Princes ſucceſſively by turnes altering Religion; and as the Kings, ſo the people alſo, changing in Religion: will diſcern, that it is of great conſequence, that *Salvation be given to* SALOMON; leaſt, when he is dead *Ieroboam make Iſrael to ſin.* Therefore that Hee may *give ſalvation* to the people, He *gives ſalvation to Kings:* both for his owne honours ſake, and even for all our ſakes, He gives ſalvation to Kings. Why He ſhould give ſalvation, I have already made knowne. How He gives it, that yet remaines. I haſte unto it.

1 King. 15. 30.

I. First, *by ſending his Word*, that he may ſave them: but if that be a ſmall thing, *by ſtretching forth his hands alſo*, that he may ſet them in ſafety.

First by the *Word of ſalvation.* For, leaſt any ſhould overthrow that *Salvation* which GOD hath given: he hath provided in a triple charge, wherewith (as with a triple trench.) He hath fortified the ſafety of Kings.

Pſal. 105. 15. I. *Touch not mine annointed.* Whereby He ſecures them from violent hands.

Exod. 22. 28. II. *Curſe not the ruler of thy people.* Whereby He ſecures them from the poyſon of the tongue.

Eccleſ. 10. 20. III. *Curſe not the King, no not in thy thought.* Whereby He ſecures them againſt the bould, and boundleſſe thoughts, of the ſoule it ſelfe.

And

And if they be ſafe enough, from theſe three, all would be well: the ſafety of Kings would be abundantly provided for. Thus, GOD provides by His triple *ſaving Word*, that their *ſafety* may not come in danger.

But if theſe are not enough (and often they are not enough) but this triple bulwark being caſt down, *ſtrange children*, dare both ſit in counſell, and mutter ill words, nay verily, even lift up their hand, againſt GODS annoynted. Yet then, as it is in the 7. verſe, *He will ſend his hand from Heaven*, He will ſend His hand from Heaven, and will deliver them from the midſt of danger. This truly and indeed Hee will do, by oppoſing Himſelfe, both againſt their counſels, and againſt them.

Againſt their counſels, partly by detecting them, whilſt yet, they are ſcarcely ripened: partly, by ſcattering them, even then, when they are digeſted, finiſhed; even then, when all is in a readineſſe.

And verily, for to detect their counſell He ſaith, in another place, that He *hath ordained a lanterne for His annoynted. A lanterne* ſurely, that is, faithfull counſell: and thoſe that are His miniſters (they being the lampes of Kings) whom it concernes, throughly to know their inmoſt deſignes: But, when the Kings *lampe* is too dim, then GODS *lightning* gives light. For, ſo it is, in the 6 verſe, when the light of the *lampe* ſufficeth not, by Him (*Miſſo à ſe de Cælo fulgure*) is the whole plot diſcovered. The Kings *lanterne*, I ſay, as, when *Mordecai* brought the accuſation againſt the trayterous Eunuchs: As, when *Eliſha* revealed the plot, concerning *Aram*'s lying in waite for the *King of Iſrael*.

Pſal. 132. 18.

Pſal. 144. 6.

Eſth. 2. 22.

2 King. 6. 9.

But it was *Fulgur Dei*, when as SALOMON ſaith, *A bird of the aire ſhall cary the voyce*, (namely) when by ſome ſtrange meanes, and by no humane aſſiſtance things are brought to *light*. When *their own tongues ſhall make them fall*, as it is, *Pſal.* 64. 8. That is, when by their own whiſperings, their own writings they betray themſelves. *That, all that ſee it may be aſtoniſhed; who ſee it to be the hand of* GOD, *and that thou*, LORD, *haſt done it*. And doubtleſſe He is *wonderfull in the Kings of the earth*, but in no one thing more, than, in ſending this His *Lightning*, whereby the moſt ſecret counſels of traytors, are often revealed.

Eccl. 10. 20.

YEt, ſuppoſe it be ſo: grant, that nothing be ſuſpected, not a word ſpoken, every thing concealed till all be in readineſſe: And now, the treaſon brought to the laſt caſt: Yet, even then, He will ſcatter them notwithſtanding, and, as it is in the 5 verſ. *He will touch the Mountaines and they ſhall ſmoake*, every one. *Abſolom*, now having uſurped a Kingdome, grew as big as a mountaine. GOD will but touch *Abſolom*, He, will ſmite his braine with madneſſe, that he might reject that very counſel which was moſt conducing to his deſigne. Thus in a moment GOD ſcattered them all. *Adonias* alſo ſwelled into a mountaine. GOD will but *touch Adonias*, He will ſmite his heart with a cauſeleſſe feare, that, then, when he was almoſt fully enthroned, hee durſt neither go on forward, nor ſtir: Thus they all vaniſh into ſmoake. *All of them are become* (even when all was as ſure as bird in hand) *as a bowing wall and tottering fence*; they either fall with their own accord, or with the leaſt enforcing are caſt down, they are touched, turne into ſmoake, and vaniſh.

Pſal. 144.

2 Sam. 17. 14.

Pſal. 62. 3.

And thus GOD ſets up Himſelfe againſt their conſpiracies, and ſhowes, that He will aſſert the *ſalvation of Kings*: Moreover, He undertakes this very thing, againſt the traytors themſelves: *By making ready the ſtrings of his bow againſt the face of them*, as it is, Pſal. 21. and as it is here (verſe 6.) *By conſuming them with His arrowes*. That men ſeeing their moſt unhappy ends, might tremble at their accurſed deeds. *Moſes* hath rightly compriſed the whole matter, then, when *Corah* firſt of all withſtood him. Hereby (ſaith he) ſhall ye know, that Magiſtrates are from GOD, that GOD takes care for their ſafety. *If theſe men, dye the common death of all men, or if they be viſited after the viſitation of all men.*

Pſal. 21. 12.

Num. 16. 28, 29, 30.

Then ye may make a doubt, whether, it be He: *But, if God do a new thing*, and bring all of them forth, every one, to puniſhment, all of them, to fearefull ends: If Divine Juſtice follow them at the heeles, and ſuffer them not to bee carried to their graves in peace, *Morte vel maturâ vel ſiccâ*: Hereby ſhall ye plainely know, that *It is the*

the Lord himſelfe who gives ſalvation unto Kings. Becauſe *the hand of the Lord is gone forth againſt them.* And, verily ſo it is: For, what is become of thoſe who boldly aſſayed, to caſt down that triple bulwark (of which I lately ſpake:) What is become of *Sheba*, who durſt lift up his hand, and ſound a trumpet, againſt DAVID? *His head is thrown down, from the wall.* And, what became of *Shimei*, who durſt open his mouth, and curſe the annoynted of the LORD? *His hoare head, went downe to the grave with bloud.* What alſo became of the Eunuchs, who only thought in their minds, how they might lay hands on the King? *They were both hanged on a tree.* And what ſhould I ſay more? The time would fayle me, to ſpeak of *Baana* and *Rechab*, of *Abſolom*, and *Achitophel*, of *Adonia*, and *Ioab*, of *Zimri* and *Iozabad:* And all the reſt, all who have ſought the deſtruction of their Kings, they have all periſhed, and are gone to their grave by ſome ſhamefull death. All theſe, cry out as it were with one voyce; *From our example, let no mortall men dare, to take that ſalvation from Kings which* GOD *hath given unto them.* DAVID, called GOD the horne of his ſalvation: He ſaid truly. For by pouring out oyle from the horne (out of the loweſt and hollow part of it) GOD annoynted Him. And with the ſame horne (the end of it being ſharpened) GOD ſcattered his enemies, and brake them all in peeces. Thus, with one end, He *Annoynted* him *King:* with the other He *gave* him *deliverance.* Thus, is GOD indeed a horne of ſalvation to his annointed.

2 Sam. 20. 1. 2 Sam. 20. 22. 1 King. 2. 9. Eſth. 2. 21, 23. 2 Sam. 4. 12. 2 Sam. 34. 24, 25. Pſal. 18. 1.

But I may not keep you too long in the *Theſis*; Ye have ſeen (I ſuppoſe) already, both why it ſhould be juſt with GOD, to give ſalvation unto Kings. 1 Becauſe there is a *wicked one* who would deſtroy them. 2 *Kings* are in GODS Place. 3 GODS honour is concerned in *Saving* them. 4 In their *Safety*, the ſafety of many nations conſiſts. You have alſo ſeen, how GOD brings this to paſſe; By His Word, and by His Work. 1 He reveiles it by His *Lightning*. 2 Hee touches them and turnes their counſels into ſmoake. 3 The contrivers themſelves, Hee ſhootes them thorow with His arrows. Aud thus He Works *ſalvation* for *Kings*, in the middle of the earth.

THe *Theſis* now finiſhed, I deſcend to the *Hypotheſis*. *It is He who hath delivered* DAVID *His ſervant*, &c. But I begin with this. GOD *is the Saviour of all Men, but eſpecially of thoſe that beleive.* It is S. *Pauls* ſaying. Let me add, *He is the Saviour of all Kings, but eſpecially of thoſe that beleive.* For there is like reaſon in both. Thus I inferre it. If, Divine providence reſt upon Kings, Kings indefinitely, Kings in general: What, ſhall it do upon Kings, who alſo themſelvs beleive, & are the Rulers of thoſe that beleive? If, GOD be wonderfull in the Kings of the earth, what is He in Kings, who, are both *Sons* and *Nurſing Fathers* of the Church? If in *Aſſuerus* a Heathen, what is He in DAVID, a religious and pious Prince. For (as the ſon of *Sirach* ſpake wiſely of him) *Even, as fat is parted from the fleſh of the Sacrifice, ſo is* DAVID *from the Kings of the earth:* That look what Kings are amongſt men; Such, is DAVID amongſt Kings, what will GOD therefore do for Him? What, will He do for them, that are like to Him, *Faithfull* as DAVID, *in all his houſe?* For, ſurely, what you may find ſeverally, in other Kings, are here in DAVID conjoyned. Namely, a *King* and a *Servant* of God. Wherefore both becauſe he is a *King*, He, will *give ſalvation* unto him, and becauſe He is His *ſervant*, He will *deliver him from the perillous ſword.* That He is a *King*, He, hath that in common with other kings of the Heathen; for whom, that GOD ſhould thus provide, there is no cauſe, but only this, becauſe they are *Kings.* That He is GODS *ſervant*, this is peculiar to Him, above others.

1 Tim. 4. 10. Eccl. 47. 2.

And GOD will ſurely ſave all His ſervants, of whatſoever even of the meaneſt condition: But Kings that are His ſervants, above others, both, becauſe, *as Kings by Him they reigne*, and becauſe, as *ſervants*, they are governed by Him. *O Lord ſave the King.* This is his prayer, *Pſal.* 20 9. *O God ſave thy ſervant:* This is his prayer, *Pſal.* 86. 2. This is one petition and yet not one. One in DAVID: not one in all: For all are not *ſervants.* Yes, verily, all are His *ſervants*, all the Kings of the earth. And ſo it is indeed; all are, for all, although unwitting, although unwilling, yet all, doe

Pſal. 20. 9. Pſal. 86. 2.

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His Wil. All are, but (which is for our purpoſe) all do not ſo acknowledge themſelvs, all do not carry themſelvs like *ſervants*. *Nabuchodonozor* was His *ſervant*. For ſo GOD ſpake by *Ieremiah*: *Behold, I have given all theſe lands to Nabuchodonozor my ſervant*: Yet notwithſtanding He did not acknowledg this. He acknowledged not, either himſelfe to be a ſervant, or Him his Lord. For he ſaid as much to the three Children. *Let us ſee, who is that God which will deliver you out of my hands?* Neither indeed did *Pharaoh* acknowledge it. *Who is the Lord? I know not the Lord, neither will I let Iſrael go*. Our DAVID did not ſo, no ſurely. But he acknowledged himſelfe a ſervant: Heare him ſpeake for himſelfe. *Behold O Lord, how that I am thy ſervant; I am thy ſervant, and the ſon of thy handmaid*. Neither is He this in word and ſpeech alone, but alſo indeed and in truth: Not (as they) doing it, neither wittingly, nor willingly, but of ſet purpoſe, *Doing all his Will*. Being ſo carefull in the LORDS buſineſſe, that *He would not climbe up into his bed, would not ſuffer his eyes to ſleepe, untill he had found out a place for the Arke of the* LORD: And in bringing it back, being girt with a linnen *Ephod* hee ſo behaved Himſelfe, amongſt the ſervants of GOD, ſo (I ſay) that he ſeemed to his wife, to be, too much *a ſervant*. But he could never, be humble enough before his LORD, never carefull enough to do His Will. DAVID was *a ſervant* indeed: *humble as a ſervant*: faithfull *as a ſervant*: *a ſervant after His own heart*. Fitly therefore, and to the purpoſe is it ſaid, in this verſe, *His ſervant* DAVID. Therefore GOD ſpeaks ſo, of him *His ſervant*: Pſal. 89. 21. *My hand ſhall hold him faſt, and my arme ſhall ſtrengthen him: the enemy ſhall not be able to do him violence: the ſon of wickedneſſe ſhall not hurt him*. That is (in one word) *I will deliver him*.

Ier. 27. 6. Dan. 3. 15. Exo. 5. 2. Pſal. 116. 14. Pſal 132. 3. 4, 5. 2 Sam. 6. 20. 1 Sam. 13. 14. Pſal. 89. 21, 22, 23.

And what he ſaid, in his word, he fulfilled in deed; therefore, GOD often delivered him, both from many (I do not ſay) dangers; that word is too large, for our preſent purpoſe) weapons I do ſay, which is more appoſite) from ſharp arrowes, drawn, and ſhot at him, to deſtroy him. He delivered him from *Goliah's* ſpeare: He delivered him from the javeline of *Saul*: and (which is proper to this place) He alſo *delivered him from the ſword*.

From the *ſword*, *yet*, not from any mans at all, in common, and promiſcuouſly: But (as it is in the verſe) *from the malignant ſword*: And is there indeed, a *malignant ſword? Do I ſay a malignant one?* Perhaps there is an evill one, perhaps a wicked one: but to call it a *malignant ſword*, that is too violent an expreſſion. Indeed the *ſword* is in no fault, there is no *malignancy in* the iron: all the malevolency is in him, and is diffuſed through his mind, at whoſe ſide it hangs. For in any other ſenſe, there is no *malignant ſword*.

Who therefore, I pray you, is that *malignant one?* Truly it is not he, who openly and in flat termes is miſchievous, or malevolent: Not he, who as an enemy profeſſeth open hoſtility. He is that *malignant one*, who covertly and in ſecret is malevolent. Who under a ſmooth forehead, hath a feſtered mind: under a painted face, a rotten heart. Who (as SALOMON skilfully deſcribes him) *Speakes faire, but there are ſeven abominations in his heart*, finally he is that *malignant one*, and his *ſword* (in as much as he is *malignant*) is *malignant*, that is, *it is like it's Maſter*.

Thoſe *Locuſts* which I lately mentioned, are the *malignant ones*. They have a *Womans face*, but behind *a Scorpions tayle*: whom I lately called *ſtrange children*, they are thoſe *malignant ones*: whoſe mouth is vaine: But for their ſwords point, that is not vaine, (as we ſee) neither wounds it in vaine, but gives a home, and more than that, a *malignant wound*.

And, is it ſo? Are there ſuch about DAVID, who covertly wiſh him evill? Cannot, ſo good a *King*, ſo faithfull a *ſervant of* GOD, cannot he how ever, eſcape thoſe *malignant ones?* Surely he might, and ſo he did. DAVID had ſuch, whom DAVID did not ſatisfie. DAVID had alſo, his *malignant ones*, and they, their *ſwords*: and by them and their *ſwords*, he was in greateſt *perill*. The *King*, as yet met with no *Doeg*, and men of *Keilah*: Now the *King* met with *Shimei* and *Sheba*. Hee had to deale with His *companions*, His *guide*, and *Achitophel*, His *familiar friend*. He had to do with *Abſolom* His *ſon*, His *ſon Abſolom*. He met with others, and thoſe no few: For in many Pſalmes, You may heare Him complaining of theſe worſt (for they are

1 Sam. 22. 9, 22. Pſal. 55. 14. 2 Sam. 18. 33.

not

not the beſt) ſort of men. Yea even in this our Pſalme, twice He complaines of ſome Natives, indeed by birth, but in affection forraigners, that is, painted ſubjects, in whoſe *Mouth there is no truth*, nor truſt to their *right hand*. DAVID had ſuch as theſe, even he that's like DAVID (if any be like Him) yet ſuch as theſe He ſhall have. And from theſe, namely, once at the eight verſe: Nor there once alone; But againe alſo at the eleventh, that is againe, and againe, hee prayes, to bee *Delivered*. For Hee knew how perillous this ſword was, that ſurely the enemies *ſword* in reſpect of it, was full of courteſie. For this *ſword* was no *ſword* of Warre, nor of GOLIAH, nor of the *Philiſtims*, who openly invade, which becauſe He ſaw, He might avoyd: This *ſword* is the Traytors *ſword*: IOAB is a *ſword*, even this *ſword*; who friendly ſaluted ABNER, kindly embraced AMASA, Yet thruſt both of them into the belly, and that in ſuch ſort, namely *ſo Perillouſly*, that *hee needed not to give them a ſecond Wound*: For with that alone, both their bowels guſhed out upon the Earth. IOAB *is a ſword, a perillous ſword*: the fault, is in HIM.

Now, (that all may know, how good GOD is to DAVID.) GOD *Delivered Him from this ſword. Him I ſay*: For ſome there are, yea ſome KINGS, whom He *Delivers not*: There are ſome KINGS, whom He deſtroyes, whom this *perillous ſword*, deſtroyes; Namely, over whom GOD doth not ſtretch forth His Helmet of *ſalvation*. He, deſtroyed ISHBOSHETH, *who lay on his bed at Noone*. He, deſtroyed ELAM, as he was drinking *himſelfe drunke, in his Stewards houſe*. He deſtroyed IOASH affrighted with the peoples uproare. He deſtroyed *Gedaliah* feareleſly feaſting, with *Iſhmael*, his malicious murtherer. This *ſword* deſtroyed all theſe, that is GOD *delivered* them not. But GOD *delivered* DAVID, *delivered* Him (who ever that *Malignant one was*) from his *ſword*. And becauſe GOD delivered Him, He ſung this verſe to GOD as it were his *Canticum ουτηελον*. And thus much for the *Hypotheſis*, that is concerning *David*.

2 Sam. 4. 5.

2 Kings 16. 9. 2 Chro. 24. 25.

I now come, to our ſelves.

For as GOD formerly *delivered his ſervant David*: ſo lately He *delivered his ſervant Iames*; He *delivered both*, and both from the *ſword*, both from the *perillous ſword*: So, that this verſe, may truly bee applyed, to them both, that it may bee rightly ſung: both on this day, this yeare: and on this day, for every yeare.

For, now the ſixt yeare is paſt, ſince on this day (this very day) *ſtrange children* lay in waite for Him: *ſtrange children diſſembled with him*. They inticed Him home to their houſe; they entertained Him, with all ſeeming courteſie, moreover they promiſed (ſome ſecret thing) vanities, and lyes, all. And ſo at laſt He that was not guilty of wickedneſſe Himſelfe, and therefore ſuſpecting no evill, Him they brought, whither they deſired, namely to a place, in the very inmoſt roome in the houſe, where that *Perillous ſword* was. There they ſet upon Him, (againſt the law of *hoſpitality*) their gueſt; Nay againſt a farre greater Law, for ſubjects aſſaulted their *King*: His retinue was excluded, the *doores bolted*, thus they ſet upon Him, alone, unarmed, voyd of all defence, and aſſiſtance. For then were *ſtrange children* preſent, who brought forth that *ſword*, true borne *Children*, who might interpoſe their buckler, and (if need were) their body too, theſe were abſent: All gone away. What, could here bee expected, but a certaine death? Surely, my minde trembles, to remember how neere that *ſword* was brandiſhed, that He, even felt its cold iron edge, both applyed, and more than that, daſhed againſt that ſacred breſt. What (I ſay) but certaine death, the *ſword* being brandiſhed, ſo neere unto him? Even then, GOD *freed and delivered Him*, GOD *who gives ſalvation unto Kings, to Kings, His ſervants*: Even then, GOD freed, and delivered Him, the *King*, *His ſervant*, in the midſt of danger, in the very jawes of death; from the midſt of danger, from the very jawes of death, He ſaved, and delivered Him. GOD *Himſelfe* (I ſay) *delivered Him*.

Pſal. 18. 45.

Firſt, by ſtriking that armed man, with feare; who was ready inſtructed, and appointed, to act this great wickedneſſe, So, that he neither durſt, nor could aſſay any thing. Moreover He changed the mind of that armed man ſo ſuddenly, that he

he who was appointed to doe it, held backe his hand, who appointed him thereto (when he would have acted this wickednesse.) Further yet by giving present courage, both power, and strength sufficient to the King *ad feralem illam palæstram. That the enemy was not able to doe him violence*, that *the sonne of wickednesse could not hurt him.* Lastly by leading those, the right way after a marvellous manner, through unknown passages, that knew not the place, unacquainted with the way, and by guiding those men who being summoned by the Kings out-cry, hasted on each side, towards his reliefe; (men, for this, so happy and faithfull service, worthy eternally memory:) finally by freeing Him, both from this first, and also from that other *sword*, of the other brother, yet more *malignant* than the perillous one; and so freeing Him, that *their sword went thorow their owne heart*, and their mischievousnesse was turned on their owne pate. Thus the *King is saved, salvation given to the King, given* from heaven (if, ever salvation was given from heaven, to any) as if, GOD had sent His hand, from heaven, and brought Him helpe: at once delivering Him; and at once, overthrowing those perillous cut-throates, and killing them, with their owne *perillous sword.* Surely, this is no humane assistance; not from man. *It is the Lords doing and it is marvellous in our eyes:* In all mens eyes: and, it is wonderfull in our eares: In all mens eares: and for this cause, no posterity, no future age, shall passe it in silence.

Psal. 89. 23.

Psal. 37. 15.

Psal. 7. 17.

But this also, seemed a small thing to God, unlesse afterward often, and indeed very lately Hee had delivered Him (for yet it is not a yeare agoe) from a like, yea from a greater, from a farre greater danger, not of the *sword*, but of the *Perillous Powder:* An act so horrid, so black, so foule, so accursed, that, it is to be cursed, with all execrations, that, it almost exceeds our beliefe, who yet our selves have seene it. Later ages, sure enough (I thinke) will scarcely credit it, that ever there were in a mans shape, such *Locusts* from the neither-most hell, who should devise so hellish practices. Such, as was the magnitude of the danger, such shall be the measure of our thanksgiving. And verily that late powder-plot, might make us forget this dayes deliverance. But, farre be it from us. For (as I said at first) new deliverances are so to be celebrated, that old ones are also to be renewed. We shall sing Him, His song for that in due season. Now it is enough to mention it.

2 Sam. 7. 19.

I will no longer offend your patience: I will finish the remainder in few words.

THerefore as they, then, sung this song for their King: So, doe we, now, for ours. For salvation, is not so like salvation, as is theirs, and ours. Nor verily, is there any where an example, whence wee may take a patterne to our selves, what it behoves us now to doe, so fit for us to imitate, as the manner and method of this Psalme (nor, doe I faree digresse) of this place, in the Psalme, which we have now in hand. *David* doth two things (which the *Hebrewes*, especially doe elegantly expresse:) Hee mixes *Tehilla* and *Tephilla:* (that is) *petitions* with *Thankesgivings: Prayers* with a *Song.* As soone as He had sung His hymne, instantly, with one and the same breath, He said His prayers. For in the foregoing verse, He brought forth His song, He tuned His strings, takes His Lute, sings, thus, (as ye have heard) *It is he who gives salvation to Kings: it is he who hath delivered David his servant from the perillous sword.* And behold immediately (namely in the following verse) He layes His Lute out of His hand; He falls down on his knees, betakes Himselfe to his prayers: and there dictates a prayer for himselfe and for us, in these words. *Save Me, and deliver Me, from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquity.* This was the best way for Himselfe, and for his people, whilst Hee mixed these: and let us imitate his example. And first, as the ground of our duty requires, let us praise this *Preserver of Kings, the Deliverer of his servant, our King.* Let us praise Him with a new song, in singing, with stringed instruments, with Pipes, with wind instruments; with the best and choysest, that our breath, voyce, mind, hand, either hath, or can get. For even the best we have

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is due to this favour; is due to GOD, for this. Yea all we have, even the beſt things are leſſe than this favour; leſſe than He deſerves, for this. But yet, let us aſſay the beſt we can, to ſing ſomething. And herein let *all that is within us, all our bones,* confeſſe unto thee *O Lord, that ſalvation is thine,* that *thou giveſt it, that thou giveſt it unto Kings, that thou haſt given it to our King:* and in Him, to us all, even, to Three kingdomes, in one; to one in Three. *And now, what can we ſay more unto thee? For thou Lord knoweſt thy ſervants,* though we expreſſe our minds unworthily; yet inwardly in our minds, and inmoſt thoughts, wee are eternally bound unto thee, for this, *the Kings ſalvation.*

Pſal. 103. 1. & 35, 10.

2 Sam. 7. 20.

But yet, becauſe to have once delivered Him, it is not enough, nor twice, or thrice, nor ſeaven times (for as long as He lives, ſo long is there this danger, from thoſe *perillous* ones) becauſe all *ſtrange children* are not in a ſtrange Land. Some there are in ours, even with us: In regard all the ſons of *Belial* are not yet dead, at leaſt their father *Belial* is not dead: But is yet alive, yet he deviſes his miſchievous plots, no leſſe now, than in *Davids* time: No leſſe, than any time ſince *David,* till this day: No leſſe? Yea certainly, and more, *becauſe he hath but a ſhort time:* Let us alſo after the manner of our Pſalme, leaſt we ſtay too long in the ſong, hang up our Lutes a while, and lay them aſide for a ſeaſon; Yea let us alſo kneele downe, and adjoyne our prayers; Yea let us alſo after his example make publike prayers. No other, than he Himſelfe doth make, here, and in other Pſalmes. Here: *Save him: Yea deliver him from ſtrange children; from their mouth, right hand,* their *perillous ſword.* And out of other Pſalmes: * *Save now I beſeech thee O Lord: O Lord I beſeech thee ſend now proſperity. O God ſend forth thy ſtrength; ſtabliſh this good worke that thou haſt wrought for us.* * *Shew thy marvellous loving kindneſſe:* * *Shew great deliverance to thy King:* * *Præcipe omnimodam ſalutem IACOBO.* It is Thou, who haſt given ſalvation: It is Thou, who haſt delivered: *Bee thou alwayes the ſame that Thou art.* Alwayes deliver, alwayes ſave Him, alwayes continue theſe bleſſings unto us.

Rev. 12. 12.

Pſal. 118. 25.
Pſal. 68. 28.
Pſal. 17. 7.
Pſal. 18. 51.
Pſal. 44. 5.
Pſal. 102. 27.

But for thoſe that remaine (for I muchfeare, that yet ſome remaine) *ſtrange children,* what elſe pray we, than as *Cuſhi did,* 2 *Sam.* 18. 32. For *David* alſo, when he, was then in like ſort delivered from the *ſword* of a *Sonne,* both his owne, and a *ſtrange* one, *Abſalom:* * *The enemies of my Lord the King and all that riſe againſt him, to doe him hurt, let them bee as thoſe brothers, brothers in iniquity, miſchievous brothers.* * *So let all thine enemies periſh* (*the enemies of thine annointed*) *O Lord. But thoſe that love Thee, that love Him: bee as the Sunne when hee goeth forth in his might.* That thereby as wee, ſo may our ſeed enjoy, who under the proſperous ſucceſſe of His Reigne, have poſſeſſed, thoſe eight earthly Beatitudes (in this Pſalme) the eight Felicities of this life; Yea that ninth alſo (worth all the reſt) *of pure Religion:* I pray GOD wee may long, and many yeares enjoy the ſame, under Him, in ſafety, in health, in long-life: (which this foure yeares wee have done) Yearly, paying our vowes, on this day, for this dayes ſake, for the *ſalvation given* on this day:

2 Sam. 18. 32.

Iudges 5. 31.

Alwayes inter-lacing this verſe; in the beginning, in the midſt, in the end: *It is he who gives ſalvation unto Kings: It is hee who hath delivered* IAMES *his ſervant, from the perillous ſword.*

To him, be honour, praiſe, glory, thankſgiving,
for ever and ever. *Amen.*

* * *

FINIS.

CERTAINE

SERMONS

PREACHED

AT SVNDRY

TIMES: VPON

Severall occaſions.

SCAGLIOTTI OCCHIALERIA

TIMES NEWS

AT SYDNEY

SEKTAIOS

A SERMON PREACHED AT S^t. MARIES HOSPITALL,

On the Tenth of *Aprill*, being *Wedneſday* in *Eaſter-weeke*, *AN. DOM.* MDLXXXVIII.

I. TIM. CHAP. VI. VER. XVII, XVIII, XIX.

Charge them that are rich in this world, that they be not high-minded, that they truſt not in the uncertainty of riches, but in the living GOD, *which giveth us all things to enjoy, plenteouſly;*

That they doe good, be rich in good works, ready to diſtribute and to communicate:

Laying up in ſtore, for themſelves, a good foundation; againſt the time to come, that they may lay hold of Eternall life.

THE commendation of the Word of GOD is, that *Every Scripture is profitable for our inſtruction.* Every Scripture is profitable: yet, not every Scripture, in every place alike. For, the Place and Auditory have great intereſt in ſome Scripture; and a fit Scripture hath a greater and fuller force in his own Auditory. And GOD, in ſo excellent a manner hath ſorted His Scriptures, as there lie diſperſed in them, ſeverall Texts, ſeaſonable for each time, and pertinent to each place and degree; for *Prince*, for *people*; for *rich*, for *poore*; for each, his peculiar Scripture, in due time and place, to be reached them. 2 Tim. 3. 16.

This Scripture which I have read, whoſe it is, and to whom it ſpeaketh, is at the

very reading ſtraight-way evident: as one ſaith of the XLI. *Pſalme* (*Bleſſed is he that judgeth rightly of the poore*) that it is *Scriptura Pauperum*, the *Poore mans Scripture*; So, of this, it may be rightly ſaid, that it is *Scriptura Divitum*, The *Rich mans Scripture*. And, if this be the *Scripture* for *rich men*; this place is the *place* of *rich men*: and therefore, if this Scripture have his place, no where ſo fit as in this place. For, no where is there ſuch ſtore of *riches*, by the [a] *Harveſt of the water*, which farre ſurpaſſeth the harveſt of the ground: No where are the like [b] *Summes ſealed*; No where do they [c] *ſucke the abundance of the Sea*, and *the treaſures hid in the ſand*, in like meaſure: No where are the [d] *Merchants Noble-mens fellowes*, and *able to lend the Princes of the earth*, ſo much, as here. Therefore when as I gave all diligence to ſpeake, not onely true things, but alſo ſeaſonable, both for this time and this place, I was directed to this Scripture. I need not to ſay much in this point; to ſhew, it concerneth this Audience. I will ſay, as the Fathers ſay, upon the like occaſion; *Faxit Deus tam commoda, quàm eſt accommoda*; I pray GOD make it as *profitable*, as it is *pertinent*; as *fruitfull* to you, as it is fit for you.

[a] Eſay 23 3.
[b] Ezek. 28 12.
[c] Deut. 33. 19.
[d] Eſay 23. 8.

The Diviſion

I. 1. This whole Scripture hath his name given it even in the firſt word: *Charge* (ſaith he) *the rich*, &c. It is a *Charge*.

II. 2. It is directed to certaine men; namely, to *the rich of this world*.

III. 3. It conſiſteth of foure branches: Whereof two are *negative*, for the removing of two abuſes.

1. The firſt, *Charge them, that they be not high-minded*.

2. The ſecond, *Charge them, that they truſt not in their riches*.

The reaſon is added (which is a *Maxime* and a *Ground* in the *Law* of *Nature*, that we muſt truſt to no uncertaine thing:) *Truſt not in the uncertainty of riches*.

The other two are *affirmative*, concerning the true uſe of riches.

1. The firſt: *Charge them that they truſt in* GOD. The reaſon: Becauſe, *Hee giveth them all things to enjoy plenteouſly*.

2. The ſecond: *Charge them that they do good*; that is the *ſubſtance*: The *quantity*, that *they be rich in good works*: the *quality*, that *they be ready to part with* (and a ſpeciall kinde of doing good) to *communicate*, to benefit the *publike*.

And all theſe are one *Charge*. The *reaſon* of them all doth follow: Becauſe by this meanes they ſhall *lay up in ſtore*, and that *for themſelves*, *a good foundation againſt the time to come*. The end: *that they may obtaine eternall life*.

I. A *Charge*.

Præcipe divitibus: *Charge* the *rich* of this world, *&c.* Beloved, here is a *Charge*, a *Præcipe*, a *Precept*, or a *Writ*, directed unto *Timothy*, and to thoſe of his Commiſſion to the worlds end, to convent and call before him; He, the *rich men* of *Epheſus*; and we, the *rich men* of this *Citie*, and others of other places of the earth, and to give them a charge.

Charges (as you know) uſe to be given at *Aſſiſes* in *Courts* from the *Bench*. From thence is taken this judiciall terme διάταξις, as it appeareth, *Acts* 5. 28. *Did not wee* charge *you ſtraightly?* ſaith the *Bench* in the *Conſiſtory* judicially aſſembled. Whereby we are given to underſtand, that in ſuch aſſemblies as this is, the *Lord* of *Heaven* doth hold His *Court*, whereunto all men, and (they that of all men ſeeme leaſt) the *rich* and *mighty* of the world owe both ſuit and ſervice. For, as earthly Princes have their *Lawes*, their *Commiſſions*, their *Miniſters* of the Law, their *Courts*, and *Court-dayes*, for the maintenance of their peace: So hath the *King* of *Kings* His *Lawes* and *Statutes*, His *Precepts* and *Commiſſions* by authority delegate, *Ite prædicate*, Goe preach the *Goſpell*. His *Counſellers at law*, whom *Auguſtine* calleth *Divini Iuris Conſultos*; His *Courts*

Rom. 7.
Matth. 28. 19.

In

In occulto conſcientiæ, in the hid and *ſecret part* of the *heart* and *conſcience*, for the preſervation of His peace, which the world can neither give nor take away; to the end that none may offend, or be offended at it. Pſal 7.8. Pſal. 119.165.

This we learne. And with this we learne, all of us, ſo to conceive of, and to diſpoſe our ſelves to ſuch Meetings as this, as men that are to *appeare* in *Court*, before the *Lord*, there to receive a *Charge*; which when the *Court* is broken up, we muſt thinke of how to diſcharge.

In which point, great is the occaſion of complaint, which we muſt take up. For who is there, that with that awe and reverence ſtandeth before the LORD, at His *charge-giving*, that he receiveth a *charge* with, at an earthly Barre? Or with that care remembreth the LORD and His *Charge*, wherewith hee continually thinketh upon the *Iudge* and His *charge*? Truely, the LORD's *Commiſſion* is worthy to have as great reverence and regard attending on it, as the *charge* of any *Prince*; truly, it is. Weigh with your ſelfe: is not GODS *charge* with as much heed and reverence to be received, as an earthly *Iudges*? *Abſit ut ſic* (ſaith Saint *Auguſtine*) *ſed utinam vel ſic*: GOD forbid but with more heed and reverence; well, I would it had ſo much, in the meane time: And (which to our ſhame we muſt ſpeake) I would we could doe as much for the *Bible* as for the *Statute-bookes*; for *heaven* as for the *earth*; for the Immortall GOD, as for a mortall man. But whether we doe or no, yet as our SAVIOUR CHRIST ſaid of Saint *Iohn Baptiſt*, *If yee will receive, this is that Eliah which was to come*; ſo ſay I of this *Precept*, *If yee will receive it, this is the* Charge *the* LORD *hath laid upon you*. And this let me tell you farther; that it is ſuch a *charge*, as it concerneth your *peace*, the *plentifull uſe* of all your *wealth* and *riches* (in the ſecond Verſe of my Text, *Which giveth us all things to enjoy plenteouſly, &c.*) Which may move you. Or, if that will not, let me adde this farther; It is ſuch a *Charge*, as toucheth your eſtate in *everlaſting life*, the very laſt words of my text. That is, the well or evill hearing of this *charg*, is as much worth as your *eternall life* is worth. And therefore, *He that hath eares to heare, let him heare*. Mat. 11.14. Mat. 11.5.

It is a *Charge* then, and conſequently to be diſcharged. To be diſcharged? Where? *Charge* (ſaith he) *the rich*. He ſpeaketh to the *Rich*: you know your owne names; you know beſt, what thoſe *rich men* are. Shall I tell you? You are the *rich*, he ſpeaketh unto you. It is the faſhion and the fault of this world, to exerciſe their authority on them moſt, that need it leaſt: For, *rich men*, to feaſt them that leaſt need it; for mighty men, to preferre them that leaſt deſerve it. It is an old *Simile*, we have oft heard it; that The *Lawes* are like *Cobwebs*: that they hold faſt the ſilly *flies*, but the great *Hornets* breake thorow them, as oft as they liſt. And as there are *Cob-web Lawes*, which exempt mightie men; So, the ſame Corruption, that was the cauſe thereof, would alſo make *Cobweb Divinity*. For, notwithſtanding the *Commiſſion* runneth expreſly to the *Rich*, *Charge*, &c. Notwithſtanding they be in great danger, and that of *many ſnares* (as the *Apoſtle* ſaith in this *Chapter*) and therefore need it greatly: Yet (I know not how) it comes to paſſe, whether, becauſe they thinke themſelves too wiſe to receive a *charge*, any *charge* at all; or becauſe they thinke themſelves too good to receive it, at the hands of ſuch meane men, as we be (and, if they muſt needs be charged, they would be charged from the *councell*, from men more Noble and Honourable than themſelves) they would not gladly heare it, ſurely they would not; and becauſe they would not gladly heare it, we are not haſty they ſhould heare it. And great reaſon, why (as we thinke:) for, as it is true which is in the *Pſal.* 45.1.8 *So long as they doe good to themſelves, men will ſpeake good of them*: So, it is true backward too; *So long as we ſpeake well of them*, ſpare them, call not on them, *they will doe good to us*. And otherwiſe, if we ſpare them not, but proſecute our charge, then commeth *Odi Micheam filium Iimlæ*, I hate *Micheas* the ſonne of *Iimlah*. And who would willingly live in diſgrace, and ſuſtain, I ſay not the fierce wrath, but the heavy looke of a man in authority? That, makes the office of giving a *charge*, a cold office, and therefore to decay, and be ſhunned of all hands: that, makes us, if

2 To the *Rich*. Verſe 9. 1 Reg 22.8.

Ibidem. we cannot of the *Eunuch* learne to *ſpeake good to the King*; yet, to follow *Balaks* counſell at the leaſt, *neither to bleſſe, nor curſe*: that makes, that though for ſhame of the world, we will not ſet up for *Vpholſters*, and ſtufe *cuſhions* and *pillowes*, to lay them under their *elbowes*; yet, for feare of men, we ſhunne the Propet *Eſay*'s occupation, to take *the trumpet* and diſeaſe them, leſt we loſe *Balaks promotion*, or *Ahab's friendſhip*; *Eſau's portion*, or I wot not what elſe, which we will not be without. In a word: this maketh, that *Ionah* was never more unwilling to deliver his meſſage at *Ninive*, than is *Timothy*, to give his *Charge at Epheſus*.

Num. 23. 25.

Eſay 58. 1.

The *Apoſtle* ſaw this, and what it would come to; and that you may ſee, that he ſaw it, you ſhall underſtand, he hath beſides this of yours, directed another Writ to us, Verſe 13. *I charge thee*, &c. running in very rigorous and peremptory termes, able to make any that ſhal conſider them aright, to tremble. Straightly commanding us, *in the name of* GOD *the Father, and of the* LORD IESUS CHRIST; laying before us the *Paſsion* of CHRIST, *If there be any grace*, and the day of Iudgement, *and there be any feare*, that we fulfill every part of our *charge*; and immediately after nameth this your *charge* for one. And knowing that we are given to feare *Princes* and *Lords*, he telleth us of the *Prince of all Princes*, and *Lord of all Lords*: Knowing, that we are given to feare and be dazled with the *glittering* of their *pompe* (which yet a man may abide to looke on) he telleth us of Him, *whoſe brigheneſſe noe eye may once abide*: Knowing, that we feare honour and power, though it laſt but for a ſmall time, He feareth us with one, whoſe *honour and power laſteth for ever*.

Verſe 13. Verſe 15.

Verſe 16.

Ibidem.

Beloved in the LORD, I beſeech you weigh but the place, weigh it, and have pitie on us. For, *Nunquid nos recipimus, nunquid nos delere poſſumus? Si delemus, timemus deleri* (ſaith Saint *Auguſtine*.) We writ not this *charge*, our pens dealt not in it; it was not we that writ it, and it is not wee that can blot it out, unleſſe we our ſelves will be *blotted out of the booke of life*.

Such is our *charg* as you ſee, to *charg* you: and, but for this charge, but that we are commanded, but that we are threatned, and that in ſo fearfull manner threatned we ſhould never doe it; of all men, we ſhould never deale with the *Rich*. For, who would not chooſe to hold his peace and to ſeeke his owne eaſe for his *charge*, many times *chargeable*, ſometimes *dangerous*, evermore *unſavoury*, but for this Proceſſe that is out againſt us? For my ſelf, I profeſſe, that in the ſame words that S. *Auguſtine* did ſometime: *Ad iſtam otioſiſsimam ſecuritatem nemo me vinceret*: In this *diſcreet* kinde of *idleneſſe*, no man ſhould goe beyond me, if S. *Paul* would be content; if order might be taken, to have theſe Verſes cancelled; if we could *deliver* (I ſay not yours, but) *our own ſoules* with ſilence. But, this ſtanding in force, *Coget nos Paulus iſte*, we are inforced by this *Paul*; His *præcipio tibi*, I *charge* you, drives us to our *Præcipe illis*, to charge them. We charge not you, but when we are charged our ſelves: we terrifie not you, but when we are firſt terrified our ſelves. And I would to GOD we *knowing this terrour* might both *feare* together this day, at the *charge-giving*, that ſo we might both *rejoyce* together in the great Day, at the *charge-anſwering*. This may ſerve; and I beſeech you, let it ſerve to ſtand betweene us and your diſpleaſure in this behalfe: and ſeeing the Commiſſion is penned to our hand, and that *Rich men* are in it *nominatim* (except the leven of affection ſhew it ſelfe too evidently in us) to thinke, we cannot otherwiſe doe; and that therefore it is, becauſe the commandement of our GOD is upon us, is heavy upon us. The *charge* it ſelfe followeth.

II.

The firſt point of the *Charge*: *Not to be High-minded.*

Charge the Rich, &c. This is the firſt point of the charge, *that they be not high-minded*, 1. Firſt, againſt that, which if it come with all the *riches*, yea, all the *vertues* in the world, it ſpoileth them all; that is, againſt *Pride*. 2. Secondly, againſt that which is the root of this bitter branch, and the prop and ſtay of an high raiſed minde, namely, a vaine *truſt in our riches*. Both theſe forbidden, by meanes of their *uncertainty* ἀδηλότης: ſuch, as a man cannot tell where to have them, therefore not to be *boaſted of*, therefore not to be *truſted in*.

Ever

Ever ſince our firſt Fathers, by infection tooke this *morbum Satanicum*, this Divelliſh diſeaſe (*Pride*) of the *Divell*; ſuch tinder is in our nature, that every little ſparke ſets us on fire: our nature hath growne ſo light, that every little thing *puffeth* us up, and ſets us aloft in our altitudes preſently. Yea, indeed, ſo light we are, that many times, when the *gifts* are low, yet for all that, the *minde* is as high, as the *bramble*: low in qualities (GOD knoweth) yet had his minde higher than the higheſt *Cedar in Lebanon*. Iudg.9.15. But if we be but of meane ſtature once, but a thought higher than others our fellowes, if never ſo little more in us, than is in our neighbours, preſently we fall into *Simons* caſe, we ſeeme to our ſelves as he did, to be τις μέγας, no doubt *ſome goodly great thing*. Acts 8.9. But if we come once to any growth indeed, then preſently our caſe is *Haman*'s caſe: Who but he? *Who was hee, that the King would honour* more than him? Nay, *who was there*, that the King could honour, *but he?* He, and none but he. Eſter 6.6. Through this aptneſſe in us that we have to learne the Divels leſſon, the Divels *Diſcite à me*, for *I am proud*; (for ſo it is, by oppoſition of CHRIST's leſſons, which is *Diſcite à me, quia mitis ſum*, becauſe I *am meeke* and *gentle*;) Matth.11.29. we are readie to corrupt our ſelves in every good gift of GOD; in *Wiſdome*, in *Manhood*, in *Law*, in *Divinity*, in *Learning*, or *Eloquence*, every and each of theſe ſerveth for a ſtirrup to mount us aloft in our owne conceits. For, where each of the former hath (as it were) his owne circuit (as *Wiſdome* ruleth in *Counſell*; *Manhood* in the *Field*; *Law* in the *Iudgement-ſeat*; *Divinity* in the *Pulpit*; *Learning* in the *Schooles* and *Eloquence* in *Perſwaſion*:) only *Riches* ruleth without limitation: *Riches* ruleth with them all, ruleth them all, and over-ruleth them all: his Circuit is the whole world. For which cauſe, ſome thinke, when he ſaith *Charge the rich*, he preſently addeth, *of this world*, becauſe *this world* ſtandeth altogether at the devotion of *riches*; and he may doe what he will in this world, that is *rich in this world*. So ſaid the Wiſe-man long agoe, *Pecuniæ obediunt omnia*: all things anſwere Money; Eccl.10.19. Money maſtereth all things; they all anſwer at his call, and they all obey at his commandement. Let us goe lightly over them all; you ſhall ſee, that they all elſe have their ſeverall predicaments to bound them, and that *Riches* is onely the tranſcendent of this world.

Wiſdome, ruleth in *Counſell*; ſo doe *Riches*: for we ſee, in the Court of the *great King Artaxerxes*, there were *Counſellours*, whoſe *wiſedome* was to be commanded by *riches*, even to hinder a publike benefit, the building of the Temple: Ezra 4.5. *Manhood* ruleth in the *warre*; ſo doe *Riches*: Experience teacheth us, it is ſo: It is ſaid, it was they, that wan *Deventer*; and that it was they, and none but they, that drave the *Switzers* out of *France*, and that without ſtroke ſtrucken. *Law* governeth in the *Seat* of *Iuſtice*; ſo doe *Riches*: and oftentimes they turn juſtice it ſelfe into *wormewood*, by a corrupt Sentence; but more often doth it turne juſtice into *vineger*, by long ſtanding, and infinite delayes, yer Sentence will come forth. *Divinity* ruleth in the *Church* and *Pulpit*; ſo doe *Riches*: For, with a ſett of *ſilver peeces* (ſaith *Auguſtine*) they brough *Concionatorem mundi*, the Preacher of the world IESUS CHRIST to the Barre, and the *Diſciple is not above his Maſter*. *Learning* ruleth in the *Schooles*; ſo doe *Riches*: And indeed, there, *Money* ſetteth all to ſchoole. For, (to ſay the truth) *Riches* have ſo ordered the matter there, as *Learning* is now but the *Vſher*; *Money* he is the *Maſter*: the *Chaire* it ſelfe, and the diſpoſing of the Chaire, is his too. *Eloquence* ruleth in perſwaſion; and ſo doe *riches*: when *Tertullus* had laboured a goodly flowing oration againſt *Paul*, *Felix* looked, that another, a greater Acts.24.27. Orator ſhould have ſpoken for him, namely, that *Something ſhould have beene given him*: and if that Orator had ſpoken his ſhort pithy ſentence, *Tantum dabo*, *Tertullus* his oration had beene cleane daſht *Tantum dabo* is a ſtrange peece of Rhetorike: Deviſe as cunningly, pen as curiouſly as you can, it overthrowes all. *Tantùm valent quatuor ſyllabæ*, ſuch force is there in foure ſyllables. Though indeed, ſome thinke (it being ſo unreaſonable ſhort as it is, but two words) that it cannot be the Rhetorike of it, that worketh theſe ſtrang effects, but that there is ſome *ſorcery* or *witchcraft* in them, in *Tantum dabo*. And ſurely a great *Sorcerer* (*Simon Magus*) uſed them to *Peter*:

and it may well be ſo, for all eſtates are *ſhrewdly bewitched* by them. I muſt end:
Acts 8.19. for it is a world to thinke and tell, what the *Rich of the world*, may doe in the world.

So then, *Riches* ſeeing they may doe ſo much, it is no marvell though they be much ſet by. *Et divites cum habeant quæ magni fiunt ab omnibus, quid mirum, ſi ab omnibus ipſi magni fiant; et cum magni fiant ab omnibus, quid mirum ſi & à ſe?* *Rich men* having that which is much ſet by, no marvell though of all men they be much ſet by; and if all other men ſet much by them, no marvell, if they ſet much by themſelves; and to ſet much by a mans ſelfe, that is to be *high-minded*. It is our owne Proverbe in our owne tongue: *As riſeth our good, ſo riſeth our bloud.* And Saint *Auguſtine* ſaith, that Each *fruit*, by kinde, hath his *worme* breeding in it: as the *Peare*, his; the *Nut*, his; and the *Beane*, his: So, *Riches* have their worme, *Et vermis divitiarum, Superbia*; and the *worme* of *riches*, is *Pride*. Whereof we ſee a plaine proofe in *Saul*:
2 Sam 9.21. Who, while he was in a poore eſtate, and his boy and he could not make *five pence* betweene them, was as the Scripture ſaith, *low in his owne eyes*: after, when the *wealth* and pleaſant things of *Iſrael* were his, he grew ſo ſterne, as he forgate himſelfe, his friends, and GOD too: and at every word that liketh him not, was ready to runne *David*, *Ionathan*, and every owne thorow *with his javeline*. It is very certaine; where *riches are*, there is great danger of *pride*. I deſire you to thinke, there is ſo, and not to put me to juſtifie GODS *wiſdome* herein, in perſwading and proving, that this
Pſal.62.10. charge is needfull for you that be *rich*; that it was needfull for the *Prophet*, to preach under the Law, *If riches encreaſe, ſet not your heart on the top of them*, Let not that
Prov.30.9. riſe as they riſe: Nor for the other *Prophet*, *Give me not riches, leſt I wax proud*: Nor for the *Apoſtle Paul* under the Goſpell, to ſay: *Charge them that be rich in this world, that they be not high minded.* I beſeech you, Honour GOD, and eaſe me ſo much as to thinke, there was high cauſe, it ſhould be in *charge*; and that, if a more principall ſinne had beene reigning in the *rich*, this ſinne ſhould not have had the principall place, as it hath.

How then? what, are you able to charge any here? will ſome ſay: It is not the manner of our *Court*, nor of any *Court*, that I know. To us it belongeth only to deliver the *Charge*, and to exhort, that if none be *proud*, none would be; and if any be; they would be leſſe: and, if any be not humble, they would be; and if any be humble, they would be more. You that are the *Court*, your part is to enquire, and to preſent, and to endict; and that, every one in his owne conſcience, as in the preſence of GOD, unto Him to approve your innocencie, or of Him to ſue for your pardon. You finde none (you will ſay:) I would to GOD you might not.

When a *Iudge* at an *Aſſiſe*, giveth his charge concerning treaſon and ſuch like offences, I dare ſay, he would with all his heart, that his *charge* might be in vaine, rather than any Traytour or Offender ſhould be found. A Phyſitian, when he hath tempered & prepared his potion, if there be in him the heart of a true Phyſitian, deſireth (I know) that the potion might be caſt downe the kennell, ſo that the patient might recover without it: So, truly, it is the deſire of my heart (CHRIST Hee knoweth) that this *charge* may not finde one man guilty amongſt all theſe hearers; amongſt ſo many men, not one *highminded* man. I wiſh, it might be in vaine. The beſt *Seſſions*, and *Potions*, and *Sermons* are thoſe, which are in vaine: I ſay not, in vaine, if there be cauſe of reproofe and no amends. But, if there be no cauſe, and ſo it be in vaine, *I joy therein and will joy.* But, if it be farre unlikely, amongſt ſo great *riches* as is here, to finde no *pride* at all; very unlikely: then, heare the *charge* and preſent your ſelves and finde your ſelves guilty here iu our Office, this day, while you may finde grace, leſt you be tried and found ſo, in that day, when there ſhall be no hope of grace, but onely a *fearefull expectation of judgement*.

Which that you may doe the better, ſo many as GOD ſhall make willing (as, ſome (I hope) He doth) I will informe you, how to try your ſelves; referring you, to the ſeverall branches, in our Statutes, in the *High Court of Parliament* in Heaven: laying them out unto you, as I finde them in the *Records* of the HOLY GHOST.

The

The points are three in number. First, if the mind of any man be ſo exalted, that he looketh downe on his brethren, as if he ſtood on the top of a *Leads*, and not on the ſame ground they doe, that man is *high-minded*. Saint *Auguſtine* ſaith well: *Excipe pompatica hæc & volatica*, they are the ſame that you are. They have not *veſtem communem*, the ſame *coat*; but they have *cutem communem*, the ſame *skin*: and within a few yeares, when you die, if a man come with a *loyner* and meaſure all that you carry with you, they ſhall carie away with them as much: and within a few yeares after, a man ſhall not be able to diſcerne between the ſhoulder-blade of one of them, and one of you. Therefore no cauſe, why you ſhould *incedere inflati, inſericati*, and from a *high minde*, bewraying it ſelfe by a *high looke*, contemne them, as many of you do. I ſay then, if any of you be a child of *Anak*, and look downe ſo upon another, as in his ſight his brethren *ſeeme as graſhoppers*; [1] Whether it appeare in the *countenance*, in drawing up his eye-browes, in a *diſdainfull* and *ſcornefull eye*; ſuch an one as *David* (though he found no penall ſtatute to puniſh it) could never *abide* (and *David* was a man *after* GOD's *own heart*, and therefore neither can GOD *abide it*:) [2] Or whether it appeare in a proud kinde of *Dialect* of ſpeech, as was that of *Saul*'s; *Vbi nunc eſt iſte filius Iſhai?* Where is this Sonne of *Iſhai?* that he come to the Phariſees *Non ſum ſicut*: [3] Or whether it be in the courſe of their life, that they be like to the great *fiſhes* (to *Pikes*) that thinke, all the little fiſhes in the ſtreame were *made for them to feed on*. So that, it appeareth, they care not, what miſery, what beggery, what ſlavery they bring all men to, ſo they may *ſoke in the broth of the cauldron*, and welter in their wealth and pleaſure: who are in their ſtreets and pariſhes as *Lions*, a great deale more feared then beloved; as implacable as *Lamech* to beare any injury, and will have, for one drop of bloud, no leſſe than a mans life: what ſpeak I of bearing injury? which will doe injury, and that for no other reaſon but this, thus it muſt be, for *Hophni will have* it not *thus, but thus*; and except they may doe thus (what they will, to whom they will, when and how they will) forſooth they do not *governe*, their authority is nothing: in this ſort, over-bearing all things with their countenance and wealth, and whoſoever ſtandeth but up, *drawing him before the Iudgment-ſeats, and wearying him out with Law*. Theſe men who do thus, from a high *in-bearing* of the *head*, in phraſe of *ſpeech*, and in the order, or rather diſorder of their *dealing*: over-looke, over-crow, and over-beare their brethren of meane eſtate, it is certaine, they be *high-minded*: Enquire and looke, whether any be ſo.

1 Num. 33.34.
Pro. 30.13.
2 Pſal. 101.5.
1 Sam. 20.27.
3 Habac. 2.14.
Ezek. 11.3.
Zeph 3.3.
1 Sam. 2.15
1 Reg. 12.
Iames 2

Secondly, if any minde *climbe ſo high*, that the boughes will beare him no longer, by *exalting* himſelfe above either his *ability, condition*, or *calling* (a fault, which hath like to coſt our times deare;) that mans footing will faile him, he will downe; he and his minde are too high a great deale. The late *treaſons* and *conſpiracies* came from ſuch kinde of mindes. For, when the mindes of men will over-reach their abilities, what muſt be the end, but (as we have ſeene of late) to prove *Traitors?* Why? becauſe they have *ſwolne themſelves out of their skin*. Why ſo? becauſe they had *laſhed on more on their pleaſure than they had*. For, ſo doing, when they had over-reached themſelves, they became φρυατεῖς, they muſt take ſome heady enterpriſe in hand, What is that? to become φροδόται; that, ſeeing their credit is decayed in this State, they may ſet up a new; and that is, by over-turning the old.

2 Tim. 3.4.

And not only this paſſing the ability is dangerous to the over-turning of a Common-wealth; but the paſſing of a mans condition too: and tendeth to the impoveriſhing, and, at laſt, to the overthrow of the eſtate alſo. [1] Whether it be exceſſe of *diet*: as when being no Magiſtrate, but plaine Mr. *Nabal*, his *dinner* muſt be *like to the feaſt of a King*. [2] Or whether it be in exceſſe of *apparell*, wherein the pride of *England* now, as the pride of *Ephraim* in times paſt, [a] *teſtifieth againſt her to her face*. [3] Or whether it be in [b] *lifting up the gate too high*, that is, in exceſſe of *building*. [4] Or whether it be in keeping too great a *traine* (*Eſau*'s caſe) that he go with [c] *foure hundred* men at his taile, whereas the fourth part of the fourth part would have ſerved his father well enough. [5] Or whether it be in perking too high in their alliance, the *Brambles ſon in Lebanon, muſt*

1 Sam. 25.36.
a Hoſ. 5.5.
b Prov. 17.16.
c Gen. 32.16.

match

Reg. 14 9. *match with the Cedars daughter.* Theſe are *evidences* and *ſignes* ſet downe to prove a *high minde:* ſee and ſearch into yourſelves, whether you finde them or no.

There is yet of this feather another kinde of *exalting* our ſelves above that we ought, much to be complained of in theſe dayes. S. *Paul* calleth it a *ſtretching of our*
2 Cor. 10. 14. *ſelves beyond meaſure.* Thus, if a man be attained to any high skill in *Law,* which is the gift of GOD; or if a man be grown wiſe, and experienced well in the *affaires* of this *world,* which is alſo His good bleſſing: preſently by vertue of this, they take themſelves to be ſo qualified, as they be able to over-rule our matters in *Divinity*, able to preſcribe *Biſhops* how to *govern*, and *Divines* how to *preach*; ſo to determine our caſes,
[d] 1 Tim. 1 7. as if they were profeſſed with us: and that many times, [d] *affirming things they know not,*
[e] Iude 10. and [e] *cenſuring things they have little skill of.* Now ſeeing we take not upon us to deal in caſes of your *Law*, or in matters of your *Trade*, we take, this is a *ſtretching beyond your*
[f] Hoſ. 4. 4. *line.* That in ſo doing you are [f] *a people that controll the Prieſt:* that you are too high,
[g] 1 Theſ. 5. 12. when you [g] *ſet your ſelves over them that are over you in the Lord:* and that this is no
[h] Rom. 12. 4. part of that [h] *ſober wiſdome,* which S. *Paul* commendeth to you; but of that *cup-ſhotten wiſdome* which he there condemneth. Which breaking compaſſe and out-reaching is (no doubt) the cauſe of theſe lamentable rents and ruptures in the *Lord's Net,* in our dayes. For, *Only by pride commeth contention,* ſaith the Wiſe-man. Which point I wiſh might be looked upon and amended. Sure, it will marre all in the end.

3 Thirdly, if any man *lift up* himſelfe *too high,* any of both theſe wayes, GOD hath taken order to abate him and take him downe: for, He hath appointed His Prophets,
[i] Hoſ. 6. 6. to [i] *prune thoſe that are too high*; and He hath ordained His Word, to [k] *bring down every*
[k] 2 Cor. 10. 4. *imagination that ſhall be exalted againſt it.* Now then, if there be any man, that ſhall ſeeke to ſet himſelfe without the ſhot of it; and is ſo high-minded, as that he cannot *ſuffer the words of exhortation*; and where *God* hath ſaid, *Charge them that be rich,* he cannot abide to heare any *Charge* (and ſuch there be:) ſure, that man without all queſtion is very *high-minded*; and, if he durſt, he would teare out this leafe, and all other, where like *charge* is given thorow the *Bible.* Of *Nabal* it is recorded, [l] *He was ſo ſurly,*
[l] 1 Sam. 25. 17 *a man might not ſpeake to him:* Of [m] *Abner* (a great man, and a ſpeciall ſtay of the
[m] 2 Sam. 3 7. houſe of *Saul*) that upon a word ſpoken, of his adulterous life with one of *Saul's* minions, he grew to ſuch choler, that he forgat all, and laid the plot that coſt his Maſter *Iſhboſheth* his kingdome. *Micheah* propheſied *good things,* that is to ſay, *profitable* to *Ahab,* the event ſhewed it: yet becauſe he did not propheſie *good things,* that is, ſuch as *Ahab would heare,* he ſpared not openly to profeſſe, *he hated him:* and whereas the *falſe Prophets* were *fed at his owne table,* and fared no worſe then he and the Queene, he
1 King. 22. tooke order for *Micheah's* diet, that it ſhould be the *bread of affliction,* and the *water of trouble*; and all for a *charge*-giving. Theſe were (I dare boldly affirme) *high-minded* men in their generations: If any be like theſe, they know what they are. If then there be any that refuſe to be pruned and trimmed by the *Word of God*; [1] Who either
[*] Deut. 29. 19. when he heareth the words of the charge, [*] *bleſſeth himſelfe in his heart, and ſaith, Tuſh, he doth but prate; theſe things ſhall not come upon me, though I walke ſtill according to the ſtubbornneſſe of mine owne heart:* [2] Either in hearing the Word of *God*, takes upon him (his *fleſh*, and *bloud*, and *he*) to *ſit on it*, and *cenſure it:* and ſay to himſelfe one while, this is well ſpoken, while his humour is ſerved; another while, this is fooliſhly ſpoken, now he *babbleth*, becauſe the *Charge* fits ſomewhat neere him: [3] Either is in the *Phariſees* caſe, which after they have heard the *Charge*, doe (as they did at CHRIST)
[n] Gal. 1. 16. [o] Luke 16. 14. [p] Ier. 6. 10. [n] ἐκμυκτηρίζειν, *jeſt*, and *ſcoffe*, and make themſelves *merry* with it, and waſh it down with a cup of ſack, and that [o] *becauſe they were covetous:* If in very deed [p] *the Word of God be to them a reproach*, and they take like delight in both, and well were they if they might never heare it; and to teſtifie their good conceit of the Word, ſhew it in the account of the *Ephod*, which is a *baſe and contemptible garment in their eyes*, and the *Word* in it and with it (this is *Michol's* caſe.) Whoſoever is in any of theſe mens caſes, is in the caſe of a *high-minded man*; and that of the higheſt degree: for they *lift* themſelves *up*, not againſt earth and man, but againſt heaven and GOD Himſelf. O beloved, you that be in *wealth* and authority, love and reverence the Word of GOD. It is the *root* that doth

doth beare you; It is the Majeſtie thereof that keepeth you in your thrones, and maketh you be, that you are: But for *Ego dixi Dii eſtis* (a parcell-commiſſion out of this commiſſion of ours) the *madneſſe of the people* would beare no government, but run head-long, and overthrow all Chaires of Eſtate, and breake in peeces all the *Swords* and *Scepters* in the world; which you of this City had a ſtrange experience of in *Iack Straw* and his meiny, and keep a memoriall of it in your *City Scutcheon*, how all had gone downe if this *Word* had not held all up. And therefore, honour it I beſeech you; I ſay, honour it. For, when the higheſt of you your ſelves, which are but *graſſe*, and your Lordſhips *glory* and *Worſhip*, which is the *flower of this graſſe*, ſhall *periſh and paſſe away, this Word ſhall continue for ever*. And if you receive it now, with due regard and reverence, it will make you alſo to *continue for ever*. Pſal. 82. 5. Eſay. 40. 8.

This is your *Charge*, touching the firſt branch. I beſeech you, enquire of it, whether there be any guilty in theſe points: And if there be, ſuffer us to doe our Office, that is, to humble you, or elſe ſure the LORD will doe His, that is, pull downe *riches*, and *minde*, and *man*, and all. *Patimini falcem occantem, ne patiamini ſecurim extirpantem*. GOD will not ſuffer it certainly: He would not ſuffer it in a [q] *King*; He would not ſuffer it in an [r] *Angell*; He cannot beare it, to riſe, in an [ſ] *Apoſtle, for the greatneſſe of revelations*; therefore, Hee will not beare it in any man for any cauſe whatſoever. Let this be the concluſion of this point. [q] Deut 17. 20. [r] Iude 6. [ſ] 1 Cor. 12. 7.

2 The ſecond Point. *Not to truſt in uncertaine riches.*

We ſhall never have *pride* well pluckt up, ſo long as the *root* of it ſtickes ſtill; that is, a *Vaine confidence in riches*. For if we doubted them, we would not truſt in them, we would not *boaſt* of them. But, we *truſt* in them, and that inordinately, as *counter-meanes* againſt GOD: not ſubordinately, as *under-meanes* unto GOD: and in ſo doing, we tranſlate GOD's Office unto us, and our *homage* unto Him, to a plate of ſilver, or a wedge of gold. And that is (ſaith Saint *Paul*) *the worldly mans idolatry*. And indeed there is little difference: It is but turning the ſentence of the Prophet *David*; of *Idolaters*, to ſay thus, *Their Idols are ſilver and gold*; and of the *Worldly men*, thus, *Silver and gold are their Idols*. Coloſſ 3. 5. Pſa. 135. 15.

We may examine our ſelves, in this point of the charge; namely, whether our *truſt be in our riches*, by two waies: For it being a received ground; that our *ſtrength* is our *confidence*; where we take our chiefe *ſtrength* to lye, that is it certainly, which we *truſt to*. Now, what that is, wee ſhall ſoone finde. 1 If wee can certifie our ſelves, in our *need*, among all meanes, what doth firſt offer it ſelfe in our intention. 2 And againe, when all our meanes forſake us and faile us, what is our laſt ſuccour in execution. Prov. 24. 23.

1

By courſe of nature, every thing, when it is aſſaulted, ever rowzeth that part firſt, wherein his principall ſtrength lyeth: if it be in his *tuskes*, them; or in his *hornes*, or whatſoever it is, that. To a *poore* man (if he have a cauſe in hand) there is nothing commeth to minde but GOD and *innocencie*, and the goodneſſe of his cauſe: there is his *ſtrength*, and that is the *Horne of his ſalvation*. But, the *rich*, (ſaith *Amos*) hath *gotten him Hornes in his owne ſtrength*; and not *iron-hornes*, as were *Zidkia's*, but *golden-hornes*, with which he is able to puſh any *cauſe*, till he have *conſumed* it. For, indeed, if he be to undertake ought, the firſt thing that commeth to his head is, *Thus much will diſpatch it*: Such a gift will I aſſure ſuch a man', and ſuch a gift will ſtop ſuch a mans mouth, and ſo it is done: *Neither is* GOD *in all his thoughts*. Amos. 6. 13.

Tell mee then, in your affaires, what commeth firſt to minde? nay, tell your ſelves what it is. *Aures omnium pulſo* (ſaith Saint *Auguſtine*) *conſcientias ſingulorum convenio*: Tell your ſelves, what it is; and by this, trie and know, wherein your *truſt* is; whether this charge meet with you or no, whether your *riches* be the ſtrength of your *confidence*.

2

Now lightly, what we firſt thinke of, that we laſt fly to. It is ſo. *Salomon* ſaw it in his time and ſaid, *The rich mans wealth is his caſtle*: that even as men, when they are foiled in the *field*, and beaten from the City-walls, fly laſt of all into the *Caſtle*, and there thinke themſelves ſafe, as in their place of chiefe ſtrength; So, it falleth out with the Prov. 8. 11.

the *rich of this world*, in any of their cauſes; when juſtice, and equity, and truth, and right, and GOD, and good men, and a good conſcience and all forſake them (and yet yeeld they will not, in the *pride* of an *high mind*) they know, when all other have forſaken them, their *purſe* will ſtand to them: and thither, as to their *ſtrongeſt ſalvation* they fly, when nothing elſe comforts them. So that, when they cannot in heart ſay to GOD, *Thou art my hope*, their matter is ſo bad they doe ſay ('tis he, in *Iob*) *to their Wedge of gold*, Well yet, *thou art my confidence*. And ſurely, he that deviſeth or purſueth an unrighteous cauſe, *becauſe his hand hath ſtrenght*, that man may be arraigned of the point. As againe if any ſay, and ſay within truly (*dic, dic, ſed intus dic*, ſaith *Auguſtine*) with all my *riches*, with all my friends, and all the meanes I can make, I can doe nothing againſt the truth: when a man is ſo *rich*, that he is poore to doe evill; ſo *wiſe*, that he is a foole to doe evill; ſo *truſteth* in his *riches*, that he dare not take an evill cauſe in hand, no more than the pooreſt commoner in the Citie; I dare diſcharge that man the *Court* for this point. Oh beloved, thinke of theſe things; and ſecretly betwixt GOD and you, uſe your ſelfe to this examination: Sure if GOD be GOD, if there be any truth in Him, you ſhall finde grace, peace and comfort in it at the laſt.

Iob. 31. 24. Mic. 2. 2.

The Reaſon. The *Vncertaintie of Riches.*

Charge the rich, that they be not high minded, nor truſt, &c. And, why *not high minded?* and why not *truſt?* Incluſively the reaſon is added in theſe words, becauſe of the *uncertaintie* of *riches*. It is *Pauls* reaſon; and it is *Salomons* too, who knew better what belonged to *riches*, than *Paul* or any other. *Travell not too greedily for them, beſtow not all thy wiſdome upon them* (ſaith he:) *for they have the wings of an Eagle, and will take their flight of a ſudden.* Such is Saint *Paul's* word here, the very ſame. We behold them, we hold them, they are here with us; let us but turne our ſelves aſide a little, and looke for them, and they are gone. It is, as if he ſhould ſay; Indeed if we could *pinion the wings of our riches*, if we could *naile them down faſt to us*, then were there ſome ſhew or ſhadow, why we ſhould repoſe *truſt* in them: But it is otherwiſe; they are exceeding *uncertaine*; even the *harveſt of the water* much above all *trades*. Yea, I take it, the *Merchants* confeſſe ſo much, before they be aware: For; by this, he claimeth to be allowed an extraordinary gaine, becauſe he *ventureth* his trafficke as *uncertain*, and that he is driven to *hazard* and put in a *venture* his *goods* continually, and many times his *perſon*, and (to make him a right *venture*) many times his *ſoule* too. And, if they be not *uncertaine*, how commeth it then to paſſe, the *rich men* themſelves are ſo *uncertaine?* that is, that they that were but the other day a little before, of principall *credit*, within a while after, and a very ſhort while after, their *bils* will not be taken? And if *riches* be not *uncertaine*; what need they upon a night of foule weather, ſuch *Aßurances* upon the *Exchange?* What need the *Merchants* have *ſecurity* one of another? What need they, to have their eſtates *ſure*, and ſo *good?* ſuch *aſſurances* and *conveyances*, ſo ſtrong, yea, more ſtrong than the wit of man can deviſe, if both *riches* and *men* be not *uncertaine?* I know, they pretend the *mans mortality*: but, they know, they meane many times, the mortalitie of his *riches* rather than himſelfe; or at the leaſt, of the one as of the other. I will be iudged by themſelves.

Prov. 23. 5.

Prov. 27. 24.

I would have you marke Saint *Paul's* manner of ſpeech. Before, he called them, not *rich*, barely; but, with an addition, the *rich of this world*. Sure, it is thought of divers of the beſt Writers both old and new (I name of the new, M. *Calvin*; and of the old, Saint *Auguſtine*) that this addition is a diminution; and that it is (as it were) a *barre*, in the *Armes* of all *rich men*; and that; even by that word, hee meanes to enthwite them, & (as I may ſay) to cry them down; ſo, to make an entrance to his charg that men ſhould not be too proud of them. For, being *of this world*, they muſt needs ſavour of the *ſoile*; be as this *world* is (that is) *tranſitory, fickle* and *deceitfull*. And now, he comes in with *riches* againe; and will not put it alone, but calleth it the *uncertaintie of riches*. And I ſee, it is the *Holy Ghoſt's* faſhion, not in this place onely, but all along the Scriptures, to ſpeake nothing magnificially of them, as the manner of the world

world is to doe. *Saint Paul* calleth them not *rich*, but the *rich of this world: Saint Iohn* likewiſe calleth them not *goods* ſimply, but *this worlds goods. Saint Paul* calleth them not *riches*, but the *uncertainty of riches*: Our SAVIOUR CHRIST calleth them not *riches*, but the *deceitfulneſſe of riches*. So *David*: the *plate* and *arras* and *rich furniture* of a wealthy man, calleth it of purpoſe, *the glory of a mans houſe*; not his *glory*, but the glory of *his houſe*; (that is *Saint Chryſoſtomes* not:) And *Salomon* calleth them (as they be indeed) GODS *bleſsings of His left hand*. For, *immortality*, *eternall life*, that onely is the *bleſsing of His right hand*. All, to learne us, not to *boaſt* our ſelves, to *ſtay* our ſelves, or (as CHRIST calleth it) to *rejoyce* (I ſay not, as He to His *Diſciples*, that a few *devils*, but) *that a few mineralls be ſubject unto us*; but that, by our *humbleneſſe* of minde, *truſt* in GOD, dealing truly with all, and mercifully with our poore brethren, we are aſſured, that *our names are written in the booke of life*. This then is the *uncertainty* of our *riches*; becauſe, they are the *riches of this world* (the *world*, and they, are all within the compaſſe of our Text) that is, you muſt leave them to the *world*, they are none of yours. *Denique ſi veſtra ſint* (ſaith *Gregorie*) *tollite ea vobiscum*, If they be yours, why doe you not take them with you, when you goe? By leaving them behind you to the *world*, you confeſſe, they are not *yours*, but the *worlds*. But, indeed, they are the *riches of this world*; *Hîc enim acquiruntur, hîc vel amittuntur, vel dimittuntur*: here you *get* them, and here you may *loſe* them; here you get them, and here you muſt *leave* them. And in this disjunctive, you have the certainty of *riches*: the very certainty is *loſing* or *leaving*, that is, *forgoing*; ſo, the very certainty is an *uncertainty*. Leave them, or loſe them we muſt: *leave* them when we die, or *loſe* them while we live. One end they muſt have, *finem tuum*, or *finem ſuum*; thy end, or their owne end. You muſt either leave them when you die, or they will leave you while you live, this is certaine: but, whether you, them; or, they you; this is uncertaine. *Iob* tarried himſelfe, his *riches* went: The *Rich mans riches* tarried, but he himſelfe went. One of theſe ſhall be, we know; but which of them ſhall be, or when, or how, or how ſoone it ſhall be, that we know not. Iob 1.21. Luke 12.

Let us briefly conſider this double *uncertainty*.

1. Of our *riches ſtaying with us* firſt.

2. And then, of *our ſtaying with them*.

1. In 2 *Cor.* 11.26. when as he would glory, he ſaith, *He will glory in his infirmitie*: which when he would recount, as a principall part of it, he reckoneth, that he *had beene in perills of waters, in perills of robbers, of his owne nation, among the Gentiles, in the city, in the wilderneſſe, in the ſea, and among ſt falſe brethren*. If this were *frailtie*, then (ſure) *fraile* and weake are *riches*. And ſure, if the *rich* will glory, they muſt glory with *Saint Paul*: for, they are in all, and in more and greater than the *Apoſtle* ever was. He was in perills of *water*; they in perill both of *water* and *fire*: He was in perill of *robbers*, they in perill of *Rovers by ſea*, and *Robbers by land*: He in perill of *his owne nation*; they are in perill of *our owne* nation, and *of other nations*: both removed as the *Moore* and *Spaniards*, and neere home, as the *Dunkirker*: He in perill of ſtrangers; they, hot of ſtrangers onely, but of their owne *houſhold*, their *ſervants* and *factours*: He in perill of the *Sea*; they, both of the tempeſt at the *Sea*, and the *Publican* on *land*: He in the perill of the *wilderneſſe*, that is, of *wild beaſts*; they, not onely of the wild beaſt called the *Sycophant*, but of the tame beaſt too, called the *flatterer*: He in danger of *falſe brethren*; and ſo are they in perill of certaine *falſe brethren* called *wilfull Bankrupts*, and of certaine other called *deceitfull lawyers*; for the one, their *debts*; for the other, their *eſtates and deeds* can have no *certainty*.

Muſculus on that place (where CHRIST willeth *Our treaſure to be laid, where no mothes come*) ſaith, his Auditors did laugh in conceit, at CHRIST, that frayed them with *moths*, their maids ſhould deal with the *moths* well enough: (Saith he) you thinke; he meant the ſilly poore *flies*: Tuſh you are deceived, what ſay you to *Tineæ urbanæ, evill Creditors*? You muſt needs *credit*, you can have no *vent*, for your merchandize: and what ſay you to a ſecond kind of *moths*, called *Tineæ forenſes*, *Weſtminſter-Hall-moths*? (for I truſt, I may ſpeake of the *corrupt Lawyer*, with the favour Mat. 6.

of the better ſort) you muſt needs credit them with your *evidence* and *eſtates*; it is not certaine what wealth theſe two *moths* doe waſte, and in what *uncertainty* mens *riches* are, by their meanes.

Theſe are out of *Saint Paules* perils: he was free from theſe *moths*. But many *rich men* might be brought forth in a faire day and ſhewed, whoſe ſubſtance hath by theſe *moths* beene fretted to peeces. Thus little certainty have we, of their *ſtaying with us*.

2 But grant, Let it be that they were *certaine*: yet, except we our ſelves were ſure to ſtay with them alſo, it is as good as nothing. That there may be a certainty betweene two things (as a *man*, and his *wealth*) to continue together, they muſt either of them be *ſure*: elſe, if the one faile, where is the others aſſurance? Grant then, we were certaine of them, we are not certaine of our ſelves; and in very deed, we are no more certaine of them, than they of us. *Leaſes* of them we have for *ſixtie yeares*; but they have no leaſes of us for *three houres*: If they might take *leaſes* of us too, it were ſomewhat. Now, when the *Leaſe* is taken, nay when the *Fee-ſimple* is bought, and the *houſe*, and the *ware-houſe* filled, and the purſe too, if GOD ſay but *Hâc nocte*, it daſhes all. For which cauſe; I thinke, *Saint Iames* (ſpeaking in two ſeverall places of our *life* and our *riches*;) our *riches* he compareth to the *graſſe*, of no certainty; it will either *wither* or be *pluckt up* ſhortly: but this is a great certainty in reſpect of that of our *life*, which he reſembleth to a *vapour*, which we ſee now, and by and by we turne us to looke for it, and it is *vaniſhed* away. To us then that are uncertaine of our ſelves, they cannot be but *riches* of *uncertainty*.

Luke 12. Iames 1. 11.

But, let us admit, we were ſure of both theſe, what is it to have *riches* and not to enjoy them? And the enjoying of *riches* dependeth upon two *uncertainetie*s more.

1 Firſt, a mans *uncertainty*, which hangeth upon the *favour* of a *Prince*; which is many times wavering and uncertain. I know not, whether I ſhall make you underſtand it, becauſe of the want of examples in our time, by meanes of the mild & bleſſed government that we live in. For, a practice it hath been, and many *Records* doe our *Chronicles* affoord, in the daies of ſome Princes of this Realme, when a man was growen to wealth, to picke holes and make quarrels againſt him, and ſo feaze his goods into the Princes hand: to uſe wealthy Citizens as *ſpunges*, to roule them up and downe in moiſture till they be full, and then to wring all out of them again. *God* wot, an eaſie matter it is, if a *Prince* ſtand ſo minded, to find matter of diſgrace againſt a ſubject of ſome wealth; & then he might fare never a whit the better for his wealth, for fine and forfeiture whereof, rather than any fault elſe, the buſineſſe it ſelfe was made againſt him. We cannot tell, what this meaneth; we may thanke the gracious governement, we live under; ſo that, I thinke, I doe ſcarce ſpeake ſo that I am underſtood. But, ſuch a thing there is, ſuch an *uncertainty* belonging to riches, whether we conceive it or no,

2 Againe, if the times which we live in, happen to prove *unquiet* and troubleſome, then againe comes another *uncertainty*. For, the daies being evill and dangerous, a man can have joy, and indeed no certainty neither of *riches*. For, if there fall an invaſion, or garboile into the State by forren or Civill *warre*, then (if ever) is *Iobs ſimile* verified, that *Riches are like a cobweb*; that which a man ſhall be weaving all his life long, with great adoe and much travell, there comes me a ſouldier, a barbarous ſouldier, with his broome, & in the turning of a hand ſweeps it cleane away. How many in our neighbour countries, during their miſerie have taſted this *uncertainty*? How many have gone to bed *rich*, and riſen *poore* men in the morning? Great troubles are looked for, and great troubles there muſt be and will be, doubtles. The world now *knoweth his Maſters will and doth it not, it muſt therefore* certainly *be beaten with many ſtripes*, with many more than the ignorant world was. And therefore this word [*of this world*] in this Text, we may with a *Emphaſis* pronounce and ſay, *Charge them that are rich* in this world, *that they truſt not in the uncertainty of riches*.

Iob 8. 14.

There

There are but three things in *riches* : 1 The *poſſeſsing*, 2 the *enjoying*, 3 and laſt the *conveighing* of them. Little aſſurance is there in the two former, and what ſhall we ſay of the *conveighance?* If our pompe cannot deſcend with us; well yet, if wee were certaine to whom we ſhould leave them, ſomewhat it were for the certainty of them. Theſe conſiderations oft had in mind would looſen both our *aſſurance in*, and our liking of them.

What for the *conveighance*: doe we not ſee daily that *men* make *heritages*, but *God* makes *heires*; that *many ſonnes roſt not that, their fathers got in hunting?* that they that have been in the chiefe account for their wealth, their ſons ſhould be driven even to *flatter the poore, and have nothing in their hands, no not bread?* that never ſnow in the Sun melted faſter, than doe ſome mens riches as ſoone as they be gone. Iob 20.10.

Theſe things are in the eyes of the whole world. O beloved, theſe are the judgements of GOD. Deceive not your ſelves with vaine words: ſay not in your hearts, this is the *way of the world*, ſome muſt get and ſome muſt loſe. No, no: it is not the way of the world, it is the way of GODS *judgement*. For, to the reaſon of man nothing can be alledged, but that conſider the infinite number of infinite *rich men* in this place, the poſterity of them theſe many yeares ſhould by this time have filled the whole land, were it much bigger than it is, with their progeny, even with divers both *Worſhipfull* and *Honourable Families* from them deſcended: and it is well known, it is otherwiſe, that there is ſcarce a handfull in compariſon. This is not *the way of the world*; for we ſee divers Houſes of divers lines remaine to this day in continuance of the ſame wealth and worſhip which they had five hundred yeares ſince. It is not therefore the *way of the world*; ſay not it is ſo; but it is a heavy *judgement* from the *Lord*. And theſe *uncertainties*, namely this laſt, came upon ſome of them for their *wicked and deceitfull getting* of them: upon ſome of them, for their *proud and riotous abuſing* them: upo n ſome of them, for their *wretched* and *covetous retaining* them. And except ye now heare this the *Lords Charge*, looke unto it, howſoever you wraſtle out with the *uncertainties* your ſelves; aſſuredly this laſt *uncertainty* remaineth for your children. *The Lords hand is not ſhortned.* I ſhall never get out of this point, if I breake not from it. Eſay. 59.1.

Theſe are but three fruits of all your getting, 1 the *tenure*: 2 the *fruition*: 3 the *parting* with. See, whether the *Lord* hath not laid one *uncertainty* on them all. 1 *Vncertainty*, in their *tarrying with us*, and *uncertainty*, in our tarrying *with them*. 2 Vncertainty of *enjoying*, by reaſon of the danger of the time; 3 Vncertainty of our *leaving them*, by reaſon of the danger of our childrens ſcattering. The eſtate in them, the enjoying of them, the departing with them, all being *uncertaine*, ſo many uncertainties, might not *Saint Paul* truly ſay, the *uncertainty of riches?*

There is yet one behind, worſe than them all. I will adde no m ore but that: and that is, that our *riches* and our worſhip they ſhall leave us, becauſe they be *uncertaine*; but the *pride* of our *minds*, and the *vaine* truſt in them, them we ſhall be certaine of, they ſhall not leave us. And this is *grave jugum*, a heavy miſery upon mankind: The *Goods*, the *Lordſhips*, the *Offices* that they got, them they ſhall leave here: the *ſin*, that they commit in getting and enjoying them, they ſhall not leave behind them for their hearts, but that ſhall cleave faſt unto them. This is a *certainty* you will ſay: it is indeed a certainty of ſinne, but therefore an *uncertainty* of the ſoule: ſo doth *Iob* reckon it amongſt *the uncertainties of riches*. For, *what hope hath the hypocrite when he hath heaped up riches, if God take away his ſoule?* where is his hope or his truſt then? Never will they ſhew themſelves in their owne kinde, to be a *ſtaffe of reed*, as then: both deceiving them *which leane on them*, and beſides *going into* their ſoules *and piercing them*. For, very ſure it is, many of that calling die in great *uncertainty* this way; wiſhing, they had never ſeene that *wealth* which they have ſeene, that ſo they might not ſee that *ſin* which they then ſee. Yea ſome of them (I ſpeake it of mine owne knowledge abroad) wiſh, they had never come further than the *ſhovel* and the *Spade*: crying out at the houre of death, both of the *uncertainty* of their *riches*, and of the *uncertainty* of the eſtate of their *ſoules* too. Iob 27.8. Eſay 36.6.

This point, this, is a point of ſpeciall importance, to be ſpoken of by me, and to be thought of by you. I would *God*, you would take it manie times (when GOD ſhall move you) into ſad conſideration. With great affection, and no leſſe great truth (ſaid *Chryſoſtome*) that heaven and earth, and all the creatures in them, if they had teares, they would ſhed them in great abundance, to ſee a great many of us, ſo careleſſe in this point as we be. It is the hand of the LORD, and it is his gracious hand, (if we could ſee it) that He in this manner, maketh the world to *totter* and *reele* under us; that we might not *ſtay* and *reſt* upon it, where *certainty* and *ſtedfaſtneſſe* we ſhall never find; but in Him above, where onely they are to be found. For, if *riches*, being ſo brittle and unſteadie as they be, men are ſo mad upon them; if GOD had ſetled them in any *certainty*, what would they have done? What *poore mans right*, what *widowes copy*, or what *Orphanes legacie* ſhould have beene free from us.

The III. point *Truſt in God.*

Well then: if *riches* be *uncertaine*, whereto ſhall we *truſt?* If not in them, where then? It is the third point, *Charge them that be rich in this world, that they be not high-minded, neither truſt in the uncertainty of riches: but that they truſt in* GOD. It is the third point of the *Charge*, in generall, and the firſt of the *affirmative* part: and containeth, Partly a *Homage* to be done for our riches, to GOD, and that is, *truſt in Him:* And partlie a rent-charge laid upon our *riches*, which is *doing good*. And indeed, no other than *David* had ſaid before, *truſt in the Lord and be doing good.*

Pro. 37. 5.

Saint *Paul* will batter downe, and lay flat our Caſtle, but he will erect us another, wherin we may *truſt*. Yea indeed, ſo as *Salomon* did before, ſetteth up a *Tower* againſt the *Tower*; *The Tower of the righteous, which is the Name of the Lord*, againſt the *Rich mans Tower*, which is as you have heard before, *his riches*. Inſtead of the *Worldlings*

Prov. 18. 10.

faith, which is to make *money* an article of his faith; teacheth us the faith of a Chriſtian, which is, to vouchſafe none but GOD that honour. Even ſo doth the Apoſtle here; and that, for great reaſon. *Nam qui vult ſecurus ſpirare, ſperet in Eo, qui non poteſt perire*, He that will *truſt*, and be *ſecure* in His truſt, let him truſt in *Him*, who Himſelfe never failed, and never failed thoſe, that put their truſt in Him: in whom is *no uncertainty*, no not ſo much as *any ſhadow of uncertainty*.

Iames. 1. 17.

Truſt in Him, by looking to Him firſt, yer we admit any elſe into our conceipt: and by looking to Him laſt, and not looking beyond Him to any, as if we had a ſafer or truſtier than He.

And that, becauſe He is the *living God:* as if He ſhould ſay, That you phanſie to your ſelves, to truſt in, is a *dead idoll*, and not a *living God*; and if ever you come to any dangerous diſeaſe, you ſhall find, it is an *idoll*, dead in it ſelfe, not able to give it ſelfe life; much leſſe to another: not able to ranſome the *body* from the *death*, much leſſe the *ſoule* from hers; not able to recover life when it is gone, nay not able to preſerve life when it is preſent; not to remove *death*, nay not to remove *ſickneſſe*, not any ſicknes, not the *gout* from your feet, not the *palſie* from your hands, nay not ſo much as the *ache* from your *teeth:* not able to adde one haire to your head, nor one haires bredth to your ſtature, nor one houre to your daies, not one minute to the houres of your life. This *moth-eaten God*, as our SAVIOUR CHRIST calleth it, this *canker-eaten God*, this *God*, that muſt be kept under locke and key from a thiefe, *truſt* not in it for ſhame. O let it be never ſaid, the *living truſt in the dead. Truſt* in the *living God*, that *liveth* Himſelfe, nay that is *life Himſelfe*; in His Sonne, that was able to *quicken Himſelfe*, and *is able to quicken you*; of whoſe gift and inſpiration you have already this life; by whoſe dailie *ſpirit and viſitation* your ſoule is preſerved in this life, in this mortall and corruptible life; and of whoſe grace and mercie we looke for our other immortall and eternall life.

Who not only liveth, but alſo *giveth you, &c.*] A *living* and a *giving God:* that is, that *liveth*, and that *giveth:* of whoſe *gift* you have not onelie your life and terme of yeares, but even alſo your *riches* themſelves, the very hornes that you lift ſo high, & wherwith unnaturally many times you puſh againſt Him that gave them. *He giveth;*

for

for the *earth* was the *Lords, and all that therein is*, till *the earth He gave unto the children of men*: And *ſilver and gold* were the *Lords*, till, not by a caſual *ſcattering*, but by His appointed *giving*; not by *chance*, but by *gift*, He made them thine. He *gave* them: *thou broughteſt none of them with thee into the world, thou cameſt naked*. He *gave* them; and when He gave them, He might have given them to thy brother of low eſtate & made thee ſtand and aske at his doore; as He hath made him now ſtand and aske at thine. He *giveth* you *riches*; you *get* them not; it is not your owne wiſedome or travaile that getteth them, but His grace and goodneſſe that *giveth* them. For, you ſee many men of as great underſtanding and foreſight as your ſelves, want not only *riches*, but even *bread*. It is not your travell; *except the* LORD *hath given them, all the early up-riſing, and late downe-lying had been in vain*. It is GOD that *giveth*: make your recogniſance it is ſo, for feare leſt if you denie *Dominus dedit*, you come to affirme *Dominus abſtulit*. GOD teacheth, it was He that gave them, by *taking* them *away*.

Pſal. 24. 1. 5. 16. Agg 2. 8. Eccle. 9 11. Iob 1. 21.

This is S. *Pauls* reaſon: let us ſee how it ſerves his concluſion to the overthrow of our vaine *pride* and fooliſh *truſt* in them. If it be *gift*, *Si accepiſti, quid gloriaris?* be not *proud* of it: And if it be *gift*, He that ſent it, can call for it againe; *truſt not in it*.

1 Cor. 4. 7.

Who giveth us all things, &c.] *All things*, ſpirituall or corporall, temporall or eternall, little or great, from the leaſt and ſo upward; from the greateſt & ſo downward: from *panem quotidianum*, a morſell of bread, to *Regnum cælorum*, the Kingdome of heaven. He giveth us all even unto Himſelfe: yea He *giveth us himſelfe* and all, and more we cannot deſire.

Why then, if He gives all, all are *Donatives*; all that we hold, we hold in *franck almoigne*; and no other tenure is there, at *Gods* hands, or in our *Law*. For, *quid habes quod non accepiſti?* What is there, that is to ſay, name one thing, thou haſt, that thou haſt not *received*; and if there be any one thing, *boaſt* of that and ſpare not. But if that be nothing, then let *Cyprians* ſentence take place (ſo much commended and ſo often cited by *Saint Auguſtine*) *De nullo gloriandum eſt, quia nullum eſt noſtrum:* and adde unto it, *De nullo fidendum eſt, quia nullum eſt noſtrum:* we muſt *glory* of nothing, for that we have nothing *of our owne*; neither muſt we *truſt* any thing; for that we have *nothing of our owne*.

1 Cor. 4. 7.

That giveth us all things to enjoy:] Not onely to *have*, but to *enjoy*. For, ſo to have them, that we have no *joy* of them; ſo to get all things, that we can take no part of them, when we have gotten them; ſo to poſſeſſe the labours of our hands, that wee cannot eat the labours of our hands; as good be without them: *This is a great vanity and vexation*; and indeed (as *Salomon* ſaith) *an untimely birth* were better, than ſo to be. But bleſſed be *God*, that beſides theſe *bleſſings* to be *enjoyed*, giveth us *healthfull bodies* to enjoy them with, the *favour* of our *Prince* to enjoy them under, the *ſtates of peace* to enjoy them in; whereby our ſoules may be ſatisfied with good things, and every one may eat his portion with joy of heart.

Eccles. 6. 2, 3.

That giveth all things to enjoy] that is, dealeth not with you as He hath dealt with the *poore*; hath given you things not onely of *uſe* and *neceſſity*, but things alſo of *fruition* and *pleaſure*: Hath given you not onely *Manna* for your *need*, but alſo *Quailes for your luſt*: Hath given you out of *Ophir* not onely *linnen cloth* and *Horſes* for ſervice, but alſo, *Apes*, *Ivory*, and *Peacocks*, for your delight. Vnto them He giveth *indumenta*, covering for their nakedneſſe; but unto you *ornamenta*, clothing for your comelineſſe. Vnto them He gives *alimenta*, nouriſhment for their emptineſſe; unto you *delectamenta*, delicious fare for daintineſſe. Therefore you above all men, are to rejoyce in Him, there is great cauſe: that He may rejoyce over you, unto whom Hee hath given ſo many wayes, ſo great cauſe of rejoycing.

Pſal. 78. 29. Pſal. 147. 20.

That giveth us all things to enjoy plenteouſly:] *Plenteouſly*, indeed, *may Iſrael now ſay*, (ſaid the Propet;) may *England* now ſay (ſay I) and I am ſure upon as great cauſe. *He hath not dealt ſo with every Nation*, nay He hath not dealt ſo with *any nation*. And *plenteouſly* may *England now ſay*; for it could not alwaies: Nay it could not ever have ſaid

the like. *Plenteouſly* indeed, for He hath not *ſprinkled*, but *powred* His benefits upon us. Not onely *Bleſſed be the People whoſe God is the Lord* (that bleſſing which is highly to be eſteemed, if we had none beſides it,) but *Bleſſed be the people that are in ſuch a caſe*. That *bleſsing* He hath given us, *all things to enjoy plenteouſly*; we cannot, nay our enemies cannot but confeſſe it. O that our thankefulneſſe to Him, and our bounty to His, might be as *plenteous*, as His gifts and goodneſſe have beene *plenteous* to us!

Pſal. 144. 15. *Ibid.* 8

To move us from the two evils before, the *Apoſtle* uſed their *uncertainty*, which is a reaſon from *Law* and the courſe thereof. So he might now have told us, if we *truſted* not in *God*, we ſhould have the table turned, and His *giving* changed to *taking away*; our *all things*, into *want of many things*, and having nothing neere all; our *plenty* into *penury*; and our *enjoying more than we need*, into *no more than needs*, nor ſo much neither. Thus He might have dealt: but He is now in a point of *Goſpell*, and therefore taketh his perſwaſion from thence. For, this indeed, is the *Evangelicall argument of Gods* goodneſſe; and there is no goodneſſe to that, which the conſideration of *Gods goodneſſe* worketh in us.

The argument is forcible; and ſo forcible, as that chooſe whether this will move us or no: Sure, if this will not prevaile with us, we ſhall not need *Moſes* and *Chriſt*, to ſit and give ſentence upon us; the Divell himſelfe will doe it. For, as wicked as he is & as wretched a *ſpirit*, yet thus he reaſoneth upon *Iob: Doth Iob feare thee for nought?* As if he ſhould ſay: ſeing thou haſt dealt ſo *plenteouſly*, yea ſo bounteouſly with him, if he ſhould not ſerve thee, if he ſhould ſo far forget himſelfe, it were a fault paſt all excuſe, a fault well worthy to be condemned. A bad fault it muſt be, that the *Divell* doth abhor: yet ſo bad a fault it is (you ſe) that the Divell doth abhor it. When men receive bleſſings *plenteouſly* from *God*, and returne not the *homage* backe againe, *unthankfull rich men* ſhall need no other Iudge but the Divell, and then, as you ſee, they are ſure to be condemned. For, if *God* will not doe it, the Divell will.

Iob 1. 9.

Let me then recommend this third part of the *Charge* to your carefull remembrance and regard. It concerneth your *homage*, which is your *truſt in Him*, that you *truſt in Him* with your ſervice of body and ſoule, who hath truſted you with His plentie and ſtore, and hath made you in that eſtate, that you are truſted with matters of high importance both at home & abroad. For it is the argument of all arguments to the true Chriſtian, becauſe GOD hath given him (ſaith S. *Iames*) without *exprobration*, and given *all things*, without *exception* of any; and that *to enjoy* which is more than competency; and that *plenteouſly*, which is more than ſufficiency; therefore, even therefore, to *truſt in Him* only. If there be in us the hearts of true *Chriſtians*, this will ſhew it; for it will move us: and ſo let it I beſeech you. Let us not, as men under the *Law*, be tired with the *uncertainty* of the creatures; but as men under *grace*, have our hearts broken with the goodneſſe of our *God*. In that *God* to place our *truſt*, who beyond all our deſires *giveth*: if we reſpect the quantity, *all things*; if the manner, very *plenteouſly*; if the end, to *joy* in them; yet ſo, that our joy and repoſe end in Him: a very bleſſed and heavenly condition.

Iames 1. 5.

The IIII. Part
That they doe good.
Pſal. 37. 3.

Truſt in the Lord and *be doing good*, ſaid *David*: S. *Paul* ſaith the ſame, *Charge the rich of this world, that they do good*. The laſt was a very plauſible point, which we have dwelt in with great delight. What? *the plenty of all things*; that we *enjoy*, and long may *enjoy*, I beſeech *God*: who is not moved with *joy* to heare it reported?

But little know they, what a conſequent S. *Paul* will inferre upon this antecedent. For, thus doth *Paul* argue. GOD hath done good to you by *giving you*; you alſo are bound to doe good to others, by *giving them*. If he hath given you *all things*, you ought to part with ſomething: (and the more you part with, the liker yee become to Him, that *giveth all things*.) If He have given you to *enjoy*, you ought to receive others into the fellowſhip of the ſame *joy*: and not to thinke, that *to doe others good*, is *to do your ſelves hurt*. If *plenteouſly* He have given you, you ought to be plenteous in giving;

giving, and, not when the LORD hath His *Epha* great, wherein He hath mete to you, to make you *Him* ſmall, whereby you meaſure to the *poore*; turning the plenty of heaven into the ſcarcity of earth.

Thus doth the *Apoſtle* fetch the matter about, and thus doth he inferre your *doing good* to theſe little lambes and ſuch like, out of *GODS doing good* unto you.

And that which he inferreth, he doth exceeding fitly, and ſheweth great art and learning in it. For, ſpeaking of *enjoying* (his very laſt word) he is carried in a very good zeale and affection of the *rich* of this world, to deſire of GOD, and to entreat of them that they may not have onely προσκαιρον ἀπόλαυσιν of them (that is) *enjoy them for a ſeaſon*, but that they may enjoy them *for ever*; not onely, for a few yeares, or weeks, or daies (we cannot tell well which) but from everlaſting to everlaſting: And that is, by *doing good*. So *enjoy* that we may *doe good* too. Heb. 11 25.

To ſay truth: *Saint Paul* could not better deviſe, than here to place it. For, our too much *enjoying* eateth up our *well-doing*, cleane. Our too much laſhing on in *doing our ſelves good*, maketh that we can *doe good* to none but *our ſelves*. Our preſent *enjoying* deſtroyeth our *well-doing* utterly, & conſequently the *eternall enjoying* we ſhould have of our *riches*. As *Pharao's leane kine devoured the fat, and it was not ſeene on them*, ſo doth (ſaith *Baſil*) our ἐφ' ἃ μὴ δεῖ, our riotous *miſpending* (where we ſhould not) eat up our ἐφ' ἃ δεῖ, our *Chriſtian beſtowing* where we ſhould: and a man cannot tell, what is become of it. Very well and wiſely ſaid that Father, Ἀκόνη δὲ τῆς ἀσωτίας ἡ φιλοτιμία, *Pride is prodigalities whetſtone*, and it ſets ſuch an *edge* upon it, in our *enjoying*, that it cuts ſo deepe into our wealth; and ſhares ſo much for our vaine and riotous *enjoying*, that it leaves but little for our *well-doing*. Gen. 41. 4.

Looke how the *truſt in God* and the *truſt in riches* are ſet one againſt another, here by the *Apoſtle*; ſo are our *high minds*, and our *doing good*. One would not thinke it at the firſt, but (ſure) ſo it is; we muſt have *lower minds* and leſſe *pride*, if we will have more *good workes* and greater plenty of *well-doing*. You may therefore *enjoy* your wealth, that is true: but you muſt alſo take this with you, you muſt *doe good* with it, and learne of the *Apoſtle*, there be two uſes of your *riches*, and that therefore GOD hath given them, 1 *To enjoy*, 2 *To doe good*: not, to *enjoy* onely; but, to *enjoy* and to *doe good*.

Enjoying, is *doing good*: But, not to our ſelves onely; but, by *doing good*, here, *Saint Paul* meaneth to doe it to others, that they may be the better for us. The very ſame two doth *Salomon* in very fit termes ſet downe: that *Water is given into* our *ciſterne*, 1 *that we may drinke of it our ſelves*, 2 *that our fountaines may flow out*, and they that dwell about us fare the better for them. The very ſame two doth a *greater than Salomon*, our SAVIOUR Himſelfe count of too: for, of His purſe, we read He had theſe two uſes, to *buy that He had need of Himſelfe*, and *to give ſomething to the poore*. It is good reaſon, that man conſiſting of two parts, the *ſoule* and *body*, the *body* onely ſhould not take up all; but, the *ſoule* ſhould be remembred too. *Enjoying* is the bodies part; and *well-doing* is the ſoules: your ſoules are ſuiters to you to remember them, that is to remember *well-doing*, which is the ſoules portion. Pro. 5. 15. Mat. 22. 42. Iohn 13 29.

Remember this ſecond: the other (I doubt not) but you will remember faſt enough. This was the uſe of our SAVIOUR CHRISTS purſe, and if yours be like His, this muſt be the uſe of yours alſo. For ſurely, it is greatly to be feared, that many *rich* at this day, know not both theſe: indeed know no other uſe of their wealth than an *Oxe* or an *Aſſe*, or other bruite beaſts would know; to have their *cribb* well ſerved, ſweet and cleane *provender* of the beſt in the *manger*, and their *furniture* and *trappings* fit and of the fineſt faſhion: No other, than the *Glutton* did, to goe in *ſoft linnen* and *rich ſilke*, and to *fare deliciouſly every day*. Or than the other, his pew-fellow, that profeſſed, it was all the uſe he counted of; and therefore we ſee he ſaith to his ſoule, *eate thy fill (ſoule)* and *drinke thy fill*; fill and *fat thy ſelfe*, and enjoy this life; never looke to enjoy any other. Luke 16. 19. Luke 12 19.

We muſt learne one uſe more, one more out of our *Charge*, and conſequently.

When we look upon our ſealed ſummes, our heapes of treaſure,& continuall commings in,thus to thinke with our ſelves:This that I ſee here, hath GOD *given* me *to enjoy*, but not onely for that, but, to *doe good* with,alſo. The former uſe of my *riches* I have had long and daily ſtill have, but what have I done in the other? The *rich men* in the *Goſpell*, they had the ſame; they did *enjoy* theirs; but now (it is ſure) little joy they have of them: why? for want of this other. *Abraham* he did both; he *enjoyed* his *riches* here, and now another, an *eternall joy* of them. Yea, he received *Lazarus* into his boſome. Why? he received him into his boſome,and cheriſhed him, and did good here on earth. And ſo did *Iob*, and ſo did *Zacheus*. Now good LORD, ſo give me grace, ſo to *enjoy* here, that I loſe not my endleſſe joy in thy Heavenly Kingdome. Let me follow their ſteps in my life, with whom I wiſh my ſoule after death. Theſe things are good and profitable for the *rich*, oft to thinke on.

Well then, if to *doe good* be a part of the *Charge*, what is it to *doe good?* It is a *poſitive* thing (*good*;) not a *privative*, to doe *no harme*. Yet, as the world goeth now, we are faine ſo to commend men; He is a honeſt man, *he doth no hurt*: of which praiſe any wicked man,that keepes himſelfe to himſelfe, may be partaker. But,it is to doe ſome *good thing*: what *good* thing? I will not anſwer,as in the *Schooles*; I feare; I ſhould not be underſtood; I will goe groſſely to worke. Theſe that you ſee here before your eyes, to doe them good, to part with that, that may doe them good, uſe the goods that you have, to doe but that, which ſundry that they have heretofore occupied thoſe roomes where you now ſit (whoſe *remembrance* is therefore *in bleſſing* upon earth;and whoſe *names* are in the *bookes of life* in heaven) have before you in divers *workes of Charity*, to the maintenance of the *Church*,the benefit of *Learning*,and the relieſe of the *Poore* of the land. This is to *doe good*. This,I truſt, you underſtand.

This know; that *God* hath not given ſight to the eye, to *enjoy*, but to *lighten* the members; nor *wiſedome* to the *honourable* man, but for us men of ſimple ſhallow forecaſt; nor *learning* to the *divine*, but for the ignorant: ſo, neither *riches* to the *wealthy*, but for thoſe that want reliefe. Thinke your *Timothy* hath his *depoſitum* and we ours, and you have none? it is ſure, you have. Wee, ours, in inward graces and *treaſures* of *knowledge*: You yours,in outward bleſſings and *treaſures of wealth*. But,both are *depoſita*,and we both are *feoffes of truſt*. I ſee, there is a ſtrange hatred, and a bitter gain-ſaying every where ſtirred up againſt *unpreaching Prelates* (as you terme them) the Paſtors that feed themſelves onely; and they are well worthy: If I might ſee the ſame hatred begun among your ſelves,I would thinke it ſincere. But that I cannot ſee. For, that which a ſlothfull *Divine* is,in things ſpirituall; that is, a *Rich man for himſelfe and no body elſe*, in things carnall, & they are not pointed at. But ſure,you have your harveſt as well,as we ours; and that a great harveſt. Lift up your eies and ſee the ſtreets round about you, *the harveſt is verily great, and the Labourers few*: Let us pray (both) that the *Lord* would thruſt our *Labourers* into both theſe *harveſts*,that the treaſures of *knowledge* being opened, they may have the *bread* of *eternall life*: and the treaſures of *well-doing* being opened,they may have the *bread* of *this life*,and ſo they may want neither.

Matt. 9. 37.

I will tell you it, another as eaſie a way: *Saint Auguſtine* making it plaine to his auditorie (ſomewhat backward as it ſhould ſeeme) was faine to tell them thus,thus to define *doing good*: *Quod non vultis facere,hoc bonum eſt* (ſaith he:) that that you will not doe, that that I cannot get you to doe, that is to *doe good*. Shall I tell ſo to you? No indeed, I will not; *I hope better things*, and partly I know them. But, this I will ſay:that which the *Papiſts* with open mouth, in all their bookes,to the ſlander of the *Goſpell*; that which they ſay, you doe not; nay, you will not doe; that is, to *doe good*.

One of them ſaith,that our religion hath comforted your force *attractive* ſo much and made it ſo ſtrong; that nothing can be wrung from you. Another, hee ſaith, that our Religion hath brought a hardneſſe into the bowels of our *profeſſors*, that they

they pity little, & the cramp or *chiragra* into their hands, that they *give* leſſe. Another, that our preaching hath bred your minds full of *Salomons* horſleeches, that cry *bring in, bring in*, and nothing elſe. All of them ſay, that your good workes come ſo from you, as if indeed your religion were, to be ſaved *by faith onely*. Thus through you, and through want of your doing good, the *Goſpell of* CHRIST *is evill ſpoken of among them that are without*. They ſay, we call not to you for them: that we preach not this point, that we leave them out of our *Charges*. *Libero animam meam*, I deliver here mine owne ſoule: I doe now call for them; I have done it elſwhere yer now. Here, I call for them now, I take witneſſe, I call you to record, I call heaven to record *Domine ſcis quia dixi, ſcis quia locutus ſum, ſcis quia clamavi: Lord*, thou knoweſt, I have *ſpoken* for them, I have *called* for them, I have *cryed* for them, I have made them a part of my *charge*, and the moſt earneſt and vehement part of my *charge*, even the *charge* of *doing good*.

Vnto you therefore that be *rich* be it ſpoken; heare your *charge* I pray you. There is no avoiding, you muſt needs *ſeal* this fruit of *well-doing*, you muſt needs do it For, having *wealth* and wherewithall to *doe good*, if you doe it not; Imprimis, talke not of *faith*, for you have no faith in you; if you have wherewith to *ſhew* it, and ſhew it not, *Saint Iames* ſaith, you have none to ſhew. Nor, tell me not of your *religion*; there is no *religion* in you: *Pure religion is this* (as to very good purpoſe was ſhewed yeſterday) *To viſit the fatherleſſe and widowes*: and you never learned other religion of us. 1. Iames 1.27.

Secondly, if you doe it not, I warne you of it, now; you ſhall then finde it, when you ſhall never be able to anſwer the exacting of this *charge*, in the great Day: where, the queſtion ſhall not be of the *highnes* or lowneſſe of your *mindes*, not of your *truſt* and confidence, or any other vertues, though they be excellent, but of your *feeding*, *clothing*, *viſiting*, *harbouring*, *ſuccouring*, and in a word, of your *well-doing*, onely. This I ſay to you; beare witneſſe I ſay it. 2

Now to them, in your juſt defence I ſay: (for, *God* forbid, but while I live, I ſhould alway defend this Honourable Citie in all truth.) to them whom the miſt of envie hath ſo blinded, that they can ſee no good at all done, but by themſelves, I forbid them, the beſt of them, to ſhew mee in *Rhemes* or in *Rome* or any popiſh Citie Chriſten, ſuch a ſhew, as we have ſeene here theſe two daies. To daie, but a handfull of the heape, but Yeſterdaie and on Mundaie, the whole heape; even a mightie armie of ſo manie *good wookes* as there were relieved *Orphanes*, the *Chariots* of this Citie, I doubt not, and the *horſemen* thereof. 2 Kings 2. 12.

They will ſay, it is but one; ſo they ſay: Be it ſo, yet it is a matcheleſſe one. I will goe further with them; Spoken be it to GODS glorie, *Non nobis Domine, non nobis, ſed Nomini tuo da gloriam. Not unto us, not unto us O Lord, but unto Thy Name give the praiſe; for thy loving mercy and for thy truthes ſake which we profeſſe.* I will be able to prove, that *Learning*, in the foundation of *Schooles* and encreaſe of revenues within *Colledges*; and the *Poore*, in foundation of *Almes-houſes*, and encreaſe of perpetuities to them, have received greater help in this Realme within theſe *forty yeares* laſt paſt, ſince (not, the ſtarting up of our Church, as they fondly uſe to ſpeake, but ſince) the reforming ours from the error of theirs, than it hath, I ſay, in any Realme Chriſten, not only within the ſelf ſame *forty yeares* (which were enough to ſtop their mouthes) but alſo than it hath in any *forty yeares* upward, during all the time of *Popery*: which I ſpeake, partlie of mine owne knowledge, and partlie by ſufficient grave information to this behalfe. This may be ſaid, and ſaid trulie. Pſal. 115. 1.

And when we have ſaid this, what great thing have we ſaid? that, time for time, ſo many yeares for ſo many; *thirty yeares of light* have made compariſon with *thirty yeares of trouble*. But, this is not as we would have it: We would have it out of all compariſon. This, that hath been ſaid, is ſtrange to them (I know) and more, than they reckoned of. But I would have you in theſe times of peace and truth, ſo farre beyond them, as that you might φιμῶν, *ſnaffle* them in this. So, that they durſt not once offer to enter into this theame with us, or once to mention it more. So it ſhould be, I am ſure, ſo the *Goſpell* deſerves to have it. 1 Pet. 2. 15.

You

2 The quantity. *Be rich in good workes.*

You have the *ſubſtance* of that you muſt doe, to *doe good*. Now here is the quantitie: *Be rich in good workes*: that ſeeing you are *rich* indeed, you would not be poore men, but *rich in good workes*.

Good workes (*Saint Paul* ſaith) not *good words*. *Good*, with the goodneſſe of the *hand*; not with the goodneſſe of the *tongue*, and tongue onely; as many now are, (well therefore reſembled to the tree that *Pliny* ſpeaketh of, the *leaves* of it as broad as any *target*, but the *fruit* is no bigger than a *beane*:) to *talke targets*, and to *doe beanes*. It were better reverſed, if we were (as S. *Paul* ſaith) *perfect in all good workes*, than perfect in certaine curious and *queint termes*, and *ſet phraſes*, wherein a great part of many mens religions doe now adaies conſiſt: plaine ſpeech and ſound dealing; plaine ſpeech and *good workes*, beſt.

2 Tim 3.16.

And *rich in them*. The *Rich man* in the *Goſpell*, would (as he ſaid) *build his barnes bigger* to put in them πάντα τὰ ἀγαθά, *all his goods he had*: no good out of his *barne*. Yes, yes ſome in *good workes* too. *Saint Paul* hath here within the compaſſe of this Text two *Rich men*; his deſire is, they may both meet together in every *rich* man. *Rich*, ἐν τῷ νῦν αἰῶνι, in the world that now is, ſo ye are: *Rich*, in the world that ſhall be after this; be that too. *Rich* in *cofer*; ſo ye are: *Rich in conſcience*; be ſo too. Your *conſciences* you ſhall carry with you: your *cofers* you ſhall not. Thus you are valued in the *Queenes books*: what are you in GODS *bookes*? So much worth in this land of the *dying*: how much worth in the *land of the living*? Saint *Pauls* advice is, that you ſtrive for both: which you ſhall be, if ye be *rich in good workes*. The true *riches* are the *riches* of *His glorious inheritance*. They be the true *riches*, which except a man can aſſure himſelfe of, after the leaſe of his life is out, he ſhall be in a marvellous poore caſe, as was the *Rich man*; and begge of *Lazarus* there, that begged of him here. Thoſe *riches* muſt be thought of, marry then you muſt be *rich in good works*. Not to give ſomething, to ſomebody, at ſome time: Why? Who doth not ſo? That is not to be *rich*. To give φειδομένως *ſparingly*, a peece of bread, or a draught of drinke; and that only; that belongeth to him whom GOD hath *ſparingly* bleſſed, to the brother of low eſtate: it is not your worke.

Ephes. 1.18.

Luke 16.24.

In the *Law*, to the building of the *Tabernacle*, the poore gave *Goats haire*; and *Badgers skinns*; that was for them, and that was accepted: the rich they gave *purple*, *gold* and *Iewels* to the *Tabernacle*, they were *rich in good workes*. And in the *Goſpell*, *to whom much is given, of him* proportionally *much ſhall be required*: that is, in a word, as you are ſeſſed in the *Queenes bookes*, ſo are you in *Gods bookes*, each one according to his abilitie. And *God* will looke, that according to that ſeſſement they ſhould be done: that you ſhould περισσεύειν, *abound* in *good workes*, as you doe in *wealth*, that you ſhould προηγεῖσθαι *Goe before* and *ſit higheſt*; and have a *precedence* in *workes*, as you have in your *places*. And in a word, that you ſhould be, *Lords*, *Knights*, *Aldermen*, *Maſters*, *Wardens*, and of the *livery* in *good works*, as you be in your ſeverall *Wards* and *Companies*. And indeed to ſay the truth, to commit ſo many ſins, as no *Auditor* can number them, and to affoord ſo few *good works*, as a child may tell them: to receive ſuch *profits*, as great count bookes will not hold them; and to yeeld ſo ſmall ſtore of *good workes*, as a little paper not ſo broad as my hand may containe them: To laſh out at a *banquet*, you know what; and to caſt to a *Captives redemption* all the world knowes what: to caſt your *pride* with pounds, and your *good works* with *pence*; what coherence is there in theſe? This is not to be *rich*: But that, is a part of the *charge* too. I pray you remember it; Remember to be *rich*: not onely to doe *good*, but to be *rich in doing good*. That, will make you in caſe well to die, as now (*God* be thanked) you are well to live.

Exod 35.

Luke. 12.48.

Col. 1.10. 2 Cor. 9.8.

3 The Quality. *Ready to diſtribute.*

And with the *quantity*, take the *quality* too, I pray you: for the quantitie, *richly*; for the qualitie, *readily*. Ἐξ ἀνάγκης, *with compulſion*, not *willingly*; and ἐκ λύπης, *with grudging*, not *cheerefully*, theſe are the faults contrary to this vertue. *God* muſt have

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it done with a facilitie, with a *readineſſe eaſily*. And good reaſon, *eaſily*; for eaſily you may. We that want, cannot without difficultie; we would and we cannot: we have a heart without a hand: though we be willing, nothing is done; why? we are not able. You are well able (GOD be thanked) if you be well willing, there is no more to doe, it is done. This *readineſſe* is a neceſſary vertue in our daies: where, yer a *benefit* come (nay many times, yer a *debt*) ſo much ingenuity is ſpent, ſo manie *Rogo's*, ſuch a *Vade & redi*, goe and come ſuch a time; ſuch a *dauncing on the threſhold*, Pro.3.28. ſuch a *failing of the eyes*, yer it can be ſeene; ſuch a cleaving to the fingers, yer it will come off, ſuch inſtillation by now a drop & then a drop: as to a liberall nature, when it commeth, it is like to bread ful of gravell; for hunger a man muſt needs have it, and but for needs muſt, a man, had as leefe be without it. O beloved, mar not all you doe before *God* and man for want of this one thing. You love a faire ſeed-time, all of you: *Hilaris datio, ſerena ſatio*; cheerefull giving is like a faire *ſeed-time*. As you, for your ſeed, to burie it, with a ſeaſonable time; ſo and no leſſe GOD deſireth for His that His *ſeed* may not be ſowen with an *overcaſt mind*, but with the gladneſſe of heart and *cheerefulneſſe of countenance*. Even as He doth Himſelfe; who what He beſtoweth, beſtoweth ſo, as He taketh as much, yea more delight in *giving*, than we in *receiving*. So doe, and then this *Charge* is at an end: *Be ready to communicate*.

There is of this word, ſome difference among Writers; but ſuch as you may eaſily reconcile. Some thinke, the *Apoſtle* would have rich men to be εὐκοινώνητους eaſie to be ſpoken with, and to be ſpoken to. Some, that He would not onely have them *give readily*, but *lend freely*, and not practiſe the *Devils Alchymiſtrie* (as they doe) by *multiplication* in *lending*. Some, that they ſhould not thinke their beneficence to be a *taking from* them without *receiving back*, inaſmuch as there is an entercourſe of the givers grace, and the receivers prayer. Some, that His mind is, that they ſhould not doe good to ſome few, but even to a *multitude*. All are good and godly, and agreable to the *analogie of faith*: and you by doing all, may verifie and agree all, and make of a diſcord in opinions, an harmonie in practice. Saint *Hierome* (mee thinketh) ſaith beſt, that *Communicare eſt communitati dare, aut ad aliquid commune*, to be beneficiall to a *Society*, or to beſtow to ſome *common uſe*.

This is the perfection or pitch of *well doing*, that *moſt plenteous grace by the thankſ-* 2 Cor 4.15. *giving of many, may redound to the glory of God*. The *Apoſtle* therefore is a further ſuitor to you that be *rich*, and will not end his *Charge*, till he hath laid this on you too, to doe good to *Societies* and *Foundations*, either neceſſary to be erected, or more than neceſſary to be maintained, leſt through *our evil-doing*, our fathers *wel-doing* periſh. It is not for every man to reach unto them; there is no hope to have them upholden but by you: that you would therefore have them in remembrance, and to thinke upon them to doe them *good*.

But alas, what hope is there to heare, that *good* will be this way done, ſince it is thought, that many may be endicted for ſeeking to eat up *Companies*, and to convert that which was the good and making of many, into their owne *ſingulare commodo*, by *out-buying* and *out-bidding* all beſides themſelves, that they alone may appropriate civil livings, turne common into private, the whole bodies nouriſhment into one forgrowen member, and in the end *dwell alone upon the earth*. Ier.49.31.

That the world is toward an end, other men may be perſwaded by other reaſons; none more effectuall to perſwade me, than this one, that every man doth what in him lieth to *Diſcommon communities*, and to bring all to the firſt privation. For the world being it ſelfe a maine *Societie*; theſe men, by diſmembring *under-ſocieties*, ſeeke and doe what they can to diſſolve the whole. So that, GOD muſt needs come to make an end of the world, or elſe, if this hold on, we ſhould ſhortly make an end of it our ſelves.

It is further complained, that wheras ther hath been & is given charitably to the poore & their maintenance, that the *poore* themſelves want, and they that have the *receiving* of the profits doe yet encreaſe mightily. Had not theſe things need to be put in the *Charge*? Are they not in the eares of the *Lord*? Is it not a *ſinne crying* to heaven?

heaven? *Shall he not viſit for theſe things?* for this diſcredit of His *Goſpell*, for this unexcuſable, unfaithfull dealing, in the eares of *Iew* and *Gentile*, of *Turke* and *Chriſtian*, of GOD and *man?* I beſeech you ſtill, *ſuffer the words of exhortation*: it is good for you to know, what things are ſaid abroad. For my part, in GODS preſence I proteſt, I know none; and if there be none, preſent none. It is that I deſire; the *charge* is now given, may be given in vaine.

1 *To the Church*
a Gal. 6. 6.
b Rom. 12. 13.

Now, if you enquire, to whom your *doing good* ſhould ſtretch it ſelfe? Saint *Paul* himſelfe will tell you. To them that inſtruct you, they are to *a communicate with you in all your goods*, that is, the *Church*: and to the neceſſity of the Saints, & to the *b Saints that be in neceſſity*, that is, to the *Poore*.

c Eſter 4. 14.
d Neh. 1. 11.
e Ezek. 28. 14.

The Church firſt: *c For this end*, came *Eſter* to the *Kingdome*, and *d Nehemiah* to his *great favour with the Prince*, even to doe good to the Church: And for this end hath *e Tyrus* that *rich City*, that aboundance beſtowed on her, even to be a *covering Cherub* to the *Church* of GOD, and to *ſtretch out her wings over it*. The *Prophets* meaning was, the *rich men* muſt be a ſhadow of maintenance and defence to the *Arke*, to *Divinity*, their *riches* muſt ſerve them as *wings* to that end; they muſt bee *covering Cherubs* on earth to the *Church militant*, if ever they will be *ſinging Cherubs* in heaven with the *Church triumphant*.

And much good might be done, and is not, in this behalfe, and that many waies. I will name but one, that is, that with their *wings* ſtretched out, they would keep the filth and pollution of the ſinne of ſinnes (whereof you heard ſo bitter complaint both theſe daies) of *Simonie* and *Sacriledge*, from falling on the *Arke*, and corrupting and putrifying it, which it hath almoſt already done. That ſeeing the *Pope* do that he doth (howſoever ſome have alledged the Papiſts great deteſtation of this ſinne, and of us for this ſinne, for a motive; it is all but diſſembling, their hand is as deepe in this ſin as any mans:) I ſay, ſeeing the *Pope* doth as he doth, that is, as he hath diſpenſed with the *oath* and *duty* of *Subjects* to their *Prince*, againſt the *fifth Commandement*: with the *murder*, both *violent* with *daggs*, and *ſecret* with *poyſon* of the Sacred Perſons of *Princes*, againſt the *ſixth*: with the uncleaneneſſe of the *ſtewes*, & with *inceſtuous marriages*, againſt the *ſeventh*: So, now of late, with the abomination of *Simony*, againſt the *eight*; having lately (as it is knowne by the voluntary confeſſion of their owne Prieſts) by ſpeciall and expreſſe warrant of the See Apoſtolike ſent hither into this Land his *Licence diſpenſative* to all *Patrons of his marke* to ſet up *Simonie*, and to mart and make ſale of all *Spirituall livings* which they have or can get, to the uttermoſt penny, even (if it were poſſible) by the ſound of the *drumme*; and that with a very cleare conſcience (ſo that ſome portion thereof be ſent over to the releefe of his *Seminaries*, which by ſuch honeſt meanes as this, come to be now maintained.) Seeing thus doe the *Papiſts*, & we (loth to be behind them in this gaine of bloud) make ſuch merchandiſe with this ſinne, of the poore Church and her patrimony, as all the world crieth ſhame of it: To redeeme the orderly diſpoſing them to the *Churches* good, were a ſpeciall way for you *rich men* to *doe good* in theſe daies. Neither as theſe times are, doe I know a better ſervice, nor which (I am perſwaded) will pleaſe GOD better, than this, or be better accepted at His hands.

2 To the *poore*

This for the *Church*: you muſt have a wing ſtretched abroad to cover it. And for the *poore*, you muſt have a boſome wide open to receive them. *Lazarus* in a *rich mans boſome*, is a goodly ſight in heaven; and no leſſe goodly in earth. And there ſhall be never a *rich man* with *Lazarus* in his boſome, in heaven, unleſſe he have had a *Lazarus* in his boſome here on earth.

Iohn 12. 8.

The poore are of two ſorts: Such as *ſhall be with us alwayes* (as CHRIST ſaith) to whom we muſt doe good by releeving them: ſuch is the comfortles eſtate of *poore Captives*; the ſuccourleſſe eſtate of poore *Orphanes*; the deſolate eſtate of the poore *Widowes*; the diſtreſſed eſtate of poore *Strangers*; the diſcontented eſtate of poore *Scholars*; all which muſt be ſuffered and ſuccoured too.

There are others, ſuch as ſhould not be ſuffered to be in *Iſrael*, whereof *Iſrael* is full:

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I meane, *beggers*, and *vagabonds*, able to worke: to whom *good* muſt be done, by not ſuffering them to be as they are, but to imploy them in ſuch ſort, as they may doe good. This is a *good deed* no doubt; and there being, as I heare, an honourable good purpoſe in hand for the redreſſe of it, *God* ſend it good ſucceſſe. I am as one, in part of my *charge*, to exhort you by all good meanes to helpe and further it.

Me thinketh it is ſtrange, that the exiled Churches of *Strangers* which are harboured here with us, ſhould be able in this kinde to do ſuch good, as not one of their poore is ſeene to aske about the ſtreets; and this City, the harbourer and maintainer of them, ſhould not be able to doe the ſame good. Able it is no doubt, but men would have *doing good* too good cheape. I know, the charges will be great: but, it will quit the charges, the *good* done will be ſo *great*. Great good to their *bodies*, in redeeming them from divers corrupt and noyſome *diſeaſes*, and this City from danger of infection. Great good to their *ſoules*, in redeeming them from *idleneſſe*, and the fruit of idleneſſe, which is all naughtineſſe, no where ſo rife as among them; & this City from much *pilfering*, and loſſe that way. Great good to the *Common-wealth*, in redeeming unto it many rotten members, and making them men of ſervice, which may hereafter do good in it, to the publike benefit, and redeeme this City from the bloud of many ſoules which periſh in it for want of good order. Laſt of all, great good to the whole *eſtate*, in bringing the bleſſing of *God* upon it; even that bleſſing, that there ſhall not be *a begger in all Iſrael*. So much for *doing good*. Deut. 15. 4.

Laying up in ſtore. &c.] That is, your worke ſhall not be in vaine in the end, but receive a recompence of reward: which is a prerogative, the which GODS *Charges* have above all other. In mans, there is death to the Offender; but if any have kept his charge; he may claime nothing but that, he hath. Onely the Lords *Charges* are *rewarded*. The laſt point: The *Reaſon*.

So that, beſides the two reaſons which may be drawne out of the former, 1 one of the *uncertainty*, 2 the other of *Gods bounty*. 1. Of the *Vncertainty*, *Da quod non potes retinere*: That we would part with that, that we cannot keepe long; that wee muſt part with yer long, whether we will or no: 2 Of the *Bounty* of *God*; *De meo peto, dicit* CHRISTUS; That *God* which gave, asketh but His owne; but of that, He gave us, a part to be given Him, and we (if there be in us, the heart of *David*) will ſay, *quod de manu tuâ accepimus*, 3. Beſides theſe, a third; Though *God* might juſtly challenge a *free gift* without any hope of receiving againe, He will not; but tell us, His meaning is, not to impoveriſh or undoe us, but to receive theſe, which He gave us, and came from Him every one; and thoſe that within a while forgoe we muſt, to give us that, we ſhall never forgoe. That is that, He teacheth us: commandeth not our loſſe, but commendeth to us a way to *lay up for our ſelves*, if we could ſee it; not, to leeſe and leave all, we know not to whom. 1 Chro. 29. 16.

Well ſaid *Auguſtine*, preaching on theſe very words: At the very hearing theſe words [*Part with* and *diſtribute*] the covetous man ſhrinkes in himſelfe; at the very ſound of *parting with*; as if one ſhould poure a baſon of cold water upon him, ſo doth he chill and draw himſelfe together, and ſay *Non perdo*: he ſaith not, I will not *part with*, but, I will not *loſe*; for he counteth all *parting with* to be *loſing*. And will ye not *loſe*, ſaith Saint *Auguſtine*? yet, uſe the matter how you can, *loſe* you ſhall: for, when you can carry nothing away of all you have, doe you not loſe it? But, goe to (ſaith he) be not troubled, heare what followes, ſhut not thy heart againſt it.

Laying up for your ſelves.] I know, *Iudas* was of the minde, that all that went beſides the *bagge*, was *Vtquid perditio?* and ſo be all they that be of his ſpirit. But, Saint *Paul* is of that minde, that ἀποθησαυρίζειν, to *lay out to good uſes*, is to *lay up to our owne uſes*: that, in parting thus with it, we doe not *dimittere*, but *præmittere*; not *loſe* it, by leaving it here from whence we are going, but *ſtore* it up, by ſending it thither before, whither we are going. And indeed, one of the two, we muſt needs, either leave it behinde and loſe it for ever; or ſend it before, and have it our owne for ever. Now chooſe whether you will hold of *Iudas*s, or *Paul*'s. *Laying up for your ſelves.*

For indeed, it is not *laying up*, Saint *Paul* findeth fault with; but the *place*, where: not *building*, or *obtaining*, or *purchasing*; all which three are specified, and the *Apostle* speaketh in your own termes, and the things you chiefly delight in: but, the *laying up* in the *flesh*, which will rot, and with it whatsoever is laid up with it; or in the *world*, which is so variable now, & will be consumed all to nought: and with it, whatsoever is laid up in it. But, he would have us to lay it up in *heaven*; which (besides that it is our owne countrey, and this but a strange land) is the place, whither we passe leaving this place behinde; and from whence we must never passe, but stay here, and either for ever want, or have use for ever of that, we part with here. And to say truth, *Vt quid respicimus?* With what face can we looke up and looke upon heaven, where we have *laid up* nothing; or what entertainment can we look for there, whither we have sent no part of our provision; but for ought of our sending, the place is clean empty?

You will say; how can one reach *heaven* to *lay* any thing there? I will aske you also another question: How can a man being in *France*, reach into *England* to lay any thing there? By *Exchange*. And did you never heare of our exchange, *Cambium cœleste?* You know, that to avoid the danger of *Pirates*, and the inconvenience of forren Coin, not currant at home, it is the use of Merchants to pay it there, to receive it here. Such a thing is there in this *laying up*. We are here as *strangers*: the place here we wish our selves, is our Countrey, even *Paradise* (if so be, we send our carriage thither before; if not, I feare, we intend some other place: it is not our countrey.) When we shall take our way thither, thorow the way of all flesh, through death, certainly we lose all; he strips every one, he layes hold of: and put case, we could get thorow with all our bagges; here it is currant (for it is the coine of the world;) but, there it is base, and goeth for nought; what shall we then doe? *Quare non facis?* Why deale you not with *exchang*, paying here so much, to have so much repaid you there. *Adires traprezitas*, you should goe to the *Bankers*: who be those? *Cum quæsiveris*, when you have sought all, *Pauperes sunt campsores*, they be the poore: *Da pauperibus & accipies thesaurum.* Where is our bill? *Quod, vel quantum uni.* Who will repay it? *Ego resolvam: Nec repetit mercedem, sed dat mercedem.* What? refuse you to take CHRISTS bill? if you dare trust your servants without feare of losing; if you trust your LORD, feare you to lose? If them, of whom you receive nothing, but, they of you; what, not of him of whom earst you professed to receive all things? If CHRIST be of credit, and heaven be not *Vtopia*; if we thinke there is such a life after this, we shall ever have to doe there, *Lay up* here. Thinke, it is a *laying up*. Vpon the beleeving of this one word, the weight of doing and not doing, all the Text lyeth.

When we recount our good deeds, we commonly say, For him, and for him, we have done this and that; It is true, saith Saint *Paul*. That good you doe, you doe for them, and *for your selves* too: but more, *for your selves* than *for them*. To *lay up*, and to *doe good*; yea, to others; Nay, to do your selves good, to *lay up for your selves*. Before, you thought it scattering, it was indeed *laying up*: Now, you thinke, it is for them; it is, *for you, and your sakes, God* commandeth it.

GOD hath no need of you to feed the poore; No need of the *Widow* to feed *Elias*; He could still have fed him by *Ravens*: and, as he fed *Elias* by one; so could He them, by others, or other meanes, and never send them to *Sarepta* among you. He could have created sufficient for all men; or so few men, as all should have been sufficient for them. Hee would not: He ordered, there should ever be *poore in the Land*: Why? To *prove them*; and to *prove you by them*: that, Hee which feedeth you, might feed them by you; that your *superfluities* might be their *necessaries*: that they of their *patience*, in *wanting*; and you, of your *liberality* in *supporting*, might both together, of Him that made you both, *receive reward*. They with you, in your bosomes there, as here: a good fight in heaven, and a good fight in earth. For sure, there shall never be a *rich man* in heaven, without a *Lazarus* in his bosome. Therefore, we have need of them, as they have need of us; yet, that, we make theirs, remaineth ours still.

Deut. 15. 11.

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It liketh the HOLY GHOST, as to terme our *preaching* our *ſeed*, ſo to terme your *wealth*, your *ſeed*. The *ſeed*, the husbandman caſts it, the *ground* receives it: Whoſe is it? the *ground's*? No, the husbandmans. And, though it be caſt out of his hands, and rot in the bowels of the earth, and come to nothing, and there becomes of it, no man can tell what; yet, this count he maketh, it is his ſtill; and that every graine will bring him an *eare*, at time of the yeare; and ſo, that he hath in caſting it from him, ſtored it up for himſelfe. Whereas, in fooliſhly loving it (as many doe their wealth) he might have ſtored it up for wormes and muſtineſſe, and by that meanes indeed have loſt it for altogether. The *ſeed* is your *almes*: The *ground* is the *poore*: You are the *Sowers*. When it is therefore ſowen among them, how it is ſpent, and what becomes of it, you know not: yet, this you know, and may reckon; that at the fulneſſe of time, at the *harveſt of the end of the world*, for every graine of temporall contribution, you ſhall receive an eare of eternall retribution. Whereas, ſtoring it up here, it may after your deceaſe be ſtored for *harlots*, and *gameſters*, and *rioters*, in whoſe hands it ſhall corrupt & putrifie, and your ſelves loſe the fruit thereof for ever. By this compariſon you may know, that when you are dealing for the *poore*, it is your owne buſineſſe, you intend: that, not forgetting them, you remember *your ſelves*; pitying them, you have *pity on your owne ſoules*, and *that your labour* ſhall not be *in vaine in the* Lord. 2 Cor. 9. 6. 1 Cor. 15. 58.

Men uſe to reaſon with themſelves; it will not alwayes be health, let us lay up for ſickneſſe; it will not alway be youth, for age: and why not (ſaith Saint *Paul*) it will not alway be this life, not alway preſent life, *lay up for your ſelves againſt the life to come*. In this place, here, we ſhall not be alwayes, but in another of our eternall abode. This time, that is, will not be alwayes; but ſuch a time will come, as in which, that we call a *thouſand yeares*, ſhall be no more than *a day*, now. That place and that time would be thought of: and good wiſdome it will be, for a man to forget what hee is, and to weigh what he ſhall be. Surely, for any preſent matter GOD did not make us; *Sed ad neſcio quid aliud*, to ſome further matter yet to come. Not yet preſent: as yet, in *promiſe*, not yet in performance; as yet in *hope*, not in poſſeſſion. I know, that even in this place the LORD doth reward, and ſheweth us plainly, that *Date* and *Dabitur* are two *twins*: We our ſelves have by good triall found it true; when our carefull *Date* and proviſion for the poore laſt yeare ſave one, was requited *in præſenti* with a great *Dabitur* of the laſt yeares encreaſe. But this is but an *&c.* making nothing to the maine promiſe which is to come, which our SAVIOUR would never have out of our eye; *Habetis hîc*, here you have your comfort, *Habete illic* have it there too, for here you cannot ever have it. For the preſent time, you have officers and ſervants to wait on you; in the time to come, none will accompany you, all will leave you, when to the grave they have brought you, ſave *mercy* only; none will wait or make roome, but *opera eorum*, your workes which you have here *laid up for the time to comes*. Pſal. 90. 4. Luke 6. 24.

The Scripture ſpeaketh of this life, and all the felicity therein, as of a *tent* or *booth*, ſpread for a day, and taken downe at night. Even like *Iona's gourd* for all the world; freſh in the morning, and ſtarke withered yer evening. But, of the life to come, as of a *ground-worke*, never to remove it ſelfe, or we from it; but to abide therein, ἐν τῇ φυλακῇ or ἐν τῇ βασιλικῇ in the *priſon*, or the *palace* for evermore. Wee ſhall not therefore *loſe*, but *lay up in ſtore*: not for others, but for our *ſelves*: Not, for a few dayes now, but for *hereafter*: Not a *tent* to be taken downe, but a *foundation* never to be removed. Heb. 11. 9. 2 Cor. 5. 1.

Of all the words in the Text, not one was meet for the *teeth* of *Rhemiſts*, ſave this only: here you have a perillous note cloſe in the margent: *Good works are a foundation*. A *foundation*, very true: who denies it? but whether a *foundation* in our graces, as CHRIST is without us, that is the point. The ground whereon every building is raiſed, is termed *fundamentum*. The loweſt part of the building immediately lying on it, is ſo termed too. In the firſt ſenſe, CHRIST is ſaid to be the onely

foundation: Yet the *Apoſtles*, becauſe they are the loweſt row of ſtones, are ſaid to be
1 Cor. 3. 11. Epeſ. 2. 20. Col. 1. 23. *foundations*, in the ſecond. So, among the *graces* within us, *faith* is properly in the firſt
Epheſ. 3. 18. ſenſe, ſaid to be the *foundation:* yet, in the ſecond, doe we not deny, but as the *Apoſtle* calleth them, as the loweſt row, next to *Faith, Charity*, and the *workes of charity* may be called *foundations* too. Albeit the margent might well have beene ſpared at this place: for, the note is here, all out of place. For, being ſo great Schoolemen as they would ſeeme, they muſt needs know, It is not the drift of the *Apoſtle* here, in calling them a *foundation*, to carry our conſiderations into the matter of *juſtifying*, but onely to preſſe his former reaſon of *uncertainty* there, by a contrary weight of certaine *ſtability* here: and ſo, their note comes in like *Magnificat* at *Mattins*.

Thus reaſoneth Saint *Paul:* This world is *uncertaine*, of a *ſandie* nature; you may reare upon it, but it is ſo bad a ſoile, as whatſoever you raiſe, will never be well ſetled, and therefore ever tottering; and when the *raine*, and the *wind*, and the *waves*
Mat 7. 26. *beat againſt* it, it commeth downe on your heads. Therefore to make choice of a faſter ſoile, build upon GODS ground, not upon the worlds ground: for, πάντα ἐκεῖνα βέβαια,
Chryſoſt. in locum, Hom. 18. μετὰ ἀσφαλείας ἁπάσης (ſaith *Chryſoſtome*;) there all is firme, there you may build and be ſure, fall the *raine* upon the top of it, blow the *wind* againſt the ſide of it, riſe the *waves* againſt the foot of it, it ſtands irremoveable. Wherein the *Apoſtle* (ſaith *Chryſoſtome*) doth teach a very goodly and excellent art, how to make of our *fugitive riches* a truſty and *faſt friend*; how to make *Gold* out of *Quickſilver*, and of the *uncertainty of riches*, a ſure and *certaine ground-worke*.

Aſſurance and *ſecurity* are two things (wee know) that *rich men* many times buy deare: here they may be had; not for thus much, or thus long, but for as much as you liſt, and as long as *eternity* is long, that never ſhall have end. The meaning is; that if you lay out, or lay on that you have, on theſe earthly things (the plot; which the world would faine commend unto you) with this life, or at the furtheſt, with this world they ſhall be ſhaken in peeces and come to nought; and you poſſibly in the houre of death, but moſt certainly in the day of judgement, ſhall ſhake, when the world your ground-worke ſhakes, and be in trembling feare and perplexed agonie touching the eſtate of your ſoule: knowing, there is nothing comming to you but the fruit of this *world*, which is ruine; or the fruit of the *fleſh*, which is corruption. But, if you ſhall have grace to make choice of GODS *plot*, which He hath here levelled for you to raiſe upon, *O quanto dignum pretio!* that will be worth all the world in that day: the perfect certainty, ſound knowledge, and pretious aſſurance, you ſhall then have, whereby you ſhall be aſſured to be received, becauſe you are ſure you are CHRISTS, becauſe you are ſure you have true *faith*, becauſe you are ſure you have framed it up into good *workes*. And ſo ſhall they be a *foundation* to you-ward, by making evident the aſſurance of ſalvation: not, *naturâ*, to GOD-*ward*, in bringing forth the eſſence of your ſalvation.

Looke you, how excellent a *ground-worke* here is! (not for a cottage;) whereon you may raiſe your frame to ſo notable a height, as ſtanding on it, you may lay hand on, and lay hold of *eternall life*. O that you would minde once theſe high things, that you would be in this ſenſe *high-minded*! Saint *Pauls* meaning is to take nothing from you, but give you a better to requite it by farre. He would have you part with part of your wealth to *doe good*, he will lay you up for it, *treaſure in heaven* for your owne uſe. He would have you forſake the worlds ſand and *uncertainty*, wherein you cannot *truſt*; but therefore, hee markes you out a plot out of the *rocke* wherto you may truſt. He would not have you *high-minded* in conſideration or compariſon of ought on this earth; but he would have your *mindes* truly *exalted* to reach up to heavenly things higher than the earth. And laſt, inſtead of *this world*, the luſts and *riches* thereof, to match that, if you will lay hold of it, he holdeth out *eternall life* and the glory thereof.

To take a ſhort proſpect into *eternall life*. Life it ſelfe firſt (you know) is ſuch a thing, as were it to be ſold, would be ſtaple ware; if it ſtood where hold might be laid

laid on it, ſome would thruſt their ſhoulders out of joynt, but they would reach it. It was a great truth out of a great lyar's mouth, *Skinne and all.* And I meane not *eternall*, but this life; and therefore ſome readings have, *to lay hold of true life*; as if, in this, were little truth. Indeed Saint *Auguſtine* ſaith, it is nothing but a diſeaſe: Wee ſay of dangerous ſickneſſe, he hath the *plague*, he is in a *conſumption*, ſure he will die; and yet it failes; divers die not: whereas, (ſaith he) of life it ſelfe, it may be ſaid, and never failes: *He lives, therefore he will certainly dye.* Iob. 2 4.

Well yet, this life, ſuch as it is, yet we love it, and loth we are to end it: and, if it be in hazard by the *Law*, what running, riding, poſting, ſuing, bribing, and if all will not ſerve, breaking priſon is there for it! Or, if it be in danger of diſeaſe, what adoe is there kept, what ill-ſavoured drugges taken! what ſcarifying, cutting, ſearing! and when all comes to all, it is but a few yeares more added; and when they are done, we are where we ſhould have beene before; and then, that which is now life then ſhall be no life. And then, what is it the neerer? What if *Adam* had lived till this morning, what were he now the neerer? Yet, for all that, as ſhort and fraile as it is, we doe, what poſſibly man can doe, to eeke it ſtill; and thinke our ſelvs jolly wiſe men when we have done, though we die next yeare after for all that. If then with ſo great labour, diligence, earneſtneſſe, endeavour, care and coſt, we buſie our ſelves ſometimes to live for a while, how ought we to deſire to *live for ever?* if for a time to put death away, how to take death away cleane? You deſire *life* I am ſure, and *long life*; and therefore a long life, becauſe it is *long*, that is, commeth ſomewhat neerer in ſome degree to *eternall life*: If you deſire a *long laſting life*, why doe you not deſire an *everlaſting life?* If a life of *many yeares, which yet in the end ſhall faile*; why not that life, *whoſe yeares ſhall never faile?* If we ſay, it is lacke of wit or grace when any man runs in danger of the law of man, whereby haply he abridges himſelfe of halfe a dozen yeares of his life; what wit or grace is there, wilfully to incurre the *loſſe of eternall life?* For indeed, as in the beginning we ſet downe, it is a matter touching the loſſe of *eternall life*, we have in hand; and withall touching the paine of eternall death. It is not a loſſe onely, for we cannot loſe life, and become as a ſtone, free from either: if we leeſe our hold of this life, *eternall death* taketh hold upon us: If we heape not up the *treaſure* of *immortality*, we heape up the treaſure of *wrath againſt the day of wrath.* If your wealth be not with us to life, *pecunia veſtra vobiſcum eſt in perditionem.* We have not farre to ſeeke for this. For, if now we turne our deafe eare to this *Charge*, you ſhall *fall into temptations*: feare yee not that? *Into many fooliſh and noyſome luſts*; nor fear yee that neither? yet feare whither theſe lead; *which drowne men in perdition and deſtruction of body and ſoule.* Feare yee not theſe? doth the Lord thunder thus, and are ye not moved? *Quibus verbis te curabo?* I know not how to doe you good. But, let *eternall life* prevaile. Sure, if *life* come not, *death* comes. There is as much ſaid, now, (not as I have to ſay, but) as the time would ſuffer: Onely let me in a few words deliver the charge concerning this, and ſo I will breake up the Court for this time. Pſal. 101. 28. Rom 2. 5. Acts. 8. 20. Verſe 9.

And now (*Right honourable, beloved, &c.*) albeit that according to the power that the LORD hath given us, I might teſtifie and charge you *in the preſence of* GOD *the* FATHER, *who quickeneth all things*; *and of the* LORD IESUS, *who ſhall ſhew Himſelfe from Heaven with His mighty Angels in flaming fire, rendering vengeance to them, not onely that know not* GOD, *but to them alſo that obey not the Goſpell of our* LORD IESUS CHRIST, that yee thinke upon theſe things which you have heard to doe them: yet *humanum dico*, [for your infirmity, I will ſpeak *after the manner of men*, the nature of a man beſt loveth to be dealt withall, and even beſeech you *by the mercies of* GOD, even of GOD *the* FATHER *who hath loved you, and given you an everlaſting conſolation and a good hope through grace, and by the comming of our* LORD IESUS CHRIST *and our aſſembly unto Him,*

Him, that you receive not this *Charge* in vaine; that ye account it His charge, and not mine; received of Him, to deliver to you. Looke not to me I beſeech you: in whom, whatſoever you regard (countenance or learning, yeares or authority) I doe moſt willingly acknowledge my ſelfe farre unmeet to deliver any; more meet a great deale, to receive one my ſelfe, ſave that *I have obtained fellowſhip in this buſineſſe*, in diſpenſing the *Myſteries*, and delivering the *Charges* of the LORD. Looke not on me, looke on your owne ſoules, and have pitie on them: Looke upon Heaven, and the Lord of Heaven and earth, from whom it commeth, and of whom it will be one day called for againe. Surely there is a *Heaven*; Surely there is a *Hell:* Surely there will be a day, when enquiry ſhall be made, how we have diſcharged that we have received of the Lord; and how you have diſcharged that, you have received of us in the Lords *Name*. Againſt which day, your conſciences ſtand charged with many things, at many times heard. *O ſeeke not death in the error of your life*, deceive not your ſelves; thinke not, that when my words ſhall be at an end, both they ſhall vaniſh in the aire, and you never heare of them againe. Surely you ſhall; the day is comming, when it ſhall be required againe at your hands. A fearefull day for all thoſe, that for a little *riches*, thinke baſely of others; upon all thoſe that *repoſe* in theſe *vaine riches* (as they ſhall ſee then) a vaine *confidence*; upon all thoſe, that *enjoy* onely with the *belly* and the *backe*, and doe either no *good*, or miſerable *ſparing good* with their *riches:* whoſe *riches* ſhall be with them to their *deſtruction*. Beloved, when your life ſhall have an end (as an end it ſhall have) when the error of death ſhall bee upon you; when your ſoule ſhall be cited to appeare before GOD, *in noviſſimo*; I know and am perfectly aſſured, all theſe things will come to minde againe, you will perceive and feele that, which poſſibly now you doe not. The *Devils charge* commeth then, who will preſſe theſe points in another manner, than we can: then it will bee too late. Prevent his charge, I beſeech you, by regarding and remembring this, now. Now is the time, while you may and have time wherein, and abilitie wherewith; thinke upon it, and provide for *eternall life:* you ſhall never in your life ſtand in ſo great need of your *riches*, as in that day; provide for that day; and provide for *eternall life*. It will not come yet, it is true, it will be long in comming: but when it comes, it will never have an end.

Wiſ. 1. 12.

This end is ſo good, that I will end with *eternall life*, which (you ſee) is Saint *Pauls* end. It is his, and the ſame ſhall be my end, and I beſeech GOD it may be all our ends. *To* GOD *immortall, inviſible*, and *onely wiſe*; GOD, who hath prepared this *eternall life* for us; who hath taught us this day how to come unto it; whoſe grace be ever with us, and leave us not, till it have thereto brought us; the *Father*, the *Sonne*, and the *Holy Ghoſt*, bee all glory, power, praiſe, and thankeſgiving, now and for ever,

AMEN

(*)

ASER-

One of the SERMONS, upon the II COMMANDEMENT

PREACHED IN THE PARISH Church of S. Giles *Cripplegate*

Ian. IX. AN. DOM. MDXCII.

ACTS CHAP. II. VER. XLII.

And they continued in the Apoſtles Doctrine, and Fellowſhip, and Breaking of Bread and Prayers.

THere had beene two ſundry dayes before, Sermons concerning the poſitive outward worſhip of GOD, out of this Text, conſiſting of theſe foure parts.

1 The Apoſtles Doctrine. 2. Their Society or fellowſhip. 3 Breaking of bread. 4. Prayers.

The effect of this laſt, was to acquaint the Auditory with ſundry Imaginations by diverſe erected, which many unſtable perſons doe runne after and worſhip inſtead of thoſe foure, the Apoſtles Doctrine, &c. The order was to begin with the doctrine firſt, and ſo after, through the reſt, as they ſtand.

IHat ſuch *imaginations* there are, *Salomon* complaineth of *Ratiocinia plurima*, wherby men were with-drawn from the ſimplicity of their creation. And under the Goſpell, S. *Paul* likewiſe of *Venti doctrinarum*, wherby Chriſtian people began to bee *blowen* and *carried about* from the ſtedfaſtneſſe of the *truth*. Eccl. 7. *ult.* Eph. 4 14.

But eſpecially under the Goſpell. For that, as S *Auguſtin* ſaith (*De Civit.* 18.) *Videns Diabolus templa Dæmonum deſeri, & in nomen* CHRISTI *currere genus humanum*

humanum, &c. Seeing idolatrous images would downe, hee bent his whole device, in place of them to erect and ſet up divers *imaginations*, that the people, inſtead of the former, might bow downe to theſe and
Heb.13 9. Apoc. 2. 14. *worſhip* them. Since which it hath been and is his daily practice, either to broach, *Doctrinas novas & peregrinas*, new *imaginations* never heard of before: Or to revive the old, and new dreſſe them. And theſe (for that
2 Cor. 2.10. by themſelves they will not utter) to mingle and to card with the *Apoſtles doctrine, &c.* that at the leaſt yet, he may ſo vent them.

And this indeed is the diſeaſe of our age, and the juſt complaint we make of it. That there hath beene good riddance made of *images*: but, for *imaginations*, they, be daily ſtamped in great number, and inſtead of the old *Images*, ſet up, deified, and worſhipped, carrying the names & credit of the *Apoſtles Doctrine, Government, &c.*

Touching theſe *imaginations* then, to finde ſome heads of them:
1 Tim. 4. 1. Mat. 16. 9. 12. They bee, in reſpect of the Devill, who inſpireth them, called *Doctrinæ dæmoniorum.* In reſpect of the inſtruments, by whom he breathes them
Apoc. 2. 13. Acts 20. 29. out, *Doctrinæ hominum*: As the doctrine of the *Phariſees*, The doctrine of the *Nicolaitans.*

Theſe men were of two ſorts, as S. *Paul* ſorteth them, [1] *Wolves* which from without entered into the *Church*: [2] *Men* ariſing from *among themſelves teaching perverſe things.*

1 *Imaginations from without the Church.*

1 Thoſe which from without entred, were *Philoſophers* from the *Gentiles*: *Phariſees* from the *Iewes.* Both which bred many *imaginations* in *Chriſtian Religion.*

Againſt them both, S. *Paul* giveth a double *Caveat.* Not to be *ſeduced by*
Col. 2. 8. *Philoſophy* (meaning as he ſheweth, the vaine deceit of that profeſsion:)
1 Tim. 6. 20. that is the former. [2] Nor with the *humane traditions* and *rudiments* of the *Phariſees*: that, is the latter. To *avoid oppoſitions of ſcience falſly ſo called*:
Tit. 1. 14. there is the firſt. To avoid *Iewiſh fables* and *traditions*: there is the ſe-
Luke 5. *ult.* cond. For, from theſe two forges, came a great part of the *imaginations* which enſued. Each of theſe ſects, eſteeming his *old wine* good; and conſequently brewing it with the *new wine* of the *Goſpell.*

1 By *Philoſophy.*

Imaginations by *Philoſophy.* Firſt, by the courſe of the Eccleſiaſticall Hiſtory it appeareth, that *Simon Magus* (who of a heathen *Philoſopher* became a Chriſtian, and was baptized) after, through the *gall of biterneſſe* wherein he was, fell away againe and proved the firſt of
Acts 8. 23. all *heretikes.* Hee, firſt: and after, *Valentine*; and then, *Baſilides* deviſed many ſtrange *ſpeculative phanſies.* And indeed, whoſoever they bee, that dote about unprofitable curious ſpeculations, from this kind they ſprung firſt.

After theſe, thoſe two maine hereſies, that ſo mightily troubled the Church: Firſt, that of the *Manichee*, who brought a *neceſsity* upon all things by meanes of his *duo principia*: making men ſecure how they li-

ved,

ved, becauſe it was ordained what ſhould become of them. Secondly, the other of the *Pelagian*, who aſcribed to mans *free-will*, and ability *to keepe* GOD'S *Law*; and thereby made void the grace of *Chriſt*. Both theſe were but two baſtard ſlips of corrupt *Philoſophy*: The former, an *imagination* iſſuing from the ſect of the *Stoikes* and their *fatall deſtinie*: The latter, from the ſect of the *Peripatetikes*, and their *pure naturalls*.

Imaginations by *Iudaiſme*. As the curious ſpeculations came from the *Philoſophers* of the *Gentiles*; So whatſoever ſuperſtitious obſervations were imagined, came from the *Phariſees* and ſects of the *Iewes*. As *Simon Magus* is reckoned, the firſt *heretike*: So *Ebion* the *Iew*, is the ſecond. And from him ſprang the opinion of the *neceſsity* of *Iewiſh obſervances*; which was the occaſion of the Councell in *Acts* 15. and the opinion of *worſhipping Angels as Mediators*, as *Theodoret* teſtifieth upon *Coloſ.* 2.18. And for thoſe Ceremonies, as at the firſt they deſired to retaine thoſe very ſame that were *Iudaicall*; So (when it was withſtood by the *Apoſtles*) they did after but turne them, and new varniſh them over into others like, and with them ſo clogged the Church, as the *Iewes* eſtate was much more tolerable than the *Chriſtian's*, *Saint Auguſtine's* complaint, *Ep.* 19. 2 By *Iudaiſme.*

Now from theſe two ſorts of perſons proceeded thoſe two ſeverall meanes, whereby (as it were in two moulds) all *imaginations* have been caſt, and the truth of GOD'S word ever perverted. 1. From the *Phariſee*, That peecing out the *new garment* with *old raggs* of *traditions*, that is, adding to, and eeking out GODS truth, with mens phanſies; with the *Phylacteries* and fringes of the *Phariſies*, who tooke upon them to *obſerve many things* beſide it. Mat. 9.17. Mar. 7.4. 2. From the *Philoſopher*, that wreſting and tentering of the *Scriptures* (which S. *Peter* complaineth of) with expoſitions and gloſſes newly coyned, to make them ſpeake that, they never meant. Giving ſuch *new* and *ſtrange* ſenſes to places of *Scripture*, as the Church of CHRIST never heard of. And what words are there or can there bee, that (being helped out with the *Phariſee's* addition of a truth *unwritten*, or tuned with the *Philoſopher's* wreſt of a *divided ſenſe*) may not bee made to give a colour to a new *imagination*? Therefore, the ancient Fathers thought it meet, that they that would take upon them to interpret the *Apoſtle's Doctrine*, ſhould put in *ſureties*, that their ſenſes they gave, were no other, than the *Church* in former time hath acknowledged. 2 Pet. 3.16. It is true, the *Apoſtles* indeed ſpake from the *Spirit*, and every affection of theirs was an oracle: but, that (I take) was their peculiar priviledge. But, all that are after them, ſpeake not by *revelation*, but by *labouring in the word* and learning: are not to utter their owne phanſies, & to deſire to be beleeved upon their bare word: (if this be not *dominari fidei*, to be Lords of their Auditor s faith, I know not what it is:) but onely on condition, that the ſenſe, they now give, bee not a *feined*

ſenſe (as S. *Peter* termeth it) but ſuch an one, as hath been before given by our fathers and fore-runners in the Chriſtian faith. *Say I this of my ſelfe* (ſaith the Apoſtle) *ſaith not the Law ſo too?* Give I this ſenſe of mine owne head, hath not *Chriſts* Church heretofore given the like? Which one courſe, if it were ſtrictly held, would rid our Church of many fond *imaginations* which now are ſtamped daily, becauſe every man upon his own ſingle bond, is truſted to deliver the meaning of any Scripture, which is many times nought elſe, but his owne *imagination*. This is the diſeaſe of our Age. Not the *Phariſee's* addition (which is well left,) but (as bad as it) the *Philoſopher's* gloſſe, which too much aboundeth. And I ſee no way but this, to helpe it.

2 From *within* by *Chriſtians*. Gal 2.4.

Imaginations from the *Chriſtians*. Secondly, from among the *Chriſtians* themſelves aroſe men *ſpeaking perverſe things*, whom S. *Paul* well calleth *fratres ſubintroductos*. Who alſo by their *imaginations*, mainly corrupted the *Apoſtles Doctrine*, which we heretofore divided.

into the { 1 *Matter*, in which { 1 The *Subſtance*, and therein { 1 the *foundation*. 2 the *Building* upon it. } 2 *Manner*, { 2 The *Ceremony*.

Concerning all which, *imaginations* have riſen.

1 In the *matter* and *ſubſtance*. *a* Touching the *foundation*. Heb. 6. 2. Mar. 1. 15. Acts 20. 20. 1 *Repentance* Acts 6. *Apoc. 2. 15.

Imaginations touching the *foundations*. Which are two (ſo called by the name of *foundations*, firſt laid by our *Saviour Chriſt*, and after kept by the *Apoſtles*) Even [a] *Repentance*, and [b] *Faith*.

Imaginations touching *Repentance*. *Nicolas* one of the *ſeven*, (as *Euſebius* teſtifieth) became a man of *Imaginations*, and began the ſect of the *Nicolaitans* * whom GOD *hateth*! After whom aroſe *Carpocrates* in the ſame, of whom came the ſect of the *Gnoſtikes*. A ſect that blew up that part of the *foundation*, which is called *Repentance from dead workes*. For (as *Epiphanius* teſtifieth,) they held; that all other things beſides *faith*, were *indifferent*, *Repentance* and all. And that; ſo a man knew and imbraced certaine dictates and poſitions, they would deliver him, live how he liſt, he could not chooſe but be ſaved. And of theſe high points of knowledge they intituled themſelves *Gnoſtikes*, that is, *men of knowledge*. And all other Chriſtians that could not talke like them, *Simplices*, good ſimple ſoules. Such is the *imagination* in our daies, of carnall *Goſpellers*; That, ſo hee forget not his *Creed*, hee cannot miſcarry. Theſe bee the *Gnoſtikes* of our age.

Imaginations

Imaginations touching *faith.* On the other ſide, againſt the other part of the foundation (*faith*;) *Latianus* a Chriſtian and a great learned man caſt his Mine, of whom was the ſect of the *Encratites*: who offended at the licentious lives of the *Gnoſtikes*, fell into the other extreme, that *Non eſt curandum quid quiſq; credat, id tantùm curandum eſt, quid quiſq; faciat*: that the *Creed* might be cancelled well enough; for, an upright and ſtraight *courſe* of *life*, GOD onely regarded: And in every *Sect*, a man might be ſaved, that *lived well.* Theſe, for their ſober and temperate kinde of life, termed themſelves *Encratites*, that is *ſtrict livers*; and all other Chriſtians that lived not in like auſterity, *Pſychicos* (that is) carnall men. Such is in our daies the *imagination* of the *Civill Chriſtian*; who, ſo his converſation be blameleſſe and honeſt, careth not for *Religion* and *Faith* at all, but for the moſt part lives and dies in brutiſh ignorance. We may call theſe the *Encratites* of our Age.

Imaginations touching the *Building.* A ſecondary part of the *Apoſtles Doctrine*, and not of like neceſsity with the former. *Epiphanius* writeth (*Hereſi* 61.) There were a ſect, a branch of the old *Cathari* or *Puritans* (as he ſaith) which calleth themſelves *Apoſtolici, propter exactum diſciplinæ ſtudium, &c.* For an extraordinary deſire they had above other men to have *diſcipline* and all things, to the exact patterne of the *Apoſtles daies*; which is it ſelfe an *imagination.* *b* Touching the *building*

For, it were *cacozelia* an apiſh imitation, to retaine all in uſe then; ſeeing diverſe things; even then, were but *temporaria.* For beſide their *Canon* in matters of knowledge, they had their *dogmata* or *decreta*, not of equall importance; as was that of *eating things ſtrangled*, and *bloud*; which no man now thinketh himſelfe bound to abſtaine from. And, beſides their *Epitaxes*, commandements in matter of practice, they had their *Diataxes*, Injunctions, not of equall regard with the former. Such were their *Agapæ*, love-feaſts after the Sacrament: and their celebrating the Sacrament *after Supper*; which no Church at this day doth imitate. Therefore, to preſſe all that was in that time is an *imagination.* 1 Gal. 6. 16. Acts 16. 4. 1 Cor. 11. 10. Iude 12. 1 Cor. 11. 20.

And, as to preſſe all; ſo, of theſe things that remaine, to preſſe all alike, or thinke an equall neceſsity of them, which was a parcell of the *imagination* of the *Donatiſts.* For, ſome things the *Apoſtles* peremptorily *commanded*: Some things they *had no commandement for*, but onely *gave counſell*: Some things they *commanded* and *taught*: ſome things, they *taught* and *exhorted*: whereof each was to be eſteemed in his own value and worthineſſe: Neither to diſpenſe with the *commandement*; nor to make a matter of *neceſsity* of the *Counſell.* Both which have not a little harmed the Church. 2 1 Cor. 7. 10. 1 Cor. 7. 25. 1 Tim. 4. 11. 6. 2.

Laſtly, for theſe matters of *Counſell*, which for the moſt part are things indifferent, they alſo fall upon two *imaginations*: 1 Some ſay:

1 Cor.10.23. *Omnia mihi licent* : and, ſo it be not condemned as unlawfull, make no bones of it : which tendeth to all prophaneneſſe. Others ſay, *Touch not,* Col.4.21. *Taſte not, Handle not* ; which ſpeake of the things indifferent, as meerely unlawfull : which *imagination* ends in *ſuperſtition*. A meane way would 1 Cor. 7.35. be holden betweene them both, that neither a *ſnare* be caſt on mens conſciences, by turning *Non expedit* into *Non licet* : nor our *liberty in Chriſt* Gal.5.13. be made an *occaſion to the fleſh*, by caſting *Non expedit* out of doores. For the Spirit of CHRIST is the ſpirit of ingenuity, which will freely ſubmit it ſelfe to that which is expedient, even in things of their owne nature lawfull. The not obſerving whereof with good heed and diſcretion, hath in old time filled the world with many a *ſuperſtitious imagination* ; and in our dayes hath healed the *imagination* and *ſuperſtition* and *hypocriſie*, with another of *riot* and *licentious liberty*, as bad as the former yea a great déale worſe.

2 *Imaginations* in the *ceremony*. *Imaginations* touching the *ceremony*. Firſt, I take it to be a phancie, to imagine, there needs none: for, without them, neither comelineſſe, nor orderly uniformity, will be in the Church. *Women* will *pray uncovered* 1 Cor.11.13. (an uncomely ſight) unleſſe the *Apoſtle* enjoyne the contrary: therefore, 1 Cor.14.*ult* *Let every thing be done decently and in order*. Now, to adviſe what is comely and orderly in each Age and Place, is left in the power and diſcretion of the Governours of each Church ; *Viſum eſt Spiritui Sancto & nobis*. And the cuſtome of each Church is peaceably to be obſerved by the members of it. In a matter ceremoniall, touching the *veiling* of *women* (after ſome reaſons alleaged, which yet a troubleſome body might quarrell with) 1 Cor. 11.16. thus doth S. *Paul* determine the matter definitively: *If any liſt to be contentious*. *Nos non habemus talem conſuetudinem, nec Eccleſiæ Dei*. As if he ſhould ſay : In matters of that quality, each Churches *cuſtome* is to over-rule, as from that place S *Hierome* (*Eph.*28.) and S. *Aug. Ep.*86. & .118.) doe both reſolve.

It hath been ever thought meet (ſaith S. *Gregory*) that there ſhould be *In unitate fidei conſuetudo diverſa*: that is, the diverſity of *cuſtomes*, ſhould be in diverſe *Churches*, all in the unity of one faith, to ſhew the *Churches liberty* in thoſe matters. And therefore, *the eating of things offered to Idols*. wholly reſtrained the Churches of *Syria* & *Cilicia*, ſeemeth in ſome ſort 1 Cor.10.17. permitted the Church of *Corinth*, in caſe no man did challenge it.

And as for divers Churches, this hath been judged requiſite; ſo hath it likewiſe be deemed no leſſe requiſite, that every perſon ſhould inviolably obſerve the *rites*, and *cuſtomes* of his own *Church*. Therefore thoſe former ordinances, which, were not urged upon the *Corinthians* ; upon the *Galathians*, within the compaſſe of the Regions where they took place, (as we ſee) they were urged (as the fathers interpret thoſe pla- Gal.1 9. ces,) under the paine of *Anathema*, which cenſure is due to all thoſe that Col.5.12. trouble the *Church* : as thoſe doe, who for ſetting light by the *cuſtomes*

and

and *orders* of the *Church*, are by S. *Paul* concluded within the number of *persons contentious* and troublesome. 1 Cor. 11 16.

Imaginations touching the *manner of delivery*. For, even in it also, for failing, men must imagine something, that, when they can take no exception to the *matter*, yet they may itch after a new *manner*, and heare it, after such and such a sort delivered, or they will not heare at all, and therefore after their owne liking *get them a heape of Teachers*. 1. They must heare no *Latine*, nor *Greeke*, no, though it be interpreted. A meere *imagination*. For, the *Apostle* writing to the *Corinthians*, which were *Grecians*, hath not feared to use termes as strange to them, as *Latine* or *Greeke* is to us (*Maranatha*, *Belial*, *Abba*.) All which he might easily enough have expressed in their vulgar, but that it liked him to retaine his liberty in this pnint. 2 In the *manner of delivery*. 2 Tim. 4. 3. 1 Cor. 16. 22. 2 Cor. 6. 16. Rom. 8. 15.

2 Nor none of the *Apocrypha* cited. Another *imagination*: For, S. *Iude* in his Epistle, hath not feared to alleage, out of the booke of *Enoch* (*Iude* 14.) which booke hath ever beene reckoned *Apocrypha*. And, by his example all the ancient Writers are full of allegations from them: ever, to these Writings yeelding the next place after the Canon of the Scriptures and preferring them before all forraine Writers whatsoever.

3 Nor any thing alleaged out of the *Iewes Thalmud*; a third *Imagination*. For, from their Records, S. *Paul* is judged to have set downe the names of the Sorcerers that withstood Moses; to be *Iames* and *Iambres*; which in *Exodus*, or the whole Canon or Scriptures are not named. As many other things in the new *testament*, from them receive great light. And the *Iewes* themselves are herein cleerely confuted. 2 Tim. 3. 8.

4 But, especially no heathen example or authority (for, with allegation of the ancient Fathers I have often dealt) a matter which the Primitive Church never imagined unlawfull. For, *Clemens Alexandrinus* (*in Strom. 7.*) by allusion to *Sara* and *Agar*, teacheth the contrary. So doth *Basil*, in a set Treatise *de legendis Ethnicorum Scriptis*; and *Gregory Nyssen de vitâ Mosis*, out of the XXI. of *Deut.* by the rites touching the marrying of heathen women taken captive: and last of all S. *Augustine* most plainly, *De Doctrinâ Christianâ*, 2. 40. And these all reckoned of the contrary, as a very *imagination*. Which they did the rather, for that, besides divers other places, not so apparant, they find S. *Paul*, in matter of doctrine, alleaging *Aratus* a heathen Writer, in his Sermon at *Athens*. And againe, in matter of life, alleaging *Menander*, a Writer of Commedies, in his Epistle: And thirdly, in matter of report onely without any urgent necessity, alleaging *Epimenides*, or as some thinke *Callimachus*. Acts 17. 28. 1 Cor. 15. 33.

And surely, if it be lawfull to reason from that which *Nature* teacheth, as S. *Paul* doth against mens wearing *long heare*; it is not unlawfull neither, to reason from the wisest and most pithy sayings of naturall 1 Cor. 11. 14.

men. Eſpecially, with the *Apoſtle*, uſing them (as in a manner they only are uſed) thereby to provoke Chriſtian men to emulation, by ſhewing them their own blindnes in matter of knowledge, that ſee not ſo much as the heathen did by the light of *Nature*: or their ſlackneſſe, in matter of converſation; that cannot be got ſo farre forward by GOD's *Law*, as the poore Pagan can by his *Philoſophy*. That if *Grace* will not move, *ſhame* may.

II Touching the *Apoſtles fellowſhip*.

Imaginations touching the *Apoſtles fellowſhip*. For, this doctrine received, doth incorporate the receivers of it into a fellowſhip or Society, which is called the *fellowſhip*, or corporation of the *Goſpell*: and they, that bring not this doctrine, are no waies to be received thereto. Which
Iohn 2. 10. Heb. 10.25. 1 Cor. 11. 19. 1 Cor. 11. 17. Phil. 3. 18. *fellowſhip* is not to be forſaken, as the manner of ſome is (men of *imaginations*) in our daies, either becauſe there be *hereſies*, for *oportet eſſe*: Or, for that many at communions, *come together, not for the better, but for the worſe*, for ſo did they in *Corinth*: Or laſtly, for that many and many *Chriſtians walke* (which S. *Paul* wrote with teares) *as enemies to the Croſſe of Chriſt*; for ſo it was in the Church of *Philippi*.

1 Cor. 12. 8. Now it is plaine, there can no Society endure without *government*. And therefore GOD hath appointed in it *Governours* and *Aſſiſtants*: which ſeeing they have power from GOD, to reject or *receive accuſations*,
1 Tim. 5. 19. 1 Cor. 8. 12. and to *judge thoſe that are within* and of the *fellowſhip*; it is an idle *imagination* that ſome have imagined, to hold, the *Church* hath not her *Iudgement-ſeat*,
Mat. 18. 17. and power to cenſure her diſobedient children. It hath ever beene holden good Divinity, that the *Church* from CHRIST received power to *cenſure* and *ſeparate* wilfull offenders. Both, with the *Heathenman's ſeparation*, who might not ſo much as enter into the *Church-door*
Acts 21. 28, Luke 18. 10. (which is the *greater cenſure*) and with the *Publicans ſeparation* (which is the *leſſe*) who might enter and pray in the Temple, but was avoided in common *converſation*, and in the *fellowſhip* of the private *table*, and therefore much more of the *Altar*. Of which twaine, the former, the *Apoſtle* calleth *cutting off*, Gal. 5. 12. the latter *abſtaining from*; 2 Theſ 3. 6. The Primitive Church calleth the former *excommunicatos*, the latter *abſtentos*. So that, to phanſie no *government*, is an *imagination*. A *Government* there is.

Touching the forme of which *Government*, many *imaginations* have lately beene bred; in theſe our daies ſpecially. At the writing of this
Acts 2. 42. *Verſe*, it is certaine, that the Government of Chriſtian people conſiſted in
Luke 9. 1. 10. 1 two degrees onely. (Of both which our Saviour CHRIST Himſelfe was the Author.) 1 Of the *twelve*, 2 Of the *ſeventy*: both which were *over the People, in things pertaining to* GOD.

Theſe two, were one ſuperiour to another and not equall. And, that the *Apoſtles* eſtabliſhed an *equality* in the *Clergy*, is (I take it) an *imagination*. No man could *periſh in the gain-ſaying of Coreh*, under the Goſpell) which

S. *Iude*

Saint *Iude* saith, they may) if there were not a *superiority* in the Clergy: For, *Core's mutinie* was, becauſe hee might not be *equall* to *Aaron*, appointed his ſuperior by GOD, *Num.* 16. 10. Which very humor (obſerve it who will) hath brought forth moſt part of the *hereſies*, ſince the time of the Goſpell: that *Coreh* might not bee *Aarons equall*. Now, of theſe two orders, the *Apoſtles* have ever beene reckoned the ſuperior to the other; till our times; as having even under our SAVIOUR CHRIST, a power to forbid others, *Luk.* 9.49. And after, exerciſing the ſame power; *Silas* (one of the Seventy) receiving a commandement (ἐπιτάγη) from Saint *Paul* an *Apoſtle* to come unto him. As the *Auditory* had their roome by themſelves, So among the perſons Eccleſiaſticall, the *Apoſtles* had a *higher ſeat*, as may bee gathered; and in the very place it ſelfe, were diſtinguiſhed. Now in the place of the *Twelve*, ſucceeded *Biſhops*; and in the place of the *Seventy*, *Presbyterie*, *Prieſts*, or *Miniſters*, and that by the judgement of *Irenæus* (*lib.* 3. *cap.* 3) who lived immediately upon the *Apoſtles* age: Of *Tertullian* (*de præſcript.*) Of S. *Auguſtine* (in *Pſal.* 44.) And this, till of late, was thought the forme of that *fellowſhip*, and never other imagined.

Acts 15. 32. 17 15. 1 Cor. 14. 16. Acts 4. 19.

But, not long ſince, ſome have phanſied another, that ſhould conſiſt of *Lay-elders*, *Paſtors* and *Doctors*, and whether of *Deacons* too, is not fully agreed yet. Which device is preſſed now upon our *Church*: not, as a forme of more convenience than that, it hath; but, as one abſolutely neceſſary, and of our *Saviour* CHRIST owne onely inſtitution, which maketh it the leſſe ſufferable. I know that by vertue of *Saint Peters* wrinch before mentioned, ſome places may be brought, which may ſeeme to give it colour: but, that is, if we allow thoſe new gloſſed ſenſes. But, if we ſeeke what ſenſes, the *Primitive Church* gave of them, not one of them, but will ſuffer it to fall to the ground. And, finding it a ſtranger to them, I know not how to terme it, but an *imagination*. To touch it briefly in a word.

If we aske *Scripture* for it, and where wee may finde it, they paſſe by the two moſt evident places in appearance; 1 *Cor.* 12. 28. Becauſe, there are no *Paſtors*; and *Eph.* 4. 11. Becauſe, there are no *Lay-elders*; and lay it upon, *Rom.* 12. 6, 7, 8. And there, by a ſtrange and un-heard of Expoſition, they will find them al foure. But not, except that Expoſition be allowed them: Nor, if the ancient Writers may be heard, what the true ſenſe of it is. There is no Epiſtle on which ſo many of them have written: Sixe only I will name: *Origen*, *Chryſoſtome*, *Theodoret*, *Ambroſe*, *Hierome*, *Oecumenius*; All which, have entreated of it. Let their Commentaries be looked on upon that place. Not one of them applieth it to the *Church-government* (which by any likelyhood cannot be imagined, but they would, if it were the maine place for it) or findeth thoſe offices in thoſe words, which they in good earneſt tell us of, as that διάκονος (in the ſeventh *verſe*) is not the *Deacon*: but, the *Diſtributer* (in the

eight

eighth verse) is hee: or that *qui miseretur*, is latine for a *Widow*, or such like.

But, if jointly they find them not: let us see how severally they warrant their Offices. 1 Of *Elders*, some both *preach* and *governe*: some *governe* onely: and there they imagine they have found their *Lay-elder*, 1 *Tim.*5.17. by implication, that there are *Presbyteri*, that *labour not in preaching*. Heare S. *Chrysostome* on 1 *Cor.* 1. 7. You shall find a farre other sense: *Evangelizare* (saith hee) *perpaucorum est; baptizare autem cujuslibet, modò fungatur Sacerdotio.* And a little after *Siquidem Presbyteris quidem, qui simpliciores sunt, hoc munus tradimus, ut baptizent; verbum autem ut doceant, non nisi Sapientioribus: hîc sapientia est & labor. Quamobrem & alibi inquit: Qui bene præsunt Presbyteri, duplici honore digni sunt, maximè qui laborant in verbo.* Whereby it is plaine, that in S. *Chrysostome's* time, it was not reckoned meet, that every one that *ministred* the *Sacraments*, should also preach. That the meaner sort dealt with the *Baptizing*; and they onely that were of the more *wise sort*, with the *Word*. And to prove, it should thus be, he citeth this their *Scripture*, as if in the *Apostle's* dayes, the like had been thought *wisdome*. But as for *lay-elders*, He nor any that writeth on it, can finde in this verse; nor any such in all antiquity ever understood by the name of *Presbyter*.

The *Elders Preachers*, they divide into *Pastors* and *Doctors*: and these they sever in function; limiting the one to his *exhortation* onely, the other to point of *doctrine* onely. An *imagination*, which none of the Fathers would ever acknowledg, search their writings. S. *Chrysostome* upon this Verse, *Eph.*4.11. taketh them both for one and maketh no difference. So S. *Hierome* in both his Commentaries upon that Epistle: *Omnis enim Pastor Doctor est.* But, S. *Augustine* may serve for all, to shew, how unknowne this device was then. Who being purposely written to, by *Paulinus*, to assigne a difference betweene them, thus answereth: PASTORES *autem &* DOCTORES, *quos maximè ut discerneremus voluisti, eosdem puto esse, sicut & tibi visum est, ut non alios* PASTORES, *alios* DOCTORES *intelligeremus, &c. Hos enim sicut unum aliquod duobus nominibus complexus est, Aug. Ep.* 59. *ad Paulinum.*

Lastly, for their *Deacons* too: that they should be men of occupation and trade, to deale with the Church-stocke and care of the poore onely, is also (I doubt not) an *imagination*: seing all Antiquity hath ever reckoned of that Calling, as of a step or degree to the Ministery, out of 1 *Tim.* 3.13. And, that the Churches practice hath been alwaies to imploy them in other parts and functions besides that, is plain by *Iustine Martyr* (who lived in the *Apostles* daies) *Apol.* 2. *ad Antonium*, namely, *to distribute the Communion*: by *Tertullian* (*de Bap.*) to *baptize*: by *Cyprian* (*Ser.*6 *de lapsis*) and divers others. So that, to conclude, these are *imaginations* touching the *Apostles fellowship*, howsoever, a great number of deceived people *bow downe* to them and *worship* them.

Imaginations

III. *Imaginations* touching the *breaking of bread*.

Imaginations touching the *breaking of bread* : which is joyned to that *fellowſhip*, as the chiefeſt badge of that *fellowſhip*. For, by it is gathered the *communion*; as may be gathered by conference with *Acts* 20.7. and as the *Syrian* Text tranſlateth it. For that, as by the other *Sacrament* in the Verſe immediately going before, they are *received into the body of the Church*; ſo, by this, they are made to *drinke of the ſpirit* (1 *Cor.* 13.13.) and ſo, perfected in the higheſt *Myſtery* of this *Society*.

Concerning which, as the Church of *Rome* hath her *imaginations*: Firſt, in that ſhe many times celebrateth this myſtery *ſine fractione*, without any *breaking* at all. Whereas (as heretofore hath beene ſhewe d out of 1 *Cor.* 10.18.) it is of the nature of an *Euchariſt* or *Peace-offering*: which was never offered but it was eaten, that both there might be a *repreſentation* of the memory of that *ſacrifice*, and together an *application* to each perſon by partaking it. And ſecondly, in that ſhe hath indeed no *breaking* of *bread* at all. For, it being *broken* (ever) after it is *conſecrated*, there is (with them) no *bread* remaining to *breake*: and the *body* of CHRIST is now *impaſsible*, and cannot be *broken*; ſo that they are faine to ſay they *breake Accidents*, and indeed they well know not what. Contrary to Saint *Luke* here, who calleth it *fractionem panis*; and to Saint *Paul* (1 *Cor.* 10.16.) who ſaith *Panis quem frangimus*. As theſe are their *imaginations*: ſo we want not ours. For, many among us, phanſie onely a *Sacrament* in this action, and looke ſtrange at the mention of a *Sacrifice*: whereas, we not onely uſe it, as a *nouriſhment ſpirituall* (as, that, it is too) but as a meane alſo, to renew a *covenant* with GOD, by vertue of *that Sacrifice*, as the *Pſalmiſt* ſpeaketh, *Pſal.* 50.5. So our SAVIOUR CHRIST in the inſtitution, telleth us, *Luke* 22.10. And the *Apoſtle*, *Heb.* 13.10. And the old writers uſe no leſſe, the word *Sacrifice*, than *Sacrament*; *Altar*, than *Table*; *Offer*, than *Eate*; but both indifferently, to ſhew there is both.

And againe too, that to a many with us, it is indeed ſo *fractio panis*, as it is that onely and nothing beſide: Whereas, the *bread*, *which we breake is the partaking of Chriſts true body* (and not, of a *Signe*, *figure* or *remembrance* of it) 1 *Cor.* 10.16. For the Church hath ever beleeved a *true fruition of the true body of Chriſt*, in that *Sacrament*.

Further (as heretofore hath beene made plaine) it is an *imagination*, to think, that this *breaking of bread* can be ſevered from the other, *ver.* 46. which is ESAIAS *breaking of bread to the needy*. Whereby, as in the former, CHRIST communicateth Himſelfe with us; ſo we in this latter, communicate our ſelves with our poore brethren, that ſo, there may be perfect communion. For both in the *Sacrifice*, which was the figure of it, it was a matter of *Commandement*, *Deut.* 16.10. inſomuch, as the pooreſt were not exempt from GOD'S *offerings*: And our SAVIOUR CHRISTS practice was, at this feaſt, to command ſomewhat *to be given*

Eſay 58.7.

Luke 21.4.

to

to the poore, Iohn 13. 29. And last of all, the *Agapæ* or *love-feasts* of the Christians for releefe of the poore, doe most plainly expresse that, I meane. In place of which (when they after proved inconvenient) succeeded the *Christian Offertorie*.

And lastly, whereas we continue in the *Doctrine* and *Prayers* of the Church, we do many times discontinue this action a whole yeare together. These long intermissions (so that, if it be *panis annuus*, once a yeare received, we thinke our duty discharged) and also (no doubt) a second *imagination* in our common practice. For sure, we should continue also in this part, and the frequenting of it, if not so often as the Primitive Church did (which, either *thrice* in the *weeke*, or at the furthest *once*, did communicate) yet, as often as the Church doth celebrate; which (I thinke) should do better to celebrate more often. And those exceptions which commonly we alleage to disturbe our selves for that action, make us no lesse meet for prayers than for it. For except a man abandon the *purpose of sin*, *Psal.* 66.18. and except he be *in Charity*, *Mat.* 6.14. he is no more fit to *pray* than to *communicate*; and therefore should abstaine from the one as well as from the other. Or, to say the truth, should by renewing himselfe in both these points, make himselfe meet for both, continuing no lesse in the *breaking of bread*, than in *prayers and doctrine*.

IIII. *Imaginations touching Prayers.*

Imaginations touching *prayers*. As the former was the most speciall exercise of a Christian, and chiefest in dignity; So, this is the most generall and chiefest in use. Therefore he puts it in the plurall number: as if, both in *preaching*, *censuring*, and *communicating*, it had his use; as indeed it hath. *Before all things* (1 *Tim.* 2.1.) *In all things* (1 *Thes.* 5.17.) *After all things* (*Ephes.* 6.18. *Num.* 6. *verse ult.*) And in this also we want not phansies: In this age especially, wherein, an idle conceit is taken up, that never came into the heads of any of the old heretikes, though never so brain-sicke once to imagine: Our SAVIOUR CHRIST thus willeth us, *When yee pray, say*, Our FATHER, *&c.* A most fond *imagination* is start up in our times, never once dreamed of before, that telleth us, in no case we must say, *Our* FATHER, *&c.* with which form (if *Saint Augustine* be to be beleeved as a witnesse of antiquity) the universall Church of CHRIST, hath ever used to begin and end all her prayers, *Ep.* 59. as striving indeed by divers other formes more largely to expresse the sense of that prayer, but not being able to come neere the high art, and most excellent spirit of perfection in that patterne, they alwaies conclude with it; as being sure, howsoever they may for divers defects not attaine to the depth of it; and by it, they shall be sure to beg all things necessary at GOD's hands. This, I named first, because it is appropriate to our times.

Luke 11.12.

Besides, as the Church of *Rome* hath her *imaginations* touching

Prayers

Prayers: firſt, againſt S. *Paules Orabo & mente*, in ſetting the people to pray they wote not what; and ſo making their *underſtanding unfruitfull*, 1. *Cor.* 14. 14. And againe, againſt our *Saviour Chriſts Caveat* (*Mat.* 6. 7.) in ſetting them to goe over whole *Roſaries* and *Pſalters*, as if *much babling after the heathen manner*, *were acceptable to* GOD: So likewiſe, doe others alſo among us, erre in their *imaginations*, no leſſe, and that even againſt the ſame places. Firſt, againſt *Orabo ſpiritu* (1 *Cor.* 14 15.) in the ſame verſe, by finding fault with a *ſet Liturgie* (which they call *ſtinted prayers*) and giving themſelves to *imagine prayers* at the ſame inſtant: wherby it is plain, they ſo occupie their minds, with deviſing ſtill what to ſay next, their *ſpirit is unfruitfull*, no leſſe than the others *underſtanding*: And both theſe, [1] the *underſtanding* of the *minde*, and the *affection* of the *ſpirit* are there neceſſarily required. And againe, that in ſtead of *Roſaries* and a number of praiers, they bring in the *Phariſes* imagination of *long prayers* (that is) a *prayer* as long as a whole *Roſarie*. And this they take to be a great part of *holineſſe*; but indeed it is nothing but the former ſuperſtition drawn in backward. In which, who ſo markes them, ſhall find, they commit both faults; that of the *Phariſee*, in *tedious length* procuring many times *nauſeam ſpiritus*, a dangerous paſsion: and the other of the *Heathen*, in fond *repetitions*, *tautologies*, *inconſequences*, and all the abſurdities that may fall into ſuch manner of ſpeech. *Saint Cyprian* ſaith, *It was ever in Chriſt's Church counted an abſurd thing* (which ſome count their glory) *ventilari preces inconditis vocibus.* The abſurditie whereof would better appeare, if (ſeeing under *prayers* here, *Pſalmes*, and *ſpirituall ſongs* are contained, both being parts of *invocation*) they would have no *ſtinted Pſalmes*, but conceive their *ſongs* too, upon the preſent out of *the ſpirit*, and ſo ſing them. For to ſay truth, there is no more reaſon for the one, than for the other. But GODS Church hath ever had, as a forme of *doctrine*, both of *faith* in the *Creed*; and of *life*, in the *Decalogue*; ſo of *prayer* too. Which, from *Acts* 13. 2. the *Fathers* in all ages have called a *Liturgie*, or *ſervice of* GOD.

[1] Mat. 23. 14.

Theſe are, of many imaginations, ſome *ſet up* and *magnified* by ſome, and by others *adored* and *worſhipped*, under the names of the [1] *Apoſtle's Doctrine*, [2] *Government*, [3] *Sacraments*, and [4] *Prayers*,

Saint Stephen telleth us (out of the *fift* of *Amos*) that if we doe thus make to our ſelves, *Tabernacles and figures* to *worſhip* them, our puniſhment ſhall be *to be carryed away beyond Babylon* (*Acts* 7. 43.) And good reaſon, for theſe idle phanſies, are not from *Chriſt's Church*, from *Sion*; but from *Babylon* they came, and if we delight in them, thither ſhall we be carryed.

And ſure, we are in a good way thitherward: for of *Babel* Saint *Auguſtine* ſaith; *Civitas illa confuſionis indifferenter habuit Philoſophos inter ſe diverſa & adverſa ſentientes.* In GOD's citie, it was never ſo; there was ever correction for *Coyners*: but, in *Babel* (the Citie of *confuſion*) every *Philoſopher* might ſet up; as now, every Sect-maſter may broach any *imagination* that taketh him in the head, without puniſhment. For in *Babel*, it is reckoned but an *indifferent matter*. Sure the Prophets tell us, that if *Babylon's confuſion* goe thus before, the *captivity* of *Babylon* is not far behinde. From which, Almightie GOD deliver us, and make us carefull, as to continue the *Apoſtle's doctrine* &c. So neither to *engrave*, nor to *bow downe* and *worſhip* any of theſe *imaginations*. Amen.

18. *de Civit. Dei.*

One of the Sermons upon the III. COMMANDEMENT

PREACHED IN THE PARISH Church of St. GILES *Cripplegate*, *Iun. XI.* AN. DOM. MDXCII.

[*,*]

IEREM. CHAP. IV. VER. II.

Et jurabis, vivit *Dominus*, in veritate, & in judicio, & in juſtitia.

And thou ſhalt ſweare, the LORD *liveth, in truth, in judgement, and in righteouſneſſe.*

OF this *Commandement*, there are two maine Propoſitions. 1. *Thou ſhalt take the Name of* GOD: Elſe, it ſhould have been, thou ſhalt not take it at all. 2. *Thou ſhalt take it orderly*, and not *in vaine*. Of the *firſt*: thou ſhalt take it to thoſe ends and uſes, to which GOD lendeth it. Of which one is, *Thou ſhalt ſweare by it*: which is limited by two waies.

Firſt, by what: *The Lord liveth.*

Secondly, how: *In truth, judgement, juſtice.* As in the former *Commandements*, ſo in this, there be two Extremes. 1. The one, of the *Anabaptiſts*, which hold all *ſwearing unlawfull*, contrarie to the firſt, *Thou ſhalt ſweare.* 2. The other of the *licentious Chriſtian*, which holds (at leaſt in practice) *A man may ſweare how, and in what ſort he liſt*: By *Creatures*, &c. Contrarie to *The Lord liveth*, &c. *Falſly raſhly, lewdly*; Contrarie to *In truth, judgement, juſtice.*

1. Thou *ſhalt ſweare.*

That it is lawfull to *ſweare*, it appeareth by the Law, *Deut.* 6. 13. By the *Prophets*: *Ieremie* heere. *Eſai*, (*Chap.* 45. *Ver.* 23.) more earneſtly: *I have ſworne by My Selfe, the word is gone out of My mouth and ſhall not returne, That every knee ſhall bow to Me, & every tongue ſhall ſweare by Me.* *David*, *Pſal.* 63. *ult.* *Laudabuntur omnes, qui jurant per Eum.* By the practice of the *Saints*, not only under *Moſes*; but, under the *Law of Nature*. *Abraham ſweareth*, *Gen.* 21. 24. *Iſaac ſweareth*, *Gen.* 26. 31. *Iacob ſweareth*, *Gen.* 31. 33. Now, our *Saviour Chriſt* came not *to deſtroy the Law and the Prophets*, in thoſe things wherein they agree with the *Law of Nature*. Therefore, not to take away an *oath*.

Whereas, they object firſt: That it ſtandeth not with *Chriſtian profeſſion*, but was tolerated, as an unperfect thing, under the *Law*.

We anſwere: It cannot be reckoned an *Imperfection*, to *ſweare*. For that, not onely *Abraham*, the patterne of *humane perfection*, both *ſware* himſelfe, *Gen.* 21. 24. and put his ſervant to an *oath*, *Gen.* 24. 3. But, even the *Angels*, neerer than we to perfection, *ſware* both under the *Law* (*Dan.* 12. 7.) and under the *Goſpell* (*Apoc.* 10. 6.) And, not onely they, but even *God* Himſelfe (in whom are all perfections) *Gen.* 22. 16. and *Pſal.* 110. 4. So that it cannot be imagined an *imperfection*.

Beſides, the holy *Apoſtles*, the moſt perfect *Chriſtians*, have in urgent cauſes done the like, 2 *Corinth.* 1. 23. *I call God for a record againſt mine owne ſoule*, and 1 *Cor.* 15. 31. *By our rejoycing which I have in Chriſt Ieſus our Lord*: which place cannot be avoided, having in the *Greeke*, the word (Nai) never uſed, but in an *oath* onely.

Whereas ſecondly, they object our *Saviour's* ſaying, *I ſay unto you ſweare not at all*: The Ancient Writers anſwere, that our *Saviour Chriſt* in the very ſame place, not reproving the other part, *Reddes autem Domino Iuramenta tua*, meant not to take all *oathes* away: But muſt be underſtood according to the *Phariſees* erroneous gloſſe of this *Commandement*, which He intendeth to overthrow, by oppoſing to *dictum eſt antiquis*, *Ego autem dico*: Which was of two ſorts: 1. For firſt, it ſeemeth they underſtood it of *perjurie* alone: So that, if a man *forſware* not himſelfe, he might *ſweare an oath*. And ſo *Chriſt* reproveth not onely falſe, but all raſh and unadviſed *ſwearing*.

2. Secondly, it ſeemeth, they had this conceipt: So a man *ſware* not by the great *Name of God*, all was well; He might *ſweare* by any *creature* at his pleaſure: and ſo *Chriſt* willeth, not *to ſweare at all*, by any *creature*.

Though indeed, we hold in Divinitie, that *Iurare*, of and by it ſelfe conſidered, is an act forbidden, no leſſe than *Occîdere*. And that, as it is an abſolute countermand, *Non occîdes*, and yet the Magiſtrate, by due courſe of Iuſtice, executing a malefactor is commended: So is it likewiſe

wiſe *Non jurabis;* and yet being (as wee terme it) *veſtitum debitis circumſtantiis, Laudabuntur omnes qui jurant per Eum,* as *King David* ſaith, *Pſal.* 63. *ult.*

Laſtly, there is alſo a barre in the word *Iurare.* For, *God* in His *Law*: ever putting it paſſively (that is) rather, *thou ſhalt be ſworne,* or *called to an oath,* than, *thou ſhalt ſweare,* actively: our *Saviour Chriſt* heere utterly condemneth the *active, voluntarie ſwearing* of men, of their own heads: which was in deed never permitted: howſoever the *Phariſees* gloſſed the matter, If the matter were true, and ſo it were *by Iehova.*

So that, an *oath* is *Lawfull*: but with this condition limited; that the Partie doe therein *habere ſe paſſivè,* come to it not of his owne accord, but preſſed (as *Saint Auguſtine* well ſaith) *vel autoritate deferentis, vel duritie non credentis,* as to the lifting of a burden, as to the entring of a bond. *Num.* 30. 3.

Thou ſhalt ſweare, The Lord liveth, or (as *Moſes* ſaith *Deut.* 6. 13.) by *God's Name.* Which clauſe firſt doth limit, by what we are to ſweare: and doth exclude [1] *Swearing* by thoſe which are no *gods, Ier.* 5. 7. Either *Idolls,* forbidden in the Law, *Exod.* 23. 13. *Ioſ.* 23. 7. Either to *ſweare* by them alone, *Amos* 8. *ult,* Or to joine *God* and them together, *Zeph.* 1. 5. [2] Or *creatures,* which our *Saviour Chriſt* forbiddeth, *Mat.* 5. 34. *1. Limitation. The Lord liveth.*

And ſure, as to ſweare by them is derogatorie to our ſelves, ſeeing thereby we make them our betters; for that every one that ſweareth, *ſweareth by a greater than himſelfe, Heb.* 6. 16. So it is highly injurious to the *Majeſtie of God;* ſeeing to ſweare by a creature, is to aſcribe unto it power, to ſee and know all things, and to doe vengeance on *perjurie*: Which in Divinitie, to thinke or ſay, is manifeſt blaſphemie.

Howbeit yet the Fathers (well weighing that ſpeech of *Saint Paul,* 1. *Corinth.* 15. 31. where he ſpeaketh on this wiſe, *By our rejoicing which we have in Chriſt Ieſus our Lord, &c.* wherein his oath, is not immediatly by the *Name of God,* but by a ſecondarie thing, iſſuing from it:) have thought it not abſolutely neceſſarie, that in every *oath,* the *Name of God* ſhould be expreſly mentioned; but ſufficient, if *reductivè.* It is ruled in Divinitie, that ſuch things as preſently are reduced to *God,* will beare an *oath.* In which reſpect, to ſweare by the *Holy Goſpell* (conſidering our *rejoicing* will beare an *oath,* and that, in the *Goſpell,* our matter of *rejoicing* is principally contained) hath in the Primitive Church been holden lawfull. As in the Councell of *Conſtantinople* 6. *Act.* 13. Eſpecially, ſeeing there is no direct conteſtation uſed, but rather by way of oppignoration, Engaging unto *God* our *Salvation, Faith, Rejoicing, part in His Goſpell and promiſes, the Contents, &c.* if we utter an untruth.

II. The *manner*, or ſecond *limitation.*

Secondly, the *forme and manner of ſwearing.* Which is of three ſorts: 1. Either by *conteſtation* as here, *The Lord liveth. Before God*, *Gal.* 1. 2. Or *God knoweth it is ſo*, 2 *Cor.* 11. 11. *God is my witneſſe*, 1 *Theſ.* 2. 5. 2. Or by a more earneſt *aſſeveration*: *As ſure as God liveth*, *Iud.* 8. 19. 3 Or by *deteſtation* and *execration*, as in other places: and that againe is of two ſorts: 1. By *imprecation of evill*: *God be my Iudge*, *Gen.* 31. 53. *God behold it and rebuke it*, 1 *Chro.* 12. 17. *God doe ſo, and ſo unto me*, 1 *Sam.* 14. 44. *I call God a record againſt my ſoule*, 2 *Cor.* 4. 23. 2. Or by *oppignoration* or engaging of ſome good which we would not loſe: as *Our rejoicing in Chriſt*, 1 *Cor.* 15. 3. *Our Salvation, God's helpe, &c.*

Both are oft, and may be joined together, if it be thought meete. *God is my witneſſe*, that thus it is, and GOD *be my Iudge*, if thus it be not. Wherein, as in Prayer; when all meanes faile, we acknowledge, that GOD can help, as well without, as with ſecond cauſes: So we confeſſe that He can diſcover our truth and falſhood, and can puniſh the ſame by waies and meanes to Him knowen, though no creature in the world beſide, know the thing or can take hold of us.

Thou ſhalt ſweare: *In Truth, Iudgement, Iuſtice.* The three Enclo-ſure and companions of a Chriſtian oath, are

In	*Truth*	*Falſhood*	the	*matter.*
	Iudgement	*Lightneſſe*		*matter* and *manner* both.
	Iuſtice	*Vnlawfulneſſe*		*end.*

I *In truth.*

In truth: *Ye ſhall not ſweare by my name falſly*, *Levit.* 19. 12. Which vice forbidden we call *perjurie.* Each action, we ſay, is too light *ſuper debitam materiam.* The due and owne matter of *ſwearing*, is a *Truth.* If it fall or light *ſuper indebitam materiam* (as, *falſhood*) it proveth a ſinne.

At all times are we bound to *ſpeake truth* to our neighbour, *Eph.* 4. 5. But; becauſe men are naturally given to have their *mouth fraught with vanitie*, *Pſal.* 144. 8. in ſolemne matters, to be ſure, to bring the truth from us, GOD is ſet before us. If then, when wee confeſſe the truth, *We give glorie to* GOD, *Ioſ.* 7. 21. So if, when GOD being ſet before us, we teſtifie an untruth, it is exceeding contumelious to Him: it is to make Him one, that knoweth not all things; or that can be deceived; or that if He know, cannot doe any harme; or (which is worſt) which will willingly be uſed to boulſter out our lyes. *Pejerare, eſt dicere Deo, Deſcende de Cœlo, & aſſere mecum mendacium hoc.*

1 Of *Promiſe*

In an *oath of Promiſe*, we are to ſweare *in Truth*, *He that ſweareth an oath, and by it bindeth his ſoule with a bond, ſhall not violate his word, but doe according to all that proceedeth out of his mouth*, *Num.* 30. 3. *Reddes autem Domino Iuramenta*, *Matt.* 5. 33. Yea, by the very light of nature *Pharao* willeth *Ioſeph*, *Goe and bury thy Father, ſeeing he made thee ſweare to*

doe

doe ſo. Againſt which oath, men are two waies faulty. 1. If at the ſwearing they *purpoſe not* (as *David* ſaith, *Pſ.* 119. 106. *I have ſworne and am utterly purpoſed:*) Such is the nature of an oath. 2. If they then purpoſe, but after, a dammage being likely to enſue, they *diſappoint their former oath*, *Pſa.* 15. 15. Touching which, we ſee, that when *Ioſua* and the *Iſraelites* had ſworne to the men of *Gibeon*, though that oath coſt them foure great and faire Cities, which ſhould otherwiſe have come to their poſſeſsion; they would not breake though. As contrariewiſe, *Zedekias* having given his oath of Allegiance to the *King of Babylon* (2. *Chro.* 36. 9.) when he regarded it not, but roſe againſt him notwithſtanding, GOD ſendeth him word, *he ſhall never proſper for ſo doing*, *Ezek.* 17. 12. And to ſay truth, there is nothing more forcible to move us herein, than to conſider GOD's owne practice: Who having ſworne for our benefit, *Pſal.* 110. 4. though by many our unkindneſſes and hard uſages provoked, yet (as Himſelfe ſaith) *will not breake His Covenant, nor alter the thing that is gone out of His lipps*, *Pſal.* 89. 35. Which is it, that keepeth us all from periſhing; even the immutable truth of GOD's *Oath*, that we the rather may take it to imitation.

In an *oath of Proofe*: the charge ought to be, that we ſpeake nothing but that which is *true* in the *Name of the Lord*, 1 *Reg.* 22. 16. That *we ſay the truth and lye not, our conſciences bearing us witneſſe in the Holy Ghoſt*: which if we doe not, being charged by a Iudge, we *beare our own iniquitie*, *Leviticus* 5. 1. 1 Of *Proofe.* Rom. 9. 1.

Againſt which oath, men are two waies faulty: 1 If either they ſwear to that, which they know to be *falſe*; as if a man *finde*, and *denie it*, *ſwearing falſly*, *Levit.* 6. 3. 2 Or, if they preſume to ſweare directly, in a matter, wherein themſelves are *doubtfull*, or have no ſure ground of As if a man *ſweare*, and *the thing be hid from him*, *Leviticus.* 5. 4.

The breach of theſe two ſorts of oathes, in regard of the *truth*, is called *perjurie*; and both in old time and now, we greatly complaine of it in two places: 1. The one, they call *Iuramenta Officinarum*: When men in their *ſhopps*, So they may utter to their gaine, care not how untruly they abuſe the *Name of* GOD. Men, which (as the *Wiſe man* ſaith) reckon *our life as a market*, wherein they muſt be getting on every ſide, though it be by evill meanes, *Sap.* 15. 12. Or, as the *Apoſtle* ſaith, 1 *Tim.* 6. 15. That doe in practice ſeeme to hold, that *gaine is godlineſſe*; for all the world as the prophane man in the Comedie, *Iuramentum, rei ſervandæ non perdendæ conditum*; that *Oathes were made to thrive by.* Full little knew thoſe men, that whatſoever is gotten by *falſe ſwearing*, muſt by GOD's *Law*, both be *reſtored* in the whole *Summe*, and adde an *overplus* beſide: Elſe no *atonement* can be made for them, *Leviticus* 6. 5. And if that *atonement* be not made, that GOD by *His Prophet* hath denounced, that their *gaine ſhall not proſper*. For He will ſend the *flying booke* into their houſe, a Curſe appropriate to thoſe that both *ſweare* and *ſteale*,

(that is, ſteale by ſwearing) which ſhall *conſume* both the *goods*, and *the very ſtone, timber* and all, *of the houſe* it ſelfe, *Zac.* 5.4.

2. The other they call *Iuramenta Tribunalium*, much more fearefull and heynous than the former: when a man (or rather as *Saint Auguſtine* calleth him, *deteſtanda bellua*, no man, but a *deteſtable beaſt*) ſhall ſo farre preſume, as in the *Iudgement* it ſelfe, which is GOD's (2 *Chro.* 19.8.) before the *Magiſtrates*, which are GODS (*Pſal.* 82. 6.) to prophane the *oath* of GOD, *Eccleſ.* 8.2. Even, as it were, to come into GOD's owne place, and there to offer Him villanie to His face. A crime ſo grievous, as no Nation, were it never ſo barbarous, but have thought it ſeverely to be puniſhed: Some with *loſſe* of *tongue*; Some, of *fingers*; Some, of *eares*; and ſome, of *life* it ſelfe. And howſoever they eſcape man, the Prophet ſaith, the very *Booke* of the *Law*, which they have touched in teſtifying an untruth, *ſhall have wings given it*, and *ſhall purſue them, and cut them off on this ſide, and on that ſide, till they and their name be rotted from the earth.* It is a *fearefull thing to fall into* GOD's *hands* on this wiſe: and of no one ſinne, more dreadfull examples. For it is indeed, *facere Deum mendacii conſortem.* We hold it worſe in Divinitie, to lay upon GOD, that evill which we call *malum culpæ*, than the other which we terme *malum pœnæ*, which hath beene inflicted on many an innocent good man. Conſequently, a leſſe evill, to *crucifie Chriſt* by any bodily paine, than to draw Him into the *ſocietie of Sinne*, which every perjured perſon doth, as much as in him lieth. Yea, we ſay that the *Name of* GOD being fearefull to the devils themſelves, and bringing them to tremble, that that partie that treadeth that moſt glorious and fearefull Name, under his feet, is in worſe eſtate, not onely than the wickedeſt of all men, the *Murderers* of *Chriſt*, but even than the *devill* himſelfe. And all this, that we conceive aright of *In veritate.*

2 In *Iudgement.*

In Iudicio. For, thus far the *Phariſees* themſelves come; to thinke *perjurie* condemned. But, our *righteouſneſſe* is to *exceed theirs*, *Mat.* 5.20. and therefore we muſt ſeeke yet farther.

This Clauſe (we ſay) ſtandeth againſt a double vanitie, [1] as well in *matter*, if for a vaine, light, trifling matter we ſweare; [2] as in *manner* alſo, if with a vaine, light, unadviſed mind or affection. For, both the *matter* is to be weightie, grave, and judiciall; and we are with due advice and judgement to come to the action.

Againſt which *Iudiciall ſwearing*, we complaine of two evill kinds: 1. The one *Iuramenta Platearum*, ſuch as going through the ſtreets, a man ſhall every day heare (yea, even out of the mouthes of children,) light, undiſcreet, frivolous oathes. 2. The other *Iuramenta Popinarum*, much worſe yet than they. When men in *Tabling-houſes*, at their game blaſpheme the *Name of* GOD moſt grievouſly. Not content to ſweare by

by Him whole, dismember Him and pluck Him in peeces, that they may have oaths enough. And that person of the *Holy Trinitie*, to whom and to His name, for taking our flesh upon Him, and performing our redemption, even by GOD's owne charge, a speciall regard is due: and that action of His, which among the rest is most venerable of all others, which is His *Death*, *Passion*, and shedding His *Blood*.

For the *Matter*: The very words of the Commandement teach us, it is to be weightie; which speake of GOD's *Name*, as a thing, to be lifted up with strength, as if it were heavy: and we use not to remove things heavy but upon good occasion. 1 For the *Matter*.

The nature of an *Oath*, is as of a *bond*; which none that is wise will easily enter: it is to be drawen from, or pressed out of a man upon necessarie cause. Yea, it is no further good, than it is necessarie. For so is our rule, *Necessarium, extra terminos necessitatis, non est bonum*: As, *purging, blood-letting*; which are no longer good than needfull. The *Name of* GOD is as a *strong Castle*, which men flye not to, but when they have need. These shew, that for every frivolous matter, and of no importance, we are not vainly to take up GOD's *Name*. GOD's *Name* is said to be *holy*, *Psal.* 111. 9. and *holy things* may not be put to *common* and *vulgar* uses, *Numbers* 18. *ult.* And in plaine words, *Leviticus* 22. 32. *Ye shall not pollute my Name. Polluting*, by GOD's owne word, being nothing else, but *to make common*, *Acts* 10. 15. Therefore they, to be condemned, that no man urging them, upon no sufficient ground, make it *common*.

For the *Manner*, with great regard, *Eccle.* 8. 1. we must sweare to the LORD, *with all our heart*. They are highly praised that did so, 1 *Chro.* 15. 15. that is, When they are to take an *Oath*, they are to call together the powers of their soule, and with sad and serious deliberation to undertake it; that is, to doe it *in Iudicio*. Therefore in the *Law*, GOD maketh it the entrie, *Thou shalt feare the Lord thy* GOD, *and shalt sweare by His Name*: that is, with due *feare* and *reverence* thou shalt *sweare*. For, as GOD's *Name* is *holy*; not for every common matter: so is it also *reverend*; not with an unregarding affection to be taken in our mouthes. 2 For the *Manner*.

To this end is it, that the Church of GOD excludeth such persons from oaths, as are presumed, that *in Iudgement* they cannot, or will take them: as persons already *convict of perjurie*, that they will not: Those that are *under yeares*, that they can not. To this end also, there have ever been used *Ceremonies*, that by that meanes, there might be a reverend regard stricken into the minde of the swearer. Therefore the very *Angels*, when they sweare, doe it not without *ceremonie*, but with *lifting up their hands to heaven*, *Dan* 12. 7. *Apoc.* 10. 5. The *Patriarchs*, under the *Law* of *Nature*, not without *ceremonie*, but *laying their hand on the thigh*, therein have reference to the *incarnation* of the *Blessed Seed*, *Gen.* 24. 3. and 47. 29. The people of GOD under the *Law*, came into the

the *Temple*, and before the *Altar* (1 *Reg.* 8. 31.) and in the *preſence* of the *Prieſt* (*Deut.* 12. 8.) *uncovered* (*Numbers* 5. 18.) ſo tooke their *Oath*: all theſe ſerving to ſtir up their reverence, that what they did, they might doe *in judgement*.

Therefore, they are to be condemned, that *paſſionately ſweare*, *Eccl.* 5. 1. (which Paſsion alwaies bereaveth men of *judgement*:) either in *anger*, as *David*, which he repented of, 1 *Samuel* 25. 33. Or in *deſire*, as *Saul*, which proved prejudiciall to him and his people, 1 *Samuel* 14. 28. And they, that as not of any paſsion, ſo without al manner of reſpect, to avow any idle, fond fanſie of their owne, even as it were *water*, powre out the *Name of* GOD.

And they yet more, that not onely unadviſedly ſometimes, but continually (as it were by a cuſtome) make it an *Interjection of filling*, for all their ſpeeches, and cannot utter one ſentence without it: yea, which therby come to a *diabetica paſsio* of ſwearing, that *Oathes* runne from them, and they feele them not.

But, above all, they that are come to that pitch, that even in contempt they ſweare, and will ſwear, and the rather becauſe they be told of it. Theſe perſons the *Church* of GOD hath ſo deteſted, that they are excommunicate without ſentence of any Iudge or Canon, and Chriſtian people forbidden to have any fellowſhip with them.

I. *In Juſtice.* *In Iuſtitiâ.* As the *Matter* of the *Oath* is to be *true* and *weighty*; and the *Manner*, *with* due *advice* and *judgement*: ſo is it to be taken alſo, to a good and *juſt end*. And of this there is to be had chiefe regard, for that divers times, both falſe and raſh *Oathes* are not hurtfull ſave to the ſwearer only. But theſe tend alway to ſome miſchiefe, beſide the ſinne of the ſwearing.

An *Oath* is of the nature of a *Bond*, and bindeth a man to do that, he ſweareth: Now, it is ſinne enough, to doe evill of it ſelfe; but to bind himſelfe to doe evil, and to make the *Name of* GOD the Bond, that is ſinne out of meaſure ſinfull. GOD hath ordained, that onely for truth and right, His *Name* ſhould be uſed: to abuſe it, to uphold falſhood, and to enforce men to evill dealing, is to change a *Sanctuarie*, and make it a *brothel-houſe*. Theſe we call *Latronum Iuramenta*; ſuch *Oathes*, as *theeves* and ſuch kinde of perſons take one of another; For, they doe not only *joyne hand in hand* (as *Salomon* telleth us, *Proverbes* 26. 5.) but doe even alſo by *oath* bind themſelves to doe miſchiefe. *Nehemiah* 6. 28. *Tobiah* the ſpeciall hinderer of the *Temple*, had many in *Iuda* his *ſwornemen*.

II. *Not of things impoſsible.* That an *Oath* may be *in juſtice*, It is required that it be of a *thing poſsible*. No man ever required an *Oath*, to an *Impoſsibilitie apparent*: So *Abraham's ſervant* ſaith, *Geneſis* 24. *What If I cannot poſsibly get* any maiden to come with me? *Abraham's* anſwer is, then he *ſhall be free from the oath*:

So

So that, if at the preſent it ſeeme *poſsible* (otherwiſe not to be ſworne to) and after, there doe *emergere impoſsibile*, the partie is innocent. The ſame is obſerved, touching our knowledge: for, ſo the Law ſaith, *A man ſhall teſtifie that onely, which he hath ſeene, heard or knowne*, and more ſhall not be required of him. So, the law of Nature, onely *de quibus ſciam poteroque.* Levit. 5. 1.

Now becauſe (as *Ioſeph* well telleth us, *Geneſis* 39. 9.) that we only can doe that, which *lawfully* we can, and *Chriſtian poſsibility* implieth *lawfulneſſe*; that is the ſecond point of *Injuſtitia*, and the ſecond Caveat *Ne illicitum*. Which is either *primâ facie*, as *Saul's oath*, 1. *Samuel* 28.10. and *Acts*.23 14. Or it is likewiſe *emergens*, as in *Herod's oath*, at the firſt no harm being underſtood; but after the demand made, it was ſinne to keepe it. So ſaith *Ezra* in the Law, *Secundùm legem fiat*, *Ezra* 10. 5. And *Saint Paul* in the Goſpell, *Acts* 23.3. They ſit to judge *ſecundùm id quod in Lege eſt.* Nor *unlawfulneſſe.*

Put theſe together, that we be required to ſwear nothing but the *truth*, *In veritate*: that we doe it upon due *advice* and *conſideration*, *In judicio*: that we do it but of thoſe things we know & can tel, & of thoſe wherto *Law bindeth* us: There is no more required in a *Chriſtian oath.* This to be remembred, becauſe diverſe which will be accounted Chriſtians, refuſe in our daies, the *Oath* which hath all her attendents. If the *Magiſtrate*, either *Civil* (*Exodus* 22. 8. *Nehemiah* 5.12.) or *Eccleſiaſticall* (*Numbers* 5.19.) [1] Either by a *curſe*, where the partie is *not knowne*, as *Proverbs* 29. 24. *Iudges* 17.2. *Leviticus* 5. 1. [2] Or by *tendring an oath*; and that againe double: [1] Either by way of *adjuration*, 1 *Sam.*3.27. 1 *Reg.* 22. 16. [2] Or by way of *ſwearing* them, as *Exodus* 22.11. *Numbers* 5.13. 1 *Reg.* 8.31. 1. *Reg.* 18. 10. Where the party is accuſed by *complaint*, *detection*, (*Geneſis* 3.) *preſumption* (*Geneſis*) 4.) *common fame* (1. *Corinthians* 5.4.) Hee is bound to *purge himſelfe*, and ſatisfie the *people*, in *Adultery*, *Theft*, or any crime. Mat. 26.63.

But what if it end to his dammage, or to the prejudice of his liberty? Our rule is; *Qui poteſt ad pœnam, poteſt ad quæ pœna conſequitur.* Therefore in a matter of *life* or *limme*, we admit not the *Oath*: becauſe, no man can lawfully ſweare, to caſt away or maime himſelfe. But a man may directly ſweare to his *loſſe*, in his goods, as *Geneſis* 25. 33. and to become a *priſoner*, as (1. *Reg.*1.43.) *Shemei* did. Therefore, ſweare, and be ſworne in thoſe cauſes and queſtions, whereto Law doth bind to give anſwere, though, *Fine* and *Commitment* doe enſue upon them.

This queſtion remaineth, If a man have ſworn without thoſe, what he is to doe? when an *oath* binds, when it doth not?

Wee

We hold : *No man is ſo ſtraightened betweene two ſinnes, but without committing a third, he may get forth.* *Herod* thought he could not ; and therefore, being in a ſtrait, betwixt *murder* and *perjurie*, thought he could have no iſſue, but by putting *Saint Iohn Baptiſt to death.* It was not ſo : for, having ſworne, and his *oath* proving *unlawfull*, if he had repented him of his unadviſedneſſe in ſwearing, and gone no further, he had his iſſue, without any offence.

1. If then We have ſworne to be *ſimply evill*, the rule is, *Ne ſit Sacramentum pietatis, vinculum iniquitatis.*

2. If it *hinder a greater* or higher *good*, the rule ; *Ne ſit Sacramentum pietatis, impedimentum pietatis.*

3. If it be in things indifferent, as we terme them, *abſque grano ſalis* ; it is a raſh oath ; to be repented, not to be executed.

4. If the *oath* be ſimply made ; yet (as we ſay) it doth *ſubjacere Civili intellectui* : ſo as GOD'S *oath* doth, *Ieremia* 18. 8. and therefore thoſe conditions may exclude the event, and the *Oath* remaine good.

5. If in regard of the *Manner*, it be extorted from us, the rule is ; *Injuſta vincula rumpit juſtitia.*

6. If raſhly, *Pœnitenda promiſsio, non perficienda præſumptio.*

7. If to any man, for his *benefit*, or for *favour* to him ; if that partie releaſe it, it bindeth not.

A SER-

A SERMON PREACHED AT WHITEHALL;

upon the *Sunday* after *EASTER*, being
March XXX. *An* : *Dom.* MDC.

IOHN. CHAP. XX. VER. XXIII.

Quorum remiſeritis peccata, remittuntur eis: Et quorum retinueritis, retenta ſunt.

VVhoſe-ſoever ſinnes yee remit, they are remitted unto them: and whoſe-ſoever ye retaine, they are retained.

The concluſion of the Goſpell for the Sunday.

THEY be the vvords of our SAVIOUR CHRIST to His *Apoſtles*. A part of the firſt vvords, vvhich He ſpake to them at His *Epiphanie*, or firſt apparition after He roſe from the dead. And they containe a *Commiſsion* by Him granted to the *Apoſtles*, vvhich is the *Summe* or *Contents* of this Verſe.

Which *Commiſsion*, is His firſt largeſſe after His riſing againe. For, at His firſt appearing to them, it pleaſed Him not to come empty, but with a bleſsing, and to beſtow on them, and on the world by them, as the firſt fruits of His reſurrection, this *Commiſsion*; a part of that Commiſsion, vvhich the ſinfull vvorld moſt of all ſtood in need of for *remiſsion of ſinnes*.

The *Summarie proceeding in it.*

To the granting whereof, He proceedeth not without ſome ſolemnity or circumſtance, well worthy to be remembred.

For firſt, *Verſe* 21. He ſaith, *As my Father ſent me, ſo I ſend you*: which is their *authorizing*, or giving them their *credence*.

Secondly, *Verſe* 22. He doth *breath upon them*, and withall inſpireth them with the *Holy Ghoſt*: which is their *enabling* or furniſhing thereto.

And having ſo authorized and enabled them, now in this *Verſ.* here, He giveth them their *Commiſſion*, and thereby doth perfectly inaugurate them, into this part of their office.

A *Commiſſion* is nothing elſe, but the imparting of a power which before they had not. Firſt therefore, He imparteth to them a *power*, a power over *ſinnes*, over ſins, either for the *remitting*, or the *retaining* of them, as the perſons ſhall be qualified.

And after, to this *power* He addeth a *promiſe* (as the *Lawyers* terme it) of *Ratihabition*, that He will ratifie and make it good, that *His power* ſhall accompany *this power*, and the lawfull uſe of it in His Church for ever.

The *dependance* in reſpect of the *time.*

Why *not before.*

Eſa. 53.10.
Heb. 9.22.
Mat. 16.19.
18.18.

Why *now.*

And very agreeable is this power now beſtowed by Him upon his reſurrection. Not ſo conveniently before His death, becauſe *till then, He had not made His ſoule an offering for ſinne*, nor *till then*, *He had not ſhed His bloud, without which there is no remiſſion of ſinnes*. Therefore it was *promiſed* before, but not given till now, becauſe it was convenient, there ſhould be *ſolutio*, before there were *abſolutio*. Not before He was riſen, then.

And againe, no longer than till He was riſen, not till he was aſcended. *Firſt*, to ſhew that the *remiſſion of ſins* is the undivided and immediate effect of his death. *Secondly*, to ſhew how much the world needed it, for which cauſe he would not with-hold it, no not ſo much as one day (for, *this was done in the very day of His reſurrection.*) *Thirdly*, but eſpecially, to ſet forth his great love and tender care over us, in this, that as ſoone as he had accompliſhed his owne reſurrection, even preſently upon it, he ſets in hand with ours, and beginneth the firſt part of it, the very firſt day of his riſing.

The *Scripture* maketh mention of a *firſt and ſecond death*, and from them two, of a *firſt and ſecond reſurrection*. Both, expreſly ſet downe in one verſe; *Happy is he that hath his part in the firſt reſurrection; for over ſuch the Second death hath no power*. Apoc. 20.6. Vnderſtanding by the firſt, the *death of the ſoule by ſinne*, and the *riſing* thence to the life of *grace*: by the ſecond, the *death* of the *body* by *corruption*, and the *riſing* thence to the life of *glory*.

Chriſt truly is the *Saviour* of the whole man, both ſoule and body, from the *firſt* and *ſecond death*.

But beginneth firſt with the firſt, that is, with *ſin*, the death of the *ſoule* and the riſing from it. So is the method of *Divinity* preſcribed by himſelfe. Mat. 23.16. Firſt, *to cleanſe that which is within* (the *ſoule*) then, *that which is without*

without (the *body.*) And ſo is the method of *Phyſicke*, firſt to cure the *cauſe*, and then the *diſeaſe*. Now the cauſe (or as the *Apoſtle* calleth it) *the ſting of death is ſinne*. Therefore firſt to remove ſinne, and then *death* afterwards. For, the cure of ſinne being performed, the other will follow of his owne accord. As *Saint Iohn* telleth us, *He that hath his part in the firſt reſurrection*, ſhall not faile of it *in the ſecond*. The *firſt reſurrection* then from *ſin*, is it which our *Saviour Chriſt* here goeth about, whereto there is no leſſe power required than a divine power. For look what power is neceſſary to raiſe the *dead body* out of the *duſt*; the very ſame, every way, is requiſite to raiſe the *dead ſoule* out of *ſinne*. For which cauſe the *Remiſsion of ſinnes* is an *Article of faith*, no leſſe than the *Reſurrection* of the *body*. For, in very deed, a *reſurrection* it is, and ſo it is termed, no leſſe than that. 1 Cor. 15. 56.

To the ſervice and miniſtery of which divine worke, a *commiſsion* is here granted to the *Apoſtles*. And firſt, they have here their *ſending* from GOD the *Father*; their *inſpiring* from GOD the *Holy Ghoſt*; their *commiſsion* from God the *Sonne*: that being thus ſent from the *Father*, by the power of the *Holy Ghoſt*, in the perſon of *Chriſt* they may performe the Office, or (as the *Apoſtle* calleth it) the *Embaſſage of reconciling ſinners* unto God, to which they are appointed. And ſo much for the *Summe* and dependance of this *Scripture*. 2 Cor. 5. 19.

The points of ſpeciall obſervation are three: 1. Firſt, the *Power* that is granted. 2. The *Matter* or *Subject*, whereon the power is to be exerciſed. 3. The *Promiſe* of *ratifying* the exerciſe of that power. *The Diviſion.*

The *power* it ſelfe in which commeth firſt to be entreated. 1. What is meant by *remitting* and *retaining*. 2. After in generall, that there is a *power to remit and retaine*: but firſt to *remit*, and after to *retaine*. 3. Then in particular, of that power as it is ſet downe in both words, *Remiſeritis* and *Remittuntur*. I.

The *Matter* or ſubject: which is alſo two wayes to be conſidered, either as it is ſin in it ſelfe, which is the matter at large; or as it is the ſin of ſome perſons (for it is not *quæ peccata*, but *quorum*) which is the immediate or proper matter of this power. II.

The *ratifying* or promiſe of concurrence, to aſſure the conſcience of the ſinner of the certainty and efficacie of the Churches act, that what the *Apoſtles* doe in the perſon of *Chriſt*, by the inſtinct of the *Holy Ghoſt*, he that ſent them, will certainly make good and effectuall from heaven. And of theſe three in order, III.

1 The *termes* how to be understood.

THe termes of *remitting* and *retaining* may be taken many wayes. To the end then, that wee may the more cleerely conceive that which ſhal be ſaid, it wil be expedient, that firſt of all we underſtand, in what ſenſe eſpecially, & according to what reſemblance, thoſe termes are to be taken.

The originall from *Chriſts commiſsion.*

This may wee beſt doe out of our *Saviour Chriſts* owne *Commiſsion.* For, this of the *Apoſtles* is nothing elſe but a branch out of his, which he Himſelfe (as *man*) had here upon earth. For as *man*; he himſelfe was ſent, and was *anointed* with the *Spirit*, and proceeded by *Commiſsion.*

Luke 4. 18. Eſay 61. 1.

His *Commiſsion* we find *Luke* 4. which he himſelfe read in the Synagogue at *Nazareth* at his firſt entring on it: Which is *originally* recorded *Eſay* 61. Wherein, among others, this power is one, to preach ἄφεσιν (that is) *Remiſsion*, as it is turned here; or *deliverance*, as it is turned there: but the word is one in both places, and that reſpectively to *captives*: and (as it followeth in that place of *Eſay*) to them that are *bound*, the opening of the *priſon.*

Sin, an *imprisonment.*

Which very terme (of *Captives* or ſuch as are in *priſon*) doth open unto us, with what reference or reſpect, this terme of *remitting*, or *letting go*, is to be conceived. And as it was in his, ſo muſt it be underſtood here in this, ſince this is but derived from that of *Chriſts.*

The minde of the *Holy Ghoſt* then; as in other places by divers other reſemblances, ſo in this here, is to compare the *ſinners* caſe, to the eſtate of a perſon *impriſoned.* And indeed, who ſo well weigheth the place, it cannot well be taken otherwiſe. For, not onely here, but elſewhere (where this *Power* is expreſſed) it ſeemeth ever, to be with reference (as it were) to *parties committed.* The very term of the *Keyes* (wherein it was

Mat. 16. 19.

promiſed, and wherein it is moſt uſually delivered;) the termes of *opening* and *ſhutting*, ſeme to have relation (as it were) to the *priſon gate.*

Mat. 18. 18.

The termes of *binding* and *looſing*, (as it were) to the *fetters* or *bands.* And theſe here of *letting forth*, or *ſtill detaining* (all and every of them) ſeeme to have an evident relation, to a *priſoners eſtate*; as if *ſinne* were a *priſon*, and the caſe of *ſinners*, like theirs that are *ſhut up.*

Verily, as ſinne at the firſt in committing, ſeemeth *ſweete*; that men cannot bee got *to ſpit it out* (ſaith *Iob*) but hold it cloſe under their tongues, till they have ſwallowed it downe; but after it is committed,

Iob 20. 12.

Ier. 2. 19.

the ſinner findeth then, that it is *Malum & amarum dereliquiſſe Dominum* (ſaith the *Prophet*;) that it turneth to a bitter and cholerike matter, of

which

which there breedeth *a worme which never leaveth gnawing*: Even ſo doth ſin at the firſt alſo ſeem a matter of *liberty*. For a liberty it is, not to be reſtrained; not to be (as the *Apoſtle* ſpeaketh) *committed to Moſes, to be kept and ſhut up under the Law*; not to be *forbidden any fruit* (under which very terme, the Serpent did perſwade it:) But when it was done and paſt, then ſhall a man feele a *pinching* or *ſtreightneſſe* in his ſoule, termed by the *Apoſtle* στενοχωρία, which properly ſignifieth the *paine* which they ſuffer, that are ſhut up in a narrow room or ſome place of *little eaſe*. Eſa.66. *ult.* Gal.3.23. Gen.3.2. Rom.2.9.

So ſpeaketh *Salomon* of ſin. *His own wickedneſſe ſhall attach the ſinner, and he ſhall be holden, or pinioned, with the cords of his own ſin*. So S. *Peter* to *Simon Magus*: *I perceive, thou art* (to expreſſe the former reſemblance) *in the gall of bitterneſſe* (and to expreſſe the latter) *in the bond of iniquity*. And S. *Paul*: that ſinners, in ſtead of having *Moſes* to their *keeper*, become the *Devils captives, and are of him holden and taken at his will and pleaſure*. Pro.5.22. Acts 8.13. 2 Tim.2.*ult*.

Truly ſome have felt as much as I ſpake of, and have in pregnant termes complained of it. *I am ſo faſt in priſon* (ſaith *David*) *that I cannot get out*. And, *bring my ſoule out of priſon and I will prayſe thee*. And, *I will run the way of thy commandements, when thou ſhalt ſet my heart at liberty*. Pſal.88.8. 142.*ult*. 119.32.

Peradventure all feele not this preſently as ſoon as they have ſinned; nor (it may be) a good while after. So God told *Cain* at the beginning: *his ſin ſhould lye at the doore*; that is, while he kept within, he ſhould not be troubled with it perhaps; but at his comming forth, it ſhould certainly *attach* him. But ſaith *Moſes*, let every one that ſinneth be ſure, that *his ſin at laſt wil find him out*: For he ſhal no ſooner be under arreſt of any trouble, ſickneſſe, croſſe, or calamity, but he ſhall be ſhut into his στενοχωρία and feele it preſently. As the brethren of *Joſeph*, for very many yeares, after they had of envy and without all pity ſold him to be a bond-ſervant, ſeemed at liberty: No ſooner fell they into danger and diſpleaſure, in a ſtrange countrey, but it came to mind and they were *ſerved* with it ſtraight way. Even as in *Iob*, it is ſaid: *The ſins of our youth ſhall let us go up and down quietly all our youth-time, but when we come to yeares we ſhall feele them pinch us in our very bones*. Gen.4.7. Num.32.23 Gen.42.21. Iob 20.11.

Yea, though many, even then when they feele this ſtreightneſſe in their ſoule, make meanes to put it away for the time, and ſeeme merry and light enough (as many times, *Priſoners* be in the *Goale*, till the very day of the *Aſſiſes* come:) yet when it is come to that, that *judex eſt præ foribus*, when the terror of death commeth, and with it a *fearefull expectation of judgement*; then certainly, then without all doubt, the *anguiſh* S. *Paul* ſpeaketh of, ſhall be *upon every ſoule of every one that doth evill*. Then, there is no man never ſo wicked, that with his good will would die in his ſins, but would have thē releaſed while he is yet *in via*, yet in the *way*. Then we ſeek help at *ſuch ſcriptures* as this, & call for the perſons to whō this *Commiſſion* belongeth. And thoſe, whom we have gone by 7 yeares together, and never ſaid word to about it, then we are content to ſpeake Iames 5.9. Heb. 10.27. Ioh. 8. 27. Mat.5.25.

with, when the councell & direction they give, we are ſcarce able tor eceive, & much leſſe to put in practice. As if, all our life time we beleeved the *permiſſion of ſinnes*; as if that were the article of our faith all our life long, and the article of *remiſsion of ſinnes*, never till the point of death.

And this may ſerve, ſhortly to ſet forth unto us this *priſon of the ſoule*: which if any conceive not, by that which hath beene ſaid, I muſt ſay
Ier. 30. ult. with the *Prophet* to them; that ſure, there is ſuch a thing and that *In noviſsimo intelligetis hæc planè*, at their latter end (I wiſh, before; but ſure then ſhall very plainely underſtand, that ſuch a thing there is.

But now, they that have either felt or beleeve, that ſuch an *impriſonment* there is, will be glad to heare, that there is a *Power*, whereby they
Good tydings that there is *Remiſsion*. may be *enlarged*: And this very tidings in generall, that there is a *Remittuntur*, that men may have deliverance from theſe *fetters*, this *priſon*, this *ſtreitneſſe* or *anguiſh* of the *ſoule*, muſt needs be very acceptable and welcome tydings to them. For which very point (even that there
Heb. 2. 16. is a *Remittuntur*) what thankes are we eternally bound to render unto *GOD*? For I tell you, *Nuſquam Angelos apprehendit*, the *Angels* never found the like. For, the *Angels*, *which kept not their firſt eſtate, hath He*
Iude 6. *reſerved in everlaſting chaines of darkneſſe, to the judgement of the great Day*. Their chaines, *everlaſting*; their impriſonment, *perpetuall*: No *Commiſsion* to be ſued for them: No *Remittuntur eis*. But with man it is not ſo. To him, *deliverance*; to him, *looſing* of the *chaines*: to him, *opening* of the priſon is promiſed. For his ſinnes, a commiſsion is granted out, his ſinnes have a *Remittuntur*. This, is a high and ſpeciall priviledge of our nature to be had by us in an everlaſting thankfull remembrance.
Ier. 18. 12. So that no man needeth now, abruptly to ſay with thoſe in *Ieremie*, *Deſperavimus* we are deſperate, now, we never ſhall be forgiven, let us
Ezra 10. 2. now doe what we liſt. No: but (as it is ſaid in *Ezra*) *Though we have*
Exek. 18. 30. *grievouſly ſinned: yet there is hope for all that*: and (as in *Ezekiel*) that we may ſo uſe the matter, that *Peccata noſtra non erunt nobis in ſcandalum, Our ſinnes ſhall not be our deſtruction*. Which very point is both an eſpeciall ſtay of our hope, and a principall meanes of manifeſting unto us the great goodneſſe of *God*.

Remiſsion firſt, before *Retentio*. Which goodneſſe of God as it doth ſhew forth it ſelfe in this firſt (that, ſuch a power there is:) ſo doth it ſecondly and no leſſe, in the order that (which both acts are mentioned, as well *retaining*, as *remitting*) He placeth the power of *remitting* firſt. Which very ſorting of them in that order, doth plainly ſhew unto us, whereunto God of His goodnes is moſt inclinable; and which of them it is, that is the principall in His intent. That to *remit*, is more proper to Him, and that He is more ready to it, and that it is firſt; firſt in His purpoſe, firſt in His grant:
Eſay 28. 2. and that to the other He commeth but ſecondarily, but by occaſion, when the former cannot take place. For, of *remitting ſinne*, Hee taketh the ground from Himſelfe, and not from any other; and there-

fore,

fore, that more naturally: but of *retaining* it, the cauſe is miniſtred from us, even from our *hardneſſe, and heart that cann ot repent.* And as Himſelfe doth uſe this power, ſo giveth He it to them, *to edification, and not to deſtruction.* I ſay, not firſt or principally *to deſtruction*; nor of any, ſave onely of the *wilfull impenitent ſinner.* Thus much of the *remitting* and *retaining* in generall, and of their *place* and *order.* Now of the power it ſelfe in particular. 2 Cor. 10. 8.

Of this *Power* there is here in my Text twice mention; 1 One in *Remiſeritis*, and 2 againe in *Remittuntur.* Which two words doe plainely lead us to two *Acts*; of which two *acts*, by good conſequence are inferred two *Powers.* Which two *powers*, though they be concurrent to one end, yet are they diſtinct in themſelves. Diſtinct, in *perſon*; for, *Remiſeritis* is the *ſecond perſon*; and meant of the *Apoſtles*; and *Remittuntur* is the *third perſon*, and meant of GOD Himſelfe. And as diſtinct in *perſon*, ſo diſtinct in *place*: for, the one is exerciſed *in earth*, which is the *Apoſtles*; the other *in heaven*, which is GOD's, *Quicquid ſolveritis in terra, ſolutum erit in Cœlo:* Of *Remiſſion* in particular. The *Power* of it two-fold. 1 *Remiſeritis.* 2 *Remittuntur.* Mat. 16. 19.

Now where two powers are, & one of them in *God*, the other, muſt needs be ſubordinate and derived from it. For, *Duo principia*, two beginnings there are not, Therefore none other from whence it can proceed, but from *God* and from the power in Him alone.

Of theſe two then. *Remittuntur*, though latter in place, yet indeed is by nature and order firſt, and from it doth proceed the other of *Remiſeritis*; Which howſoever in the ſentence it ſtand before it, yet without all queſtion it is derived from it, and after it. So that, thus the caſe ſtands betweene them: *Remittuntur*, which is *Gods* power, is the *primitive* or *originall*; *Remiſeritis*, which is the *Apoſtles* power, is meerely *derived.* That in *God*, Soveraigne: This in the *Apoſtles*, Dependent. In Him only *Abſolute*: in them, *Delegate.* In Him *Imperiall*, in them, *Miniſteriall.* 1 *Remittuntur* (*Gods* power) firſt in order. Eſay 43. 25.

The Power of *remitting ſinne* is originally in *God*, and in *God* alone. And in CHRIST our SAVIOUR, by meanes of the union of the *Godhead* and *manhood* into one perſon: By vertue whereof, the *Sonne of man hath power to forgive ſinnes upon earth.* Mat. 2. 10.

This power being thus ſolely inveſted in *God*, He might without wrong to any, have retained and kept to Himſelfe, and without meanes of *Word* or *Sacrament*, and without *Miniſters*, either *Apoſtles* or others, have exerciſed immediately by Himſelfe from heaven.

But we ſhould then have ſaid of the *remiſſion of ſinnes* (ſaith *Saint Paul*) *Who ſhall goe up to heaven for it, and fetch it thence? For which cauſe* (ſaith he) *the righteouſneſſe of faith ſpeaketh thus, ſay not ſo in thy heart. The word ſhall bee neere thee, in thy mouth, and in thy heart, and this is the word of faith which we preach.* Rom. 10. 6.

Partly this, that there ſhould be no ſuch difficulty to ſhake our faith, as once to imagine to fetch CHRIST from Heaven for the *Remiſsion* of our *ſinnes*.

Partly alſo, becauſe CHRIST (to whom alone this Commiſsion was originally granted) having ordained himſelfe *a body*, would work by bodily things, and having *taken the nature of a man* upon Him, would honour the nature he had ſo taken. For theſe cauſes that which was His, and His alone, He vouchſafed to impart; and out of His *commiſsion*, to grant a *commiſsion*, and thereby to *aſſociate them to himſelfe* (it is his own word by the *Prophet*) and to make them συνεργους, that is, *Co-operatores*, workers together with him (as the *Apoſtle* ſpeaketh) to the worke of ſalvation, both of themſelves and of others.

2 *Remiſeritis. Gods power derived to* Men, *and not to* Angels.

From *God*, then it is derived: From *God*, and to men.

To *men*, and not to *Angels*. And this I take to be a ſecond Prerogative of our nature. That an *Angel* muſt give order to *Cornelius*, to ſend to *Ioppe* for one *Simon*, *to ſpeake words to him, by which he and his houſhold ſhould be ſaved*; but the *Angel* muſt not be the doer of it. That not to *Angels*, but to *men*, is committed this office, or *Embaſſage of reconciliation*. And that which is yet more, to *ſinfull men*, for ſo is the truth, and ſo themſelves confeſſe it. S. *Peter*: *Goe from me, Lord, for I am a ſinfull man*. S. *Iames*: *In many things we offend all* (putting himſelfe in the number.) And (leſt we ſhould think it to be but their modeſty) S. *Iohn* ſpeaketh plainly: *If we ſay we have no ſin* (what then? not we are proud, and there is no *humility* in us, but) *we are lyars and there is no truth in us*. And this is that, which is wonderfull in this point, that Saint *Paul*, who confeſſeth himſelfe a *ſinner* and a *chiefe ſinner*, *quorum primus ego*; The ſame concerning another ſinner (the inceſtuous *Corinthian*) *I forgive it him* (ſaith he) εν προσωπω χριστου *in the perſon of Chriſt*.

To ſinfull men.

1 Tim. 1. 15.

2 Cor. 2. 10.

To the Apoſtles.

Now if we aske, to what men? the *Text is* plaine. They to whom CHRIST ſaid this *Remiſeritis*, were the Apoſtles.

In the *Apoſtles* (that we may come nearer yet) we find 3 capacities as we may terme them. 1 As *Chriſtians* in generall. 2 As *Preachers*, *Prieſts* or *Miniſters*, more ſpeciall. 3 As thoſe *twelve perſons*, whom in ſtrict propriety of ſpeech we terme the *Apoſtles*.

Some things, that CHRIST ſpake to them, He ſpake to them as repreſenting the whole company of *Chriſtians*: as His *vigilate*.

Mar 13. *ult.*

Some things to them, not as *Chriſtians*, but as *Preachers* or *Prieſts*: as His *Ite prædicate Evangelium*, and His *hoc facite*; which no man thinketh, all *Chriſtians* may do.

Mat. 28. 18. Luke 22. 19

And ſome things, to themſelves *perſonally*: as that he had appointed them *Witneſſes of His Miracles and Reſurrection*, which cannot be applied but to them, and them in perſon. It remaineth, we enquire, in which of theſe three capacities, CHRIST imparteth to them this *commiſsion*.

Acts 1. 8.

Not

Not as to *Apoſtles* properly. That is, this was no *perſonall priviledge* to bee in them, and to die with them, that they ſhould only execute it for a time, and none ever after them. GOD forbid, we ſhould ſo think it. For, this power being more than needfull for the world (as in the beginning it was ſaid) it was not to be either *perſonall*, or *for a time*. Then thoſe perſons dying, & thoſe times determining, they in the ages following (as we now in this) that ſhould light into this *priſon* or *captivity* of *ſinne*, how could they or we receive any benefit by it? Of *Nature*, it is ſaid by the heathen *Philoſopher*; that it doth neither *Abundare in ſuperfluis*, nor *deficere in neceſſarijs*. *God* forbid, but we *ſhould aſcribe* as much to *God* at the leaſt; that neither He ſhould ordain a power ſuperfluous or more than needed, or elſe, it *being needfull*, would *appropriate it unto one age*, and leave all other deſtitute of it; and not rather as all Writers both new and old take it, continue it ſucceſsively to the worlds end.

And as not proper to the *Apoſtles perſons*, ſo neither common to *all Chriſtians* in generall, nor in the perſons of *all Chriſtians* conveighed to them. Which thing, the very circumſtances of the *Text* doe evict. For He *ſent* them firſt, & after *inſpired* them; and after both theſe, gave them this *commiſsion*. Now all *Chriſtians* are not ſo ſent, nor are all *Chriſtians inſpired* with the grace or gift of the *Spirit*, that they were here. Conſequently, it was not intended to the whole ſociety of *Chriſtians*. Yea, I adde, that foraſmuch as theſe two, both theſe two, muſt go before it; [1] *Miſsio*, and [2] *Inſpiratio*: that though *God inſpire* ſome *Laymen*, if I may have leave ſo to terme them, with very ſpeciall graces of *knowledg* to this end; yet inaſmuch as they have not the former of *ſending*, it agreeth not to them, neither may they exerciſe it, untill they be *ſent*, that is, untill they have their calling thereunto. Verſe 21. Verſe 22.

It being then neither perſonall nor peculiar to them as *Apoſtles*, nor againe common to *all* as *Chriſtians*, it muſt needs be committed to them as *Miniſters*, *Prieſts*, or *Preachers*; and conſequently to thoſe, that in that office and function doe ſucceed them, to whom, and by whom, this *Commiſsion* is ſtill continued. Neither are they, that are ordained or inſtituted to that calling, ordained or inſtituted by any other *words* or *verſe*, than this. Yet not ſo, that abſolutely without them, GOD cannot beſtow it, on whom, or when Him pleaſeth; or that he is bound to this meanes onely, and cannot worke without it. For, *Gratia Dei non alligatur mediis*, the grace of God is not *bound* but *free*, and can worke without meanes either of *Word* or *Sacrament*; and as without meanes, ſo without *Miniſters*, how and when to Him ſeemeth good. But ſpeaking of that which is proper and ordinary, in the courſe by him eſtabliſhed, this is an Eccleſiaſticall *Act*, committed, as the reſidue of the miniſtery of *reconciliation*, to eccleſiaſticall perſons. And if at any time Hee vouchſafe To them as *Miniſters*.

vouchsafe it by others that are not such, they be in that case, *Ministri necessitatis, non Officii*: in case of necessity, Ministers; but by *Officæ*, not so.

Of Gods soveraigne power still.

Now, as by committing this power, GOD doth not deprive or bereave himselfe of it: For there is a *Remittuntur* still, and that chiefe, soveraigne, and absolute: so on the other side, where GOD proceedeth by the *Churches act*, as ordinarily He doth, it being His owne ordinance; there, whosoever will be partaker of the Churches act, must be partaker of it by the *Apostles* meanes; there, doth *Remiseritis* concurre in his order and place, & there runneth still a correspondence between both. There doth GOD associate his Ministers, and maketh them *Workers together with him*. There, have they their parts in this worke, and cannot be excluded: no more in this, than in other acts and parts of their function. And to exclude them, is (after a sort) to wring the *keyes* out of their hands, to whom CHRIST hath given them; is, to cancell and make void this clause of *Remiseritis*, as if it were no part of the sentence; To account of all this solemne *sending*, and *inspiring*, as if it were an idle and fruitlesse ceremony: which if it may not be admitted, then sure it is, they have their part and concurrence in this worke, as in the rest of the *ministery of reconciliation*.

Zech. 13. 7. 1 Cor. 3. 7.

The act of the Church *ordinary*.

Neither is this a new or strange thing, from the beginning it was so. Vnder the law of *Nature* (saith *Elihu in Iob*, speaking of one for his sinnes in GODS prison,) *If there be with him an Embassadour, Commissioner, or Interpreter* (not any whosoever, but) *one among a thousand, to shew unto Him his righteousnesse, Then shall God have mercy upon him and say, Let him go, for I have received a propitiation.*

Iob 23. 25.

Mal. 2. 5. Lev. 4. 5, 6.

Vnder *Moses*, it is certaine, the Covenant of life and peace was made with *Levi*, and at *the sacrifices* for *sin*, he was ever a party.

Under *the Prophets*. It pleased GOD to use this concurrence towards *David* himselfe: *Nathan the Prophet* saying unto him, *Transtulit Dominus peccatum tuum*.

The *necessity* of the *Priest* therein.

Which course so established by GOD, till CHRIST should come; (for neither covenant nor Priest-hood was to endure any longer;) was by CHRIST re-established anew in the Church, in *that calling*, to whom he hath committed the *Word of reconciliation*. Neither are we (the ordinance of GOD thus standing) to rend off one part of the sentence. Three are here expressed *three persons*: 1 The person of the *sinner*, *in quorum*; 2 of *God*, *in Remittuntur*; 3 of the *Priest in Remiserîtis*. Three are expressed; and where three are expressed, three are required; and where three are required, two are not enough. It is *Saint Augustine* that thus speaketh of this Ecclesiasticall act in his time: *Nemo sibi dicat, occultè ago pœnitentiam, apud Deum ago. Novit Deus qui mihi ignoscit, quia in corde ago. Ergo sine causâ dictum est; quæ solveritis in terra, soluta erunt in Cœlo, Ergo sine causa, Claves datæ sunt Eccle-*

Homil. 49. de 50.

sia

ſiæ Dei, Fruſtramus Evangelium Dei: Fruſtramus verba Chriſti.

Which may ſuffice for the diſtinguiſhing of theſe two *Powers*, the deriving of the one *from whom*, and *to whom*, the continuance and concurrence of them.

The *Remiſsion of ſinnes*, as it is from *God* onely, ſo is it by the death and bloud-ſhedding of *Chriſt alone*: but, for the applying of this unto us, there are diverſe meanes eſtabliſhed. There is *Multiformis gratia* (ſaith *Saint Peter*) variety of graces, whereof we are made the *diſpoſers*: Now, all and every of theſe meanes working to the *remiſsion of ſinnes* (which is the firſt and greateſt benefit, our SAVIOUR CHRIST hath obtained for us,) it reſteth that we further enquire, what that meanes is in particular, which is here imparted. Wherein this power conſists. 1 Pet. 4.10.

For ſure it is, that beſides this there are diverſe acts inſtituted by *God*, and executed by us, which all tend to the *remiſsion of ſins*. Sins remitted.

1. In the inſtitution of *Baptiſme*, there is a power to that end. *Be baptized every one of you for the remiſsion of ſinnes* (ſaith *Saint Peter to three thouſand* at once.) *Ariſe and be baptized* (ſaith *Ananias to Paul*) *and waſh away thy ſinnes*. And to be ſhort: *I believe one baptiſme for the remiſsion of ſinnes* (ſaith the *Nicene Creed*.) 1 By *Baptiſme*. Acts 2. 38. Acts 22.26.

2. Againe, there is alſo another power for the *Remiſsion of ſinnes*, in the inſtitution of the holy *Euchariſt*. The words are exceeding plaine: *This is my bloud of the New Teſtament, for the remiſsion of ſins*. 2 By the *Euchariſt*. Mat.26.28.

3. Beſides; in the *Word* it ſelfe, there is a like power ordained. *Now are you cleane*, ſaith *Chriſt* (no doubt from their ſinnes) *propter Sermonem hunc*. And the very Name giveth as much, that is intitled, *The word of reconciliation*. 3 By *Preaching*. Iohn 15.3. 2 Cor. 5.19.

4. Further, there is to the ſame effect, a power in *prayer*, and that in the *Prieſts prayer*, *Call for the Prieſts* (ſaith the *Apoſtle*) *and let them pray for the ſick perſon, and if he have committed ſin, it ſhall be forgiven him*. 4 By *Prayer*. Iames 5.14.

All and every of theſe, are acts for the *remiſsion of ſinnes*; and in all and every of theſe, is the perſon of the Miniſter required, and they cannot be diſpatched without him.

But the ceremonies and circumſtances that here I finde uſed, prevaile with me to think, that there is ſomewhat here imparted to them, that was not before. For, it carrieth no likelyhood, that our *Saviour* beſtowing on them nothing here, but that which before He had, would uſe ſo much ſolemnity, ſo diverſe and new circumſtances, no new or diverſe grace being here communicated. None of theſe meant here.

1. Now, for *Baptiſme*, it appeareth plainly; that the *Apoſtles Baptized* in a manner from the beginning; which I make no queſtion, they did not without a *commiſsion*. Iohn 4.2.

2. And for the power of *adminiſtring* the *holy Sacrament*, it was granted expreſly to them by *Hoc facite*, before his paſsion. Luke 22.19.

3 The

3. The like may we ſay of the power of *Preaching*, which was given them long before; even when He ſent them, *and commanded them to preach the Kingdome of* GOD, which was done, before this power was promiſed, which here is beſtowed; as will evidently appeare, the one being given, *Mat.*10. the other after promiſed, *Mat.*16.

Mat.10.7. Luke 9.2.

4. Neither can it be meant of prayer. There is no partition in prayer. *Prayers and ſupplications are to be made for all men.* But here is a plaine partition. There is a *Quorum*, whoſe ſinnes are *remitted*, and another *Quorum* whoſe ſinnes are *retained.*

1 Tim.2.2.

But the power of *Abſolution.*

Seing then, this new ceremony and ſolemne manner of proceeding in this, are able to perſwade any, it was ſome new power that here was conferred, and not thoſe which before had beene (though there be, that apply this, others to ſome one, and others to all of them:) I take it to be a power diſtinct from the former, and (not to hold you long) to bee the accompliſhment of the promiſe made, *Matth.*16.19. of the *power of the Keyes*, which here in this place and in theſe words is fulfilled; and have therein for me the joynt conſent of the *Fathers.* Which being a different power in it ſelfe, is that, which we call the *Act* or *Benefit* of *Abſolution*; in which (as in the reſt) there is in the due time and place of it, an uſe for the *remiſsion of ſinnes.* Whereunto our SAVIOUR CHRIST, by His ſending them; doth inſtitute them, and give them the *key of authority*: And by breathing on them and inſpiring them, doth enable them and give them *the key of knowledge*, to doe it well, and having beſtowed both theſe upon them as the *Stewards of his Houſe*, doth laſt of all deliver them their *Commiſsion* to doe it, having ſo enabled them and authorized them as before. So much for the power.

Verſe 21. Verſe 22.

II.

Quorum peccata.

The ſubject of this power.

Every power is not every where to be exerciſed, nor upon every matter; but each power hath his proper *ſubject.*

The matter or *ſubject*, whereon this power is to be exerciſed, is *ſin.* To be conſidered firſt in it ſelfe, as *the matter at large.* And then, as qualified with the perſon: (for it is *quorum*, and not *quæ peccata*;) As the neerer and more *proper ſubject.*

Peccata, at large.

Firſt then, the *ſubject* are *ſinnes.* *Sinnes* in themſelves, no wayes reſtrained or limited. No ſinnes at all, either for *number*, or *greatneſſe* being excepted.

Without exception of *number.* Mat. 18.22.

Nor for *number.* For *Chriſt* teaching us, *That we our ſelves ſhould forgive untill ſeventy times ſeven times*, doth thereby after a ſort give us to underſtand, that He will not ſticke with us for the like number in ours. For GOD forbid, we ſhould imagine, Hee taught us to be more mercifull or of greater perfection than He will be Himſelfe. That number amounteth to *terme jubiles of pardon*: For ſo many ſinnes, may wee then hope

hope for pardon at His hands. If thoſe be not enough, wee have example of one, whoſe ſinnes were *more in number than the haires of his head*; and of another, whoſe were more *than the ſands of the Sea*: both which give us hope; for they both obtained *pardon*.

Pſal. 40. 12. *Orat. Manaſſ.*

But that which followeth in the place of *Matthew*, maketh both parts plaine. For there, a debt is remitted, not onely of *five hundred* (as *Luc. 7.*) but of *ten thouſand*, and thoſe (not as in *Luke*, *pence*, but) *talents*: A great and huge ſumme, yet for that hath He remiſsion in ſtore. So that, no man ſhall need to ſay, *his ſinne is greater than can be remitted*, as *Cain did*, ſince that aſſertion is convinced to be erroneous: For, his ſinne may be forgiven, that ſlew *Abel*, though his brother, ſeing S. *Peter* ſaith, that theirs was no greater than might be forgiven, that *ſlew the Sonne of God*. For no man but will conceive, that the betraying and murdering IESUS CHRIST, was farre a more heynous offence than that of *Abels killing*: But, that might (ſaith *Saint Peter*;) therefore, this much more may be forgiven. And to end this point, whereas it is affirmed, and that moſt truly, by the *Apoſtle*, that *the weakeneſſe of* GOD *is ſtronger than men*, if there were any ſinne greater than could be remitted, the *weakeneſſe* of man (for of that, commeth *ſin*) ſhould be ſtronger than GOD; which neither Religion nor reaſon will admit. In reſpect of the ſinne it ſelfe, therefore here is no exception.

Or *greatnes*. Mat. 18. 24.

Luc. 7. 48.

Gen. 4. 13.

Act. 31. 15. 19.

1 Cor. 1. 25.

But becauſe it is not *quæ peccata* but *quorum*, it ſheweth, that in the act of *remiſsion*, we are to reſpect, not the *ſinne* ſo much as the *perſon*. So that, though all *ſinnes* may be *remitted*, yet not to all perſons, but to a *quorum*, as we ſee. For, there is another *quorum*, whoſe ſinnes are *retained*: ſo that, this limiteth the former, and ſheweth indeed, what is the *Materia propinqua*, or *immediate ſubject* of this power committed.

Quorum, The *proper immediate* Subiect.

Our *Saviour Chriſt* Himſelfe, at the reading of His *Commiſsion* (whereof this is a branch) in effect expreſſeth as much. For He telleth them, *There were many lepers in the daies of Eliſha, and many widowes in the daies of Elias; yet none cleanſed but Naaman, nor to none was Elias ſent, but to the widow of Sarephtha*. And ſo the caſe ſtandeth here. Many ſinners there be, and many ſins may be *remitted*, but not to any, except they be of this *Quorum*. In which point there is a ſpecial uſe of the *key of knowledge*, to direct to whom, and to whom not; ſince it is not, but with advice, to be applied, nor *hands haſtily to be layd on any man* (as the *Apoſtle* teſtifieth) which place is referred by the ancient Writers, to the Act of *Abſolution*, and the circumſtance of the place giveth no leſſe. But diſcretion is to be uſed in applying of comfort, counſaile, and the benefit of *Abſolution*. Whereby it falleth out ſometimes, that the very ſame ſinnes to ſome may be *remitted*, being of the *Quorum*, that to ſome others may not, that are out of it.

Luc. 4. 18. 25.

1 Tim. 5. 22 *Cypr.* 3. 16. *Pacian.* in *Paren.* 6. *Aug. de Bap.* 5. 20. 23.

The *Qualification* of the *Perſons*.

To ſee then a little into this *qualification*, that thereby we may diſcerne

who be of either *Quorum*. The conditions to be required, to be of *Quorum remittuntur*, are two.

That, *in the Church.*

First, *that the partie be within the house and family, whereto those keyes belong* (that is) be a member of the *Church*, be a faithfull *believing Christian*.

Exod.26.34. In the Law, the *Propitiatory* was annexed to the *Arke* and could not be severed from it: to shew, that they must hold of the *Arke* (that is) be of the number of the *people of* GOD, or else could they not be partakers of the

Psal.87.*ult.* *Propitiation for their sinnes.* So saith the *Psalmist*, in the *Psalme of the*

Psal.85.1. *Church*, *Omnes canales mei erant in te.* All the *conduit-pipes* of all my *spirituall graces* are conveyed into thee, and are no where else to be had. And namely, of this benefit of *remission of sinnes*: *Thou hast* (saith he) *O Lord beene gratious unto Thy land, &c. Thou hast forgiven all their iniquitie, and*

Esa.33.*ult.* *covered all their sinne.* But the *Prophet Esai*, most plainely: *The people which dwelleth in her* (that is, the *Church*) *They shall have their iniquity forgiven.* And to end this point, the *Angell* when he interpreteth the name

Mat.1.21. of IESUS, extendeth it no further than that, thus *Hee shall save His people from their sinnes.* To them then is the benefit of *remission of sinnes* entailed and limited; it is *sors Sanctorum*, and *dos Ecclesiæ.* And they that are of this *Quorum*, have their certaine hope thereof. They that are out of it, pertaine to the second sort, of them that have their sinnes

1.Cor.5.12. *retained.* The power of the *keyes* reacheth not to them: *What have I to doe with them that are without* (saith the *Apostle?*) *Them that are without*, GOD *shall judge.* Therefore, all *Pagans, Infidels, Iewes, and Turkes* are without the compasse of this *Quorum.* *For who so beleiveth not in Christ*, whoso is

Iohn.6.24. not a faithfull Christian, *shall die in his sinnes.*

But are all that are within this house, thereby partakers of this *remission?* Is there nothing else required? Yes indeed, there is yet another

That, *Repentant.* condition requisite, whereby many are cut off, that are within the *Quorum* of the Church. And that is (as our *Saviour Christ* Himselfe setteth it downe) *Repentance.* For, He willeth *Repentance and Remission of sinnes*

Luk.24.47. *to be preached in His name*: both these; but *Repentance* first, and then *Remission of sinnes* to follow after. So that, the sinner, that is a member of the *Church*, if he want this, is not of the former, but of the latter *Quorum.*

1 That is, *Feele the want of* Remission, *& desire it.* To *Repentance* there goe two things (as heretofore hath beene entreated more at large.) To insist upon the resemblance here made. First, *that he feele his chaines* and imprisonment, and be grieved with them, and therefore would gladly be let loose, and discharged from them. And

Mat. 11.28. no otherwise doth our *Saviour Christ* proclaime it; That none should come to Him, *but such as are weary and heavy laden.* For, *sentiat onus qui vult levari, & sentiat vincula qui vult solvi.* And no reason there is, meanes should be made for his enlargement, that is wel enough already, and had rather be where He is, than at liberty abroad.

Out of which groweth this division of sinners, which make this double

Quorum

Quorum, For, there are ſinners, that are weary of their *commitment*, and would gladly be enlarged. Such as he was: *O bring my ſoule out of priſon, that I may praiſe thee.* And as he: *Wretched man that I am, who ſhall deliver me?* And to theſe belongeth the firſt cauſe of *Remiſsion*, even *pœnitentibus & petentibus*, to them that are *weary* of their *durance*, and that deſire and ſue for deliverance. Pſal.142. *ult.* Rom.7.24.

Againe there are ſinners, which care not greatly for their preſent eſtate, but are as it were without ſenſe of their miſerie. The priſon grieveth them not; being in it, they reckon themſelves well enough, either becauſe they have *drunken of the ſlumbring cup, which is the very dregges of* GOD'S *wrath, having their hearts as brawne, and their conſciences ſeared with a hot iron*, that is (as the *Apoſtle* doth interpret it) *being paſt all feeling or remorſe of ſinne*: Or elſe a worſe ſort of people, that not onely have no ſenſe of their preſent wretched caſe, but doe even take delight and pleaſure in the place, and (to chooſe) will not be out of it. *Qui lætantur cum malum fecerint, & exultant in rebus peſsimis*, that ſcorne the denouncing of GOD'S judgements, and when they heare the words of this curſe, *abſolve themſelves* and ſay, *I ſhall have peace and doe full well for all that.* Of ſuch, *Dominus ne ignoſcat illis* (ſaith *Moſes*) let not GOD be *mercifull to them.* Pitie it is, they ſhould be let go, or the *Key* once turned to let them out. *Senſe* and *ſorrow* is required of their reſtraint, and an earneſt deſire of enlargement, elſe they pertaine not to the firſt, but to latter *Quorum*. Eſa. 51.22. Pſa. 119.70 1 Tim. 4.2. Pro.2.14. Deut.29.19.

In which very point (of *ſorrow* for *ſinne*) there is an eſpeciall good uſe of the *key of knowledge*, for counſaile and direction. 1. For, inaſmuch as *Repentance* it ſelfe is an act of corrective Iuſtice, and to repent is to doe *judgement* (as the *Prophet*;) and to *judge our ſelves*, as the *Apoſtle* calleth it. 2. To which there belongeth not onely a *ſentence*, but alſo ἐκδίκησις, a *revenge*, or *puniſhment*. And becauſe it is not a *fruitleſſe repentance* which muſt ſerve the turne: but it muſt have *fruits* (ſaith *Saint Iohn Baptiſt*) *and fruits worthy of repentance*: that is, more plainely (as *Saint Paul* ſaith, he was charged to preach even from heaven) *That men muſt not onely repent and turne to* GOD, *but alſo doe workes worthy of Repentance*. Eze.33.14. 1 Cor.11.3. Eze.36.31. 2 Cor. 7.11. Luc.3.8. Act.26.20. Dan.4.24.

3. And for that the works of *Repentance*, all of them, are not meet and ſuitable to every ſinne, but as the ſinnes are diverſe, ſo are the workes to be alſo. 5. For that alſo, as a man may goe too farre in them (as appeareth in the caſe of the *Corinthian*;) ſo may one fall too ſhort, as appeareth in the caſe of *Miriam*: and a proportion or Analogie is to be kept, according as the caſe of the ſinne requireth. In both theſe to adviſe, both what *workes* are meete, and alſo what *meaſure* is to be kept, the *Key of knowledge* will helpe to direct, and we may have uſe of it, if wee meane to uſe it to that end. Ion 3 8. Act.8.22. 2 Cor.2.7. Num.12.14. Apoc.3.2.

The other condition which muſt be joyned to the former, is an unfeined purpoſe and endeavour, our ſelves to *remit* or *let goe* thoſe *ſinnes*,

which we would have by GOD remitted. For, it is not enough to be *ſorrie* for ſinne paſt, or to ſeeke repentance, no though it be with *teares*: this will not make us of the firſt *Quorum*, if there be nothing but this; if there be in our hearts a purpoſe, our ſelves to retaine and hold faſt our old ſinne ſtill. *Eſau* lift up his voice with a *great cry and bitter out of meaſure, and wept*: Yet even at the ſame time, vowed in his heart, ſo ſoone as his Father was dead, to make away his brother. And this purpoſe of mind, for all his bitter crying and teares, caſt him into the latter *Quorum*. and made his ſinnes to be *retained* ſtill. And ſuch is the caſe of them, that would be let goe out of priſon; but would have liberty to goe in and out ſtill to viſit the *company* there, when and as often as them liſt. So doe not the *Saints* that be of the firſt *Quorum*, to whom GOD, as Hee *ſpeaketh peace*, ſo Hee ſpeaketh this too, *that they turne not thither againe*, that they fall not againe to their former folly.

Heb.12.17. Gen.27.38. 14. Mal.85.8.

But theſe later would have their ſinnes let go by GOD, but themſelvs would not let them go, but keep faſt their end ſtill. They would *quoad reatum*, heare that ſaying from CHRIST'S mouth, *Thy ſinnes are forgiven thee*: but *quoad actum*, would not willingly heare that other, *Goe* and *ſinne no more*. But we muſt be willing to heare them both: willing to have our ſinnes remitted by GOD, and willing too (our ſelves) to remit our ſinning, or from thenceforth *remiſsius peccare*, to ſinne more *remiſsely*, and nothing ſo licenciouſly as before. To the former *ſorrow, ſentence*, and *revenge*, we muſt (ſaith *Saint Paul*) joyne a *deſire*, ἐπιθυμίαν; and to that *deſire* and *endeavour*, σπουδὴν; and that, ſuch an endeavour, as may be able to alleage for it ſelfe ἀπολογίαν, an *honeſt defence*, that wee have uſed all good meanes to do that, which on our part is to be performed, that we may be of the firſt *Quorum*.

Luc.7.48. Ioh.8.11. 1.Cor.7.11.

In which point no leſſe than the former, there may be uſe of the *Key of knowledge*, to adviſe and direct our ſelves, no leſſe in the cure of ſinne, than in the ſorrow for it. They in the *ſecond* of the *Acts*, *which were pricked in their hearts*, knew of themſelves that ſomewhat they ſhould do (as by their queſtion appeareth:) but what it was they ſhould doe, they knew not. Sometimes men have good minds; but know not which way to turne them to ſet themſelves about it. Sometimes they are ſcrupulous and doubtfull, whether they doe as they ſhould, becauſe one may *Propitius eſſe ſibi*, favour himſelfe too much, and be over-partiall in his owne caſe, neither ſo carefull to uſe the meanes to good, nor to avoyde the occaſions of evill, as he ought. Wherein, it were good, for men to make ſure worke, and to be fully reſolved. For, moſt uſuall it is for men, at their ends to doubt, not of the *power of remitting of ſinnes*, but of their owne diſpoſition *to receive it*; and whether they have ordered the matter ſo, that they be within the compaſſe of GOD'S effectuall calling, or as the *text* is, of the *Quorum* to whom it belongeth. So much for the *matter*, or *ſubject*, whereto this power is to be applied.

Act.2.37.

And

And here I ſhould now ſpeak ſome what of the *applying* or *uſe* of it: but the time hath over-taken me and will not permit it. Now onely a word of the third part, of the *Efficacie*, or (as the Lawyers terme it) of GOD's *Ratihabition*, and ſo an end.

III. Of the *Ratihabition*.

Wherin GOD willing more abundantly, to ſhew to them that ſhould be partakers of it, the ſtableneſſe of His counſaile, He hath penned it exceeding effectually, and indeed ſtrangely to them that deepely conſider of it: which He hath ſo done, to the end, that thereby ſuch poore ſinners as ſhall be partakers of it, might have ſtrong conſolation and perfect aſſurance, not to waver in the hope which is ſet before them.

And to that end, even for comfort, I will onely point at foure things in the enditing of it; all expreſsing the *efficacie* of it, in more than common manner.

1. The *order*, in this; that *Remiſeritis* ſtandeth firſt, and *Remittuntur* ſecond. It is *Saint Chryſoſtome's* note, that it beginneth in *earth*, and that *heaven* followeth after. So that, whereas in prayer and in other parts of religion it is, *Sicut in Cœlo, ſic in terrâ*; here it is, *Sicut in terrâ, ſic in Cœlo. A terrâ judicandi principalem authoritatem ſumit Cœlum. Nam Iudex ſedet in terrâ: Dominus ſequitur ſervum, & quicquid hic in inferioribus judicârit, hoc ille in ſupernis comprobat*, ſaith he. *Super verbis Eſaiæ* Vidi Dominum. *Homil.* 5.

2. The *time*: in this, that it is *Remittuntur* in the preſent tenſe; there is no delay betweene, no deferring, or holding in ſuſpence, but the *Abſolution* pronounced upon earth, *Remittuntur*, preſently they are remitted; that He ſaith not, hereafter they ſhall be, but they are already *remitted*.

3. The *Manner*: in ſetting downe of the two words. For, it is ſo delivered by CHRIST, as if He were content, it ſhould be accounted their act, and that the *Apoſtles* were the agents in it, and Himſelfe but the patient, and ſuffered it to be done. For, the *Apoſtle's* part is delivered in the Active (*Remiſeritis*;) and His owne in the paſsive (*Remittuntur*.)

4. The *Certainty*: which in the Identitie of the word, in not changing the word, but keeping the ſelfe ſame in both parts. For, *Chriſt* hath not thus endited it, Whoſe ſinnes ye wiſh or ye pray for, or whoſe ſinnes yee declare to be *remitted*; but *whoſe ſinnes ye remit*: uſing no other word, in the *Apoſtle's*, than he uſeth in his owne. And to all theſe, in *Saint Matthew* He addeth His ſolemne proteſtation of *Verily, Verily*, or *Amen, Amen*, that ſo it is, and ſhall be. And all to certifie us, that He fully meaneth, with effect to ratifie in heaven, that is done one earth; to the ſure and ſtedfaſt comfort of them, that ſhall partake it. Mat. 18. 18.

A SER-

A SERMON PREACHED

at *White-hall* Vpon the XXIII of *November*, AN. DOM. MDC.

(***)

IERE. CHAP. XXIII. VER. VI.

Hoc eſt Nomen quo vocabunt Eum, *Iehova* Iuſtitia noſtra.

This is the Name whereby they ſhall call Him, the LORD *our Righteouſneſſe.*

THE former points, which the *Prophet* pointeth us to with his *Ecce*, and willed us to *behold*, wee then were ſo long in beholding, that we had no time, to take a view of this laſt: which I take to be the chiefeſt part of his *Ecce*, and the point of all points moſt worthy our *beholding*. *Hoc eſt nomen*, &c.

1. The chiefe, becauſe *His Name* is given him from this & not from any of the reſt. For (commonly) from his chiefeſt title doth every man take his *denomination*. In the verſe next following, GOD ſaith; *Hee will no more be called, Their Deliverer from Egypt, becauſe He will vouchſafe them a greater deliverance from Babylon*: And ſo Verſe. 7.

from thence, as from the greater, have His name given. And as GOD, ſo men. What title of honour is higheſt in their ſtyle, that of all other, doth each perſon delight, to be termed by.

Now thoſe (in the former part of this verſe) of *Salvation*, and *Peace* which He will procure them) be great and excellent Titles; and they be no leſſe verified of Him, than this of *Righteouſneſſe*: (*The Lord is my light and my Salvation*, by the *Prophet*: and, *He is our Peace*, by the *Apoſtle*.) Yet, of neither of theſe doth He take His *Name*. But, from this of *Righteouſneſſe*, He doth. And that, both His former name, in metaphore and figure, *The Branch of Righteouſneſſe*: and this His latter, in propriety and truth, His Royall Name, *Iehova Iuſtitia noſtra*. This, therefore is Chiefe in His accompt.

Pſal. 27. 1. Epheſ. 2. 14. Verſe 5.

2. Againe, the Chiefe: becauſe it is His *peculiar*. And, every man reckoneth of that, as his chiefeſt title, that is not common to him with others, but proper to him alone; (as wherin he hath a prerogative above all. He, and none but He.)

Now thoſe in the former verſe (*of executing judgement and juſtice*) are ſuch, as are alſo given to other Kings. King *David* is ſaid to have *executed judgement and juſtice to all his people*: So is King *Salomon* likewiſe; the *Queene of Sheba* giveth him that title. To doe *juſtice*, is the title alſo of others (and not many neither, but yet of ſome others) But to be *juſtice*, to be *righteouſneſſe*; that is the name of none, but CHRIST onely. His, and His onely, is that title. Therefore, as well in this regard, as in the former, this is the very chiefe part in the *Ecce*, The Name of *Iehova our Righteouſneſſe*.

2 Sam. 8. 15. 1 Reg 10. 9.

Which, becauſe it is nothing but a *name*, may ſeeme to ſome, a matter of no great importance. The Deputie of *Achaia* (*Galli*) in the *Acts*, ſeemeth of that minde: *If it were ſome weighty matter, I would ſit the hearing* (ſaith he:) *But if it be a matter of Names, I take it not worth the while*: Heare it who will, for I will not. And to ſay the truth, if it were a name of mens giving, he ſaid not much amiſſe. Their names are not greatly to be looked after. The argument taken from them, the *Heathen Philoſopher* confeſſeth, is ψεῦδος ἐμφάζον, an argument, that ſetteth a good face upon it, but no great ſubſtance in it. The reaſon whereof is, Becauſe with men, there be *Nominals*, and there be *Reals*: Names and things, are many times two. There is *quædam dicuntur de, & non inſunt*. There is learning (ſaith the *Apoſtle*) ψευδώνυμος, *falſly ſo called*. And as learning, ſo, many things beſide. *The Churle is named liberall, and they worſhipfull, that have nothing worthy worſhip in them.* Yea, it falleth out, that ſome have a *name*, *that they live, and yet are dead*: and many things beſides, *quæ dicuntur de, & non inſunt in*. Whereof, we need not ſeeke farre, we have an example here in the *Prophet*, of King *Zedekia*, that reigned at the time of this prophecie; one that had neither truth nor righteouſneſſe in him, a *breaker of his league and Covenant, a falſifier of his oath*; and yet, his name

Act. 18. 14. 1 Tim. 6 20 Eſai. 32. 5. Apoc. 3. 1. Eze. 17. 9.

is

is *Zedekia*, GODS *righteous one*, or the righteousnesse of GOD. *Mens* names for the most part are false.

2. And when they be true, emptie, and no great weight in them. For what are mens titles, but mens breath; but a blast of ayre, but winde. If they be popular titles, the wind of a common paire of bellowes: If of those of the better sort (as the heathen man well said ἐπιχρύσου φυσητῆρος, the wind of a gilt or wrought paire of bellowes; but both of them, winde.

But, the names of GODS imposition, are not so. They ever carrie truth in them. For seeing GOD *cannot away with those that are title-givers* (as saith *Elihu*) He will give none Himselfe. With Him, is not the division, that is with us, of *Nominals and Reals*; of *quædam dicuntur de, quædam insunt in*. If we be *named* the *Sonnes of* GOD, *We are so* (saith *Saint Iohn*:) and therefore, from His Name, a sound and substantiall argument may be drawne, as (we see) the Apostle doth: proving the *excellencie of Christ's Nature, above the Angels*, from the *excellencie of His Name above theirs*. Iob.32.2. 1 Ioh.3.1. Heb.11.1.

And, as they are free from falshood; so are they not empty sounds, but have ever some vertue in them. *The Name of* GOD (saith *Salomon*) *is a strong Tower*. So that, *When some trust in Chariots and Horses; and other some, in the Name of* GOD; *they that trust in Chariots and horses, they go downe; they that in that Name, stand upright*. And this, not onely in the dangers of this life; but, there is also, in the Name of GOD, a saving power for the life to come. A power, to justifie: *Yee are justified in the Name of* CHRIST (saith *Saint Paul*.) A power for remission of sinnes: *Your sinnes are forgiven you, for His Name's sake* (saith *S. Iohn*.) A power to save: *In this Name you have Salvation* (saith *Saint Peter*.) Pro.18.10. Psa.20.8. 1 Cor.6.11. 1 Ioh.2.12. Act.4.12.

And, such is the Name here named; *Iehova, our righteousnesse*. *Our, righteousnese*, to justifie, to forgive us our sinnes, to give us salvation. Such, is this Name: and *there is not under heaven, any Name given to men wherein they may be saved, beside it*. Act.4.11.

In the *Ecce*, or beholding whereof, two things present themselves to our view: 1. The *Name* it selfe. 2. The *Calling* Him by it. The *Name* in these words; *Hoc est Nomen*. The *calling* in these; *Quo vocabunt Eum*. *The Division.*

In either of which, two others. In the *Name*, these two; 1 The parts of it; and the *reason* of them. 2 The *sense* of it. I.

In the *calling* Him by it, likewise two. 1 As it is our duty, so to *call Him*. 2. As we have an use or *benefit* by so calling Him. The *duty*, and the *use*. II.

To

1
The *Name*, Pſal.16.2.

TO GOD Himſelfe (as the *Pſalmiſt* telleth us) all the ſervice, we can performe, reacheth not. The perfection of His Nature is ſuch, as it can from us receive nothing. But, two things of his there are, which he hath left, to expreſſe that duty, which we owe and beare to Himſelfe. Which two are in one verſe ſet down by the Pſal. 138.2. *Prophet David*: *Thou haſt magnified*, 1 *Thy Name*, and 2 *Thy Word above all things*, 1 *His Name*, and 2 *His Word*. *His Name*, for our invocation; *His Word*, for our inſtruction. And theſe two, as they are the higheſt things, in GOD's accompt; ſo are they to be in ours. Not the *Word* only (which carrieth all away in a manner, in theſe dayes;) But, *His Name* alſo, no leſſe. For, in the ſetting them down, the HOLY GHOST giveth the firſt place to the *Name*. Our very *aſſembling, and comming together, is in this Name*. Mat. 18.20. 1 Tim.2.1. And then, *before all things, ſupplications are to be made in this Name*. And the very hearing of the *Word* it ſelfe is, that we may *call upon His Name*: *How ſhall they call upon His Name whom they have not heard? How ſhall they heare without a Preacher?* Rom. 10.14. So that, *preaching*, and *hearing of the Word*, are both ordained for the *calling* on of this *name*.

Which being ſo high in GOD's accompt, of very civilitie, if there were nothing elſe, wee are not to be ignorant, what His *name* is, that He is to be *called* by. No man, that maketh any (yea, but common) accompt of a party, but he will learne by what *name* to call him. And ſo requiſite doth *Salomon* hold this, as he affirmeth, Pro.30.4. *There is little more in that man than in a beaſt*; yea, *there is not the underſtanding of a Man in him*; of GOD (*of Him that ſtreacheth out the heavens, and gathereth the winds in his fiſt, bindeth the waters in a garment*; *eſtabliſheth all the ends of the earth*) *not to know what is His name, or what is His Sonne's name*. That His *name*, is *Iehova*: And His *Sonne's name, Iehova Iuſtitia noſtra*.

This, were we bound to get notice of, if it were but civilitie; or (as *Salomon* reckoneth it) even *humanity*, But that is not all. For ſeeing (as the heathen man confeſſeth) Παντῇ ὁ Διὸς κεχρήμεθα πάντες, wee all either have, or may have need of GOD, in our neceſsities of this life, but ſpecially in our laſt need; of very neceſsitie it will ſtand us in hand, to know how to call unto Him. There is no *Client*, but will be ſure to learne his *Advocate's* name; nor no *patient* but will tell his *Phyſitian's*. Nor (in a word) any of them, of whom we are to have any ſpeciall uſe, but we will be carefull as to learne his true name, that we miſſe not in it;

ſo,

ſo, if he have diverſe names, and love to be called by any one rather than other, to be ſure to be perfect in it, and ready to ſalute him by it. And ſuch is this Name here; and wee therefore not to bee to ſeeke in it; ſeeing not only Courteſie, but very neceſsitie commendeth it to us.

Which Name (as you ſee) is compounded of three words, 1 *Iehova*, 2 *Iuſtitia*, 3 *Noſtra*: all of them *neceſsarie*, all of them *eſſentiall*. And they all three concurring, as it were three twiſts, they make a *threefold cord* (like that which the *Preacher* mentioned) *that cannot be broken*. But except it be entire, and have all three, it looſeth the vertue; it worketh nothing. For ſever any one of them from the reſt, and the other are not of moment. A ſound, but not a *name*; or a name, but not *Hoc Nomen* this *Name*; a *Name* qualified to *ſave* them that call on it. Take *Iehova* from *Iuſtitia noſtra*, and *Iuſtitia noſtra* is nothing worth. And, take *Iuſtitia* from *Iehova*, and though there be worth in *Iehova*, yet there is not that which we *ſeeke for*. Yea, take *noſtra* from the other two, and how excellent ſoever they be, they concerne us not, but are againſt us, rather than for us. So that, together we muſt take them, or the Name is loſt. Eccle. 4.12.

To ſee this the better, it will not be amiſſe to take it in ſunder, and to ſee the ground of every part in order. Why, 1 *Iehova*, 2 Why *Iuſtitia*, 3 Why *Iehova Iuſtitia*, 4 Why *Juſtitia noſtra*, 5 Both *noſtra*, and *Iuſtitia*, The *Parts* of the *Name*. 1 *Iehova*. Pſal. 71.16.

1 *Iehova*. Touching which word, and the ground why it muſt be a part in this Name, the Prophet *David* reſolveth us: *Memorabor* (ſaith he) *Iuſtitiæ Tuæ ſolius*. Becauſe His righteouſneſſe, and onely His righteouſneſſe, is worth the *remembring*; and any others, beſide His, is not meet to be mentioned. For, as for our owne righteouſneſſe which we have without Him, *Eſay* telleth us, *it is but a defiled cloth*; and *Saint Paul*, that it is *but dung*. Two very homely compariſons; but they be the *Holy Ghoſt's* owne: yet nothing ſo homely as in the originall: where they be ſo odious, as what manner of defiled cloth, or what kind of dung, we have not dared to tranſlate.

Our owne then being no better, we are driven to ſeeke for it elſewhere. *He ſhall receive His righteouſneſſe* (ſaith the *Prophet*:) and *the gift of righteouſneſſe* (ſaith the *Apoſtle*.) It is then another, to be *given us*, and to be *received* by us, which we muſt ſeeke for. And whether ſhall we goe for it? *Iob* alone diſpatcheth this point. Not to the *heavens* or *ſtarres*: For, they are *uncleane in His ſight*. Not to the *Saints*: For in them He *found folly*. Nor to the *Angels*: For neither in them *found* He any *ſtedfaſtneſſe*. Now, if none of theſe will ſerve, we ſee a neceſſarie reaſon, why *Iehova* muſt be a part of this *Name*. And this is the reaſon, why *Ieremie* here expreſsing more fully the Name given Him before, Eſay. 64. 6. Phil. 3. 8. Pſal. 24. 5. Rom. 5. 17. Iob 15. 15. 4. 18. 25. 5.

fore in *Eſay* (*Immanuel*, GOD *with us*) inſtead of the name of GOD, in that name (which is *El*) ſetteth downe by the way of explanation, this Name here of *Iehova*. Becauſe, that (*El*) and the other Names of GOD are communicated to Creatures. As the Name of *El*, to *Angels*, for their Names end in it; *Michael, Gabriel, &c.* And, the Name of *Iha* to *Saints*, and their names end in it; *Eſaiah*, *Ieremiah*, *Zachariah*. To certifie us therefore, that it is neither the righteouſneſſe of *Saints* nor *Angels*, that will ſerve the turne, but the righteouſneſſe of GOD and very GOD, He uſeth that Name which is proper to GOD alone; ever reſerved to Him onely; and never imparted by any occaſion to *Angel*, or *Saint*, or any *creature* in heaven or earth.

2 *Iuſtitia.* *Iuſtitia*: *Righteouſneſſe.* Why that? If we aske, in regard of the other benefits which are before remembred (*Salvation and Peace*) Why *Righteouſneſſe* and not *Salvation* nor *Peace*? it is evident. Becauſe (as in the verſe next before, the *Prophet* tearmeth it) *Righteouſneſſe* is the *Branch*; and theſe two, *Salvation* and *Peace* are the *fruits* growing on it. So that, if this be had, both the other are had with it. Of *Righteouſneſſe* and *Salvation*, *Eſai* ſaith, *they grow both together*, as it were out of one ſtalke. And of *Peace*, that *Opus Iuſtitiæ Pax*, the very worke or proper effect of *Righteouſneſſe* is *Peace*. For which cauſe the Apoſtle interpreting the name of *Melchiſedek*, *King of Salem*: firſt (ſaith he) *King of Righteouſneſſe*; and after, *King of Peace*. Even as on the contrarie part, ſinne which is nothing elſe but ἀνομία, *iniquitie* or *unrighteouſneſſe*, as ſaith Saint *Iohn*, is that *root of bitterneſſe*, from whence ſhooteth forth both *perdition of the ſoule*, contrary to *Salvation*, and *unquietneſſe of the conſcience*, oppoſite to *Peace*. And both they, and all other miſeries are (as IOB termeth them) *ſparkes of this brand of hell*: as *health* and *Peace*, and all bleſsings, are the fruites of this *branch of righteouſneſſe*. Now, becauſe there is *vana ſalus*, a vaine ſalvation (as ſaith *David*;) and a peace falſly ſo called *a Peace which is no peace* (as ſaith *Ieremie*;) To the end therefore, that our ſalvation might be ſubſtantiall, and our peace uncounterfeit, it behooveth us to lay a ſure ground-worke of them both; and to ſet a true roote of this *branch*, which is the Name *Iehova*. For, ſuch as the roote of this *branch* is, ſuch will *Salvation* and *Peace*, the fruits thereof be. If it be man's righteouſneſſe which is vaine, it will be alſo *vana ſalus hominis*, vaine and ſoone at an end; and the peace, like to the worlds peace, vaine and of no certaintie. But if *Iehova be our righteouſneſſe*, looke how He is, ſo will they bee, *everlaſting Salvation*, a *peace* which *paſſeth all underſtanding*.

Eſa.45.8.
Eſa.32.17.
Heb.7.2.
1 Ioh.3.4.
Iob.5.8.
Pſal.60.11.
Ierem.6.14.

3 *Iehova Iuſtitia.* *Iehova Iuſtitia*. We are now to ſeeke the reaſon, why *Iehova* is in this Name *per modum Iuſtitiæ*, by the way or under the terme of *Righteouſneſſe*, rather than of ſome other *Attribute*, as of *Power* or *Mercie*; that it is not *Iehova Miſericordia*, or *Iehova Potentia*, but *Iehova Iuſtitia*. GOD

with

with us (ſaith *Eſay*:) *with us* (ſaith *Ieremy*) of all His properties, by that of *Righteouſneſſe*, chiefly and above other.

Not of *Power* (as in *Eſay*) by His Name *El*: which is His Name of *Power*. For, in *Power* there is no true comfort, without *Iuſtice* bee joyned to it. For, what is *Power*, except *Righteouſneſſe* go before? We ſee it is a thing very agreeable to our Nature, to have that we ſhall have, by *Iuſtice* (to chooſe:) and that way doe even the mightieſt firſt ſeeke it; and when that way it will not come, they overbeare it with *Power*.

Nor of *Mercy*; not *Iehova Miſericordia*, by which Name *David* calleth Him. For, though it be a Name of ſpeciall comfort, and S. *Auguſtine* ſaith of it: *O Nomen ſub quo nemini deſperandum!* yet if we weigh it well of it ſelfe alone, we ſhall find, there is no full or perfect comfort in it, except this alſo be added; For that, we have in us two reſpects: Firſt, one, as perſons in *Miſery*: Secondly, the other, as perſons convict of ſin. And though *Mercy* be willing to relieve us, in the one; for her delight is to help thoſe in miſery: Yet what ſhall become of the other, how ſhall that be anſwered? We have in the verſe before, mention of a *King* ready *to execute Iudgement and Iuſtice*. Now, *Iuſtice* is profeſſed enemy to all *ſin*; and *Iuſtice* in her proceeding, may not admit of any reſpect, either of the might or of the miſery of any, to lead her *from giving* ſentence according to Law. Pſal. 59. ult.

True it is, *Mercy* is ours, ours wholly, there is no doubt; but *Iuſtice* is againſt us, and except *Iuſtice* may be made ours too, all is not as it ſhould be. But if *Iuſtice*, if that in God, which only is againſt, might be made for us, then were we ſafe. Therefore all our thought is to be, either how we may get *Mercy to triumph over Iuſtice* with the Apoſtle; or, how (at the leaſt) we may get them to *meet together, and be friends* in this work. For, except *Iuſtice* be ſatisfied, and do joyne in it alſo; in vaine we promiſe our ſelves, that *Mercy*, of it ſelfe, ſhall worke our ſalvation. Which may ſerve for the reaſon, why neither *Iehova Potentia*, or *Iehova Miſericordia*, are enough; but, it muſt be *Iehova Iuſtitia*; and *Iuſtitia* a part of the *Name*. Iam. 2. 13. Pſal. 85. 10.

Noſtra: And neither may this bee left out. For without this, *Iehova* alone doth not concerne us; and *Iehova Iuſtitia* is altogether againſt us. But if He bee *Righteouſneſſe*, and not only *Righteouſneſſe*, but ours too; all is at an end, we have our deſires: Verily this laſt, this poſſeſsive, this word of application is all in all. By it, wee have intereſt in both the former; and without it, our caſe is as theirs, *Quid nobis & tibi*, What have we to do with thee, *Iehova Iuſtitia*? Which is moſt fearefull, and nothing but terror and torment in the conſideration of it. Therefore we muſt make much of this. For, if once He be *Nobiſcum* with us, and not againſt us, and not only *Nobiſcum* with us, but *Noſter* our owne; all is ſafe. Otherwiſe it falleth 4 *Noſtra*. Mat. 8. 19.

out oft, there be many *Nobiscum*, that be not *Nostri*: *with us* talke with us, eat with us, sit with us, which yet are not *ours* for all that. And in this point also, doth this Name of *Ieremy* more fully expresse the Name of *Esay's Immanuel*, no lesse than in the two former, first of *Iehova*, which is more than *El*: and then of *justitia*, which is more agreeable than of *Potentia*: And now in this here, that there is *Nobiscum* (which is well;)

1 Cor. 1. 30 and there is *Noster*, which is better, and more surer by a great deale. For if He be (as the Apostle saith) *Factus nobis*, *Made unto us righeousnesse*, and

Serm. 3. in *Missus est*, &c. that so, as He becommeth *ours*, what can we have more? What can hinder us (saith Saint *Bernard*) but that we should *uti nostro in utilitatem nostram, & de Servatore salutem operari*: Use Him, and His *Righteousnesse*; use that which is *ours* to our best behoofe, and work our *Salvation* out of this our *Saviour*. So that, *Nostra* may not be spared, no more than the other part of the *Name*. For all is in suspence, and there is no compleat comfort without it.

5 *Justitia nostra.* To which comfort, this may be added for a conclusion of this part, no lesse effectuall than any of the former. That it is *Iustitia nostra* in the *Abstract*; and not in the *Concrete*, *Iustificans*, or *Iustificator noster*, our *Iustice* or *Righteousnesse* it selfe; not our *Iustifier* or *Maker of us Righteous*. For thus delivered, I make no doubt, it hath much more efficacy in it; and more significant it is by farre, to say *Iehova* our *ju-*

Rom 3.26. *stice*, than *Iehova* our *justifier*. I know, Saint *Paul* saith much: That our SAVIOUR CHRIST *shed His blood, to shew His Righteousnesse, that He might not only be just, but a justifier of those which are of His faith.* And

Rom. 4. 5. much more again, in that when He should have so said, *To him that beleeveth in* GOD, He chooseth thus to set it down, *To him that beleeveth in Him, that justifieth the ungodly*: making these two to be all one; GOD and the *justifier of sinners*. Though this be very much, yet certainly this is

1 Cor. 1. 30. most forcible, that *He is made unto us by* GOD, *very righteousnesse it selfe*. And

2 Cor. 5. *ult.* that yet more, That he is made *righteousnesse* to us, *that we be made the righteousnesse of* GOD *in Him*. Which place Saint *Chrysostome* well weighing,

Gal. 3. 13. this very word δικαιοσύνη (saith he) the Apostle useth, δεικνὺς τὸ ἄφατον τῆς δωρεᾶς, to expresse the unspeakable bounty of that *Gift*, that He hath not given us the operation or effect of His *Righteousnesse*, but His very *Righteousnesse*, yea His very selfe unto us; Marke (saith he) how every thing is lively, and as full as can be imagined. CHRIST, one, not only that had done no sin, but *that had not so much as known any sin, hath* GOD *made* (not a sinner, but) *sin* it selfe; as in another place (not accursed, but) *a curse it selfe*: *Sin*, in respect of the guilt; a *Curse*, in respect of the punishment. And why this? To the end, that we might be made (not *Righteous persons*; that was not full enough, but) *Righteousnesse* it selfe, and there he stayes not yet, and not every righteousnesse, but *the very Righteousnesse of* GOD *Himselfe*. What can be further said, what can be conceived more comfortable? To have Him ours, not to make us *Righteous*, but

to

to make us *Righteouſneſſe*, and that not any other but the *Righteouſneſſe* of GOD: the wit of man can deviſe no more. And all to this end: That we might ſee, there belongeth a ſpeciall *Ecce* to this *Name*; that there is more than ordinary comfort in it; that therefore we ſhould be carefull to honour Him with it; and ſo call Him by it; *Iehova our Righteouſneſſe.*

2 *The ſenſe of this Name.*

There is no Chriſtian man that will deny this Name, but will call CHRIST by it, and ſay of Him, that He is *Iehova Juſtitia noſtra*, without taking a ſyllable or letter from it: But it is not the Syllables, but the *Senſe* that maketh the Name. And the *Senſe* is it, we are to look unto; that we keepe it entire in *Senſe*, as well as in ſound, if we meane to preſerve this Name of *Juſtitia noſtra* full and whole unto Him. And as this is true; ſo is it true likewiſe, that even among Chriſtians, all take it not in one *ſenſe*: but ſome, of a greater latitude than other. There are that take it in that ſenſe which the Prophet *Eſay* hath ſet down; *In Iehova juſtitia mea*, that all *our Righteouſneſſe is in Him*; and we to be found in Him, not having our own *Righteouſneſſe*, but being made the *Righteouſneſſe of* GOD *in Him.* There are ſome other, that though in one part of our *Righteouſneſſe* they take it in that ſenſe; yet in another part, they ſhrinke it up, and in that, make it but a propoſition cauſall, and the interpretation thereof to be, *A Iehova juſtitia mea.* Which is true too. Firſt, whether we reſpect Him, as the *Cauſe exemplary*, or *patterne*; (For we are *to be made conformable to the Image of* CHRIST.) Secondly, or whether we reſpect Him, as the *Cauſe efficient*: For, of all His righteous works, the Prophet truly proteſteth, *Domine, univerſa opera noſtra. Tu operatus es in nobis*: and the Apoſtle when he had ſaid *Ego*, corrected himſelfe preſently and ſaith, *Non ego, ſed gratia Dei mecum*, Not I, but the grace of GOD. This meaning then is true and good: but not full enough. For either it taketh the name in ſunder, and giveth Him not all, but a part of it again: or elſe it maketh two *Senſes*, which may not be allowed in one Name.

Eſay.45.24.
2 Cor.5.ult.
Rom.8.29.
Eſay 26.12.
1 Cor.15.10
Rom 3.21.
Rom.4.1.

1 *Righteouſneſſe accounted.*
2 *Righteouſneſſe done.*

For the more plaine conceiving of which point, we are to be put in minde, That the true *Righteouſneſſe* (as ſaith S. *Paul*) is not of mans device, but hath *His witneſſe from the Law and Prophets*; which he there proceedeth to ſhew, out of the example, firſt of *Abraham*, and after of *David*. In the Scripture then, there is a double *Righteouſneſſe* ſet down, both in the Old and in the New Teſtament.

Gen.15.6.

In the Old, and in the very firſt place, that *Righteouſneſſe* is named in the Bible: *Abraham beleeved and it was accounted unto him for righteouſneſſe.* *A righteouſneſſe accounted.* And again (in the very next line) it is mentioned, *Abraham will teach his houſe to do righteouſneſſe.* *A Righteouſneſſe done.* In the New likewiſe. The former in one Chapter (even the

Gen.18.19.

fourth to the Romans) no fewer than eleven times, *Reputatum est illi ad*
1. Ioh.3.7. *justitiam.* A reputed Righteousnesse. The latter, in Saint *Iohn. My beloved let no man deceive you, he that doth Righteousnesse is Righteous.* A Righteousnesse done. Which is nothing else but our *just dealing, upright carriage, honest conversation.*

Of these, the latter, the Philosophers themselvs conceived and acknowledged; the other is proper to Christians only, and altogether unknown in Philosophy. The one is a quality of the party. The other, an act of the Judge, declaring or pronouncing righteous. The one, ours by influence or infusion: The other by accompt or imputation.

That both these there are, there is no question. The question is, whether of these the Prophet here principally meaneth, in this Name?

This shall wee best informe our selves of, by looking backe to the Verse before: and without so looking backe, we shall never do it to purpose.

There the Prophet setteth one before us, in his Royall Judiciall power, in the person of a *King*, and of a *King* set down to *execute judgement*; and this he telleth us, before he thinke meet to tell us his *Name*. Before this *King*, thus set down in his Throne, there to do judgement, the *righteousnesse* that will stand against the Law, or Conscience, Satan, Sin, the gates of hell and the power of darknesse; and so stand that we may be delivered by it, from death, despaire and damnation; and entitled by it to life, salvation and happinesse eternall; that is, righteousnesse indeed: that is it, we seeke for, if we may finde it. And that is not this latter, but the former only; and therefore that is the true inter-
Cont.Cres.4 pretation of *Iehova justitia nostra*. Look but how S. *Augustine* and the rest of the Fathers, when they have occasion to mention that place, in the
Prov.20.8. Proverbs (*Cum Rex justus sederit in solio, quis potest dicere, Mundum est cor meum?*) Looke how they interpret it then, and it will give us light to understand this Name; and we shall see, that no name will serve then, but this name. Nor this name neither, but with this interpretation of it.

And that the Holy Ghost would have it ever thus understood, and us ever to represent before our eyes; this *King* thus *sitting in his judgement seate*, when wee speake of this *Righteousnesse*, it is plaine two wayes. First, by way of position. For the tenor of the Scripture touching our Justification, all along runneth in Judiciall termes, to admonish us still what to set before us. The usuall joyning of Justice and Judgement continually all along the Scriptures, shew, it is a
[a] 1 Cor.4.4. *Iudiciall Iustice* we are to set before us. The termes of 1 A *Iudge*, [a] *It is*
[b] Gal. 3.23. *the* LORD *that judgeth mee.* 2 A *Prison*; [b] *Kept and shut up under Mo-*
[c] Cor.5.10. *ses.* 3 A *Barre*; [c] *Wee must all appeare before the Barre.* 4 A *Proclamati-*
[d] Rom 8.33 *on*; [d] *Who will lay any thing to the Prisoners charge.* 5 An *Accuser*; [e] *The accuser*
[e] Apo.12.10.

of

our brethren. 6 A *Witneſſe*; *Our Conſcience bearing Witneſſe.* 7 An *Enditement* upon theſe; *Curſed be he that continueth not in all the Words of this Law to do them*; and again, *He that breaketh one, is guilty of all.* A *Conviction*, that all may be ὑπόδικοι, *guilty* or *culpable before God.* Yea, the very delivering of our *ſins*, under the name of *debts*; of the *Law*, under the name of a *Hand-writing*; the very termes of an *Advocate*; of a *Surety made under the Law*: of a *pardon*, or *being juſtified from thoſe things which by the Law we could not*: All theſe, wherein for the moſt part this is ſtill expreſſed, What ſpeak they, but that the ſenſe of this name cannot be rightly underſtood, nor what manner of *Righteouſneſſe* is in queſtion, except we ſtil have before our eyes, this ſame *Coram Rege juſto judicium faciente.*

Rom. 2. 15. Deut. 27. *ult* Iam. 2. 10. Rom. 3. 19. Col. 2. 14. 1 Ioh. 2. 2. Gal. 4. 4.

2 And again, by way of oppoſition. For uſually, where *juſtifying* is named, there *condemning* (which is a terme meerely judicial) is ſet againſt it. In the Law, *When there ſhall be ſtrife, and the matter ſhall come before thee, and ſentence to be given, ſee the righteous be juſtified and the ſinner condemned. To juſtifie the wicked and condemn the innocent, both are alike abhominable before God. If man cannot judge, heare thou from heaven, condemne the wicked and juſtifie the righteous.*

Deut. 25. 1. Pſal. 17. 15. 1 Reg. 8. 22.

In the Goſpell. *By thy words ſhalt thou bee juſtified, and by thy words condemned. It is* GOD *that juſtifieth, who ſhall condemne?* Grace, *to juſtification*, as ſinne *to condemnation.* All theſe ſhew manifeſtly, we muſt imagine our ſelves ſtanding at the barre, or we ſhall never take the ſtate of this queſtion aright, nor truly underſtand the myſtery of this *Name.*

Mat. 12. 27. Rom. 8. 34. Rom. 5. 16.

For it is not in queſtion, whether wee have an *inherent Righteouſneſſe* or no: Or whether GOD will accept it, or reward it: but whether that muſt be our *Righteouſneſſe, Coram Rege juſto judicium faciente.*

Which is a point very materiall, and in no wiſe to be forgotten: For, without this, if we compare our ſelves with our ſelvs, what heretofore we have been; or if we compare our ſelves with others, as did the *Phariſee*; we may take a phanſie perhaps, and have ſome good conceipt of our *inherent righteouſneſſe*. Yea, if we be to deale in Schooles by argument or diſputation, we may peradventure argue for it, and make ſome ſhew in the matter. But let us once be brought and arraigned, *Coram Rege juſto ſedente in Solio*, let us ſet our ſelves there, we ſhall then ſee, that all our former conceipt will vaniſh ſtraight, and *Righteouſneſſe* (in that ſenſe) will not abide the triall.

Bring them hither then, and aske them here of this *Name*, and never a *Saint*, nor *Father*, no nor the *Schoolemen* themſelves, none of them but will ſhew you how to underſtand it aright. In their Commentaries, it may be in their queſtions and debates they will hold hard for the other. But remove it hither, thy forſake it preſently, and take the Name

Iob 1: 18. in the right ſenſe. *Haſt thou conſidered my ſervant* IOB (ſaith GOD to *Satan*) *how juſt and perfect he is.* This juſt and perfect IOB, ſtanding here, Iob.9.15. 10.15. *Though I be juſt* (ſaith he) *I will not hold up my head* (or as they ſay, *Stare rectus in curia*) will never pleade it, or ſtand upon it, but *put up a ſupplication* to be releeved by *Iehova juſtitia noſtra.*

1 Sam.13.14. *David* hath the witneſſe to have beene *a man according to* GOD'S *owne heart.* For all that, hee dareth not ſtand here: But deſireth, GOD Pſal.142.2. would not *enter into judgement with him*; For that, *In conſpectu tuo*, in His ſight, not he, *nor any other living* (which S. *Bernard* extendeth to the *Angels*) *ſhall bee juſtified.* But if he muſt come (as thither we muſt come Pſal.70.16. all) then *Memorabor juſtitiæ tuæ ſolius*, hee will never chaunt his owne Righteouſneſſe, but *make mention only of this Name*, IEHOVAH *juſtitia noſtra.*

Dan.9.4. Dan.7.9. Dan.9.7. Dan.9.18. DANIEL, *Vir deſideriorum* (as the Angell termed him) even he, that man *ſo greatly beloved*, after he ſaw the *Ancient of dayes ſet downe in His Throne, and the books open before Him*, then *Tibi Domine juſtitia, nobis autem confuſio faciei. Non in juſtificationibus noſtris*: Not in *our Righteouſneſſe*; yet was that righteouſneſſe *à* IEHOVA, but (here) it would not ſerve; hee Dan.9.24. muſt waite for the MESSIAS, and the *Everlaſting Righteouſneſſe* which he bringeth with Him.

Eſa.6.1. Eſa.6.5. And *Eſay* likewiſe, at the Viſion of the LORD *ſedentis ſuper Thronum*, and the *Angels covering their faces, before Him*, crieth out; *Væ mihi*: *Woe is me, I am a man of polluted lips*: *Woe is me, for I have held my peace*: and (there) hee ſeeth, the very ſinnes of his *lippes*, and the very ſinnes of *omiſſion* will bee enough to condemne him, though he had never in act, committed any.

Act.9.15. To end this point: Saint *Paul, a Veſſell of Election* (ſo GOD Himſelfe doth name him) ſaith plainely, if it were before the *Corinthians*; or any *Aſsize* of man, he would ſtand upon his *Righteouſneſſe*: But ſeeing, *Qui* 1 Cor.4.4. *me judicat eſt Dominus*, hee will give it over and confeſſe, that though *Nihil mihi conſcius ſum* (and ſo had *juſtitia à Domino*;) yet for all that, *in hoc non ſum juſtificatus*: it is another *Righteouſneſſe*, and not that, muſt acquit him.

Thus do the *Saints*, both of the Old, and of the New Teſtament take this *Name*. And do not the Fathers the like? S. *Auguſtines* report it is, of Saint *Ambroſe*, that being now at the point of death, hee alledged, that the cauſe why hee feared not death, was, *Quia bonum habemus Dominum*; and doth he not give this note upon it, that he did not preſume *De ſuis purgatiſsimis moribus*, of his converſation, though moſt holy and clean, but only ſtood on the goodneſſe of the LORD, *the* LORD *our Righteouſneſſe*?

And doth he not, in his own caſe, fly to the ſame, againſt *Creſcentius* the *Donatiſt*. That he ſhunned not, to have his life ſifted to the uttermoſt by any

any Donatiſt of them all. Yet in the eyes of God, *Cum Rex juſtus ſederit in ſolio* (theſe very words he alledgeth) he ſaith plainely, he dare not juſtifie himſelfe; but rather waited for the overflowing bounty of His grace, than would abide the ſevere examination of His judgement. And *Bernard* (in his 310 *Epiſtle*, the very laſt he wrote a little before his death, to the Abbot of *Chartres*) concludeth he not, *Calcaneum vacuum meritis curate munire precibus?* Abandoneth he not then, his *juſtitia à Domino*, and confeſſeth, his *heele* (meaning the end of his life) is bare of all merits, and deſireth to have it, by prayers commended to *Iehova juſtitia noſtra*. Thus do the Fathers conceive of it.

Yea, the very *Schoolemen* themſelves, take them from their Queſtions, Quodlibets and Comments on the *Sentences*, let them bee in their *ſoliloquies*, *meditations*, or *devotions*, and ſpecially in directing how to deale with men in their laſt agony, *quando Iudex præ foribus eſt*; then take *Anſelme*, take *Bonaventure*, take *Gerſon*, you would not wiſh to find *Iehovah juſtitia noſtra* better, or more pregnantly acknowledged, than in them you ſhall find it. But this is by vertue of this *Ecce Rex faciet judicium*; out of whoſe ſight when we be; we may fall into a phanſie, or (as the Prophet ſaith) wee may have a *dreame* of *Iuſtitia noſtra à Iehova*.

Anſel. interrogat. Bonavent. in Breviloqnio. Gerſ. in Agone.

But, framing our ſelves as before him, we ſhall ſee, it is not that *Righteouſneſſe*, will conſiſt there: but we muſt come to *Iuſtitia noſtra in Iehovah*. It is the only way, how to ſettle the ſtate of this controverſie aright: and without this, we may well miſſe of the interpretation of this *Name*. And this, they that do not, or will not (now) conceive, the Prophet telleth them after, at the 20. verſ. *quod in noviſſimo intelliget is plane*, at the end they ſhall underſtand, whether they will or no.

Verſ. 17.

And indeed, to do them no wrong, it is true, that at his Judgement-ſeat, ſo far as it concerneth the ſatisfaction for ſin, and our eſcaping from eternall death, the Church of *Rome* taketh this Name aright; and that terme, which a great while ſeemed harſh unto them, now they find no ſuch abſurdity in it. That *Chriſts righteouſneſſe* and *merits* are imputed to us. So ſaith *Bellarmine*: *Et hoc modo non eſſet abſurdum, ſi quis diceret, nobis imputari Chriſti juſtitiam & merita, cum nobis donentur & applicentur, ac ſi nos ipſi Deo ſatisfeciſſemus.* And again, *Solus Chriſtus pro ſalute noſtra ſatisfacere potuit, & re ipſa ex juſtitia ſatisfecit, & illa ſatisfactio nobis donatur, & applicatur, & noſtra reputatur, cum Deo reconciliamur & juſtificamur.* So ſaith *Stapleton*, *Illa ſane juſtitia, qua ſatisfecit pro nobis, per communicationem ſic noſtra eſt, ut perinde nobis imputetur, ac ſi nos ipſi ſufficienter ſatisfecimus*: in as full termes, as one would wiſh. So that, this point is meetly well cleered now. Thus they underſtand this Name in that part of *righteouſneſſe*, which is *ſatisfactory* for *puniſhment*; and there they ſay with us (as we, with *Eſay*) *in Iehovah juſtitia noſtra*.

De Iuſtiſi. 2. 20. 2. 11.

De Juſtiſi. 7. 9.

But in the *poſitive juſtice*, or that part therof, which is *meritorious* for reward

ward; there fall they into a phanſie, they may give it over: and ſuppoſe, that *Iuſtitia à Domino*, a righteouſneſſe (from God, they grant, yet) *inherent* in themſelves, without the *Righteouſneſſe* that is in *Chriſt*, will ſerve them; wherof they have a good conceipt, that it will endure God's *juſtice* and ſtandeth not by acceptation. So, by this meanes, ſhrinke they up their *Name*; and though they leave the full ſound, yet take they halfe the ſenſe from it.

Now as for us, in this point of *Righteouſneſſe*, if we both go no further, than the former of taking away ſin, then as much as we ſtrive for, they do yeeld us. And therein (we think) we have cauſe to blame them juſtly, for not contenting themſelves with that which contented the Pro-
Eſay 27. 9. phet: *Hic eſt omnis fructus* (marke that *omnis*) *ut auferatur peccatum.*
Ioh. 1. 29. Which contented S. *Iohn Baptiſt*: *Ecce Agnus Dei qui tollit peccata mundi.*
Mat. 1. 21. Which contented the *Angell*: *Hic ſervabit populum ſuum à peccatis eorum.*
De verb. Apoſt. 16. Which contented the Fathers, S. *Auguſtine*, *Puto hoc eſſe juſtus ſum, quod*
In Cant. 22. *peccator non ſum.* S. *Bernard*, *Factus eſt nobis juſtitia, ſapientia, &c. Sapientia in prædicatione, juſtitia in peccatorum abſolutione.* So that, to bee abſolved from ſin with him, is our *Righteouſneſſe*. And yet more plainely, in his CXC. Epiſtle to *Innocentius* the Pope himſelfe, *Ubi reconciliatio, ibi remiſſio peccatorum, & quid ipſa niſi juſtificatio?* Which the very name and nature of a judgement-ſeat doth give, which proceedeth only in matters penall.

And as we blame them for that; ſo likewiſe for this, no leſſe, that (if they will needs have it a part of Juſtice) they allow not Christs *Name* as full in this part as in the former. For there they allow *imputation*, but here they do not.

For I aske what is the reaſon why in the other part (of ſatisfaction for ſinne) wee need Christ's *Righteouſneſſe* to bee accompted ours?
De Inſt. 2. 25 The reaſon is (ſaith *Bellarmine*) *Non acceptat Deus in veram ſatisfactionem pro peccato, niſi juſtitiam infinitam, quoniam peccatum offenſa eſt infinita.* If that bee the reaſon, *that it muſt have an infinite ſatisfaction, becauſe the offence is infinite*; Wee reaſon *à pari*, there muſt alſo bee an *infinite merit, becauſe the reward is no leſſe infinite.* Elſe, by what proportion do they proceed, or at what beame do they weigh theſe twaine, that cannot counterpoyze an *infinite Sinne*, but with an *infinite ſatisfaction*: and think they can weigh downe a *reward* every way as *infinite*, with a *merit*, (to ſay the leaſt) ſurely not *infinite*? Why ſhould there be a neceſſary uſe of the Sacrifice of Christ's death for the one, and not an uſe full as neceſſary of the *Oblation of His life* for the other? Or how commeth it to paſſe, that no leſſe than the one will ſerve to free us *from eternall death*, and a great deale leſſe will ſerve to entitle us *to eternall life*? Is there not as much requiſite to purchaſe for us the Crowne of Glory, as there is to redeeme us from the Torments of *Hell*? What

difference

difference is there, are they not both equall, both alike infinite? Why is His death allowed ſolely ſufficient to put away ſinne, and why is not His life to be allowed like ſolely ſufficient to bring us to *life?* If in that the bleſſed Saints themſelves (were their ſufferings never ſo great, yea, though they endured never ſo cruell *Martyrdome*) if all thoſe could not ſerve to ſatisfie GODS juſtice for their ſinnes, but it is the death of CHRIST muſt deliver them; is it not the very ſame reaſon, that were their merits never ſo many, and their life never ſo holy, yet that by them, they could not, nor we cannot challenge the reward; but it is the *life* and *obedience* of CHRIST that *de Iuſtitia* muſt procure it, for us all? For ſure it is, that *Finiti ad infinitum nulla eſt proportio.* Eſpecially, if we adde hereunto that as it cannot be denied but to be *finite*, ſo withall, that the Auncient Fathers ſeeme further to be but meanly conceipted of it; reckoning it not to be full, but defective; not pure, but defiled; and if it be judged by the juſt Judge, *Diſtricte*, or *cum diſtrictione examinis* (they be Saint *Gregories* and Saint *Bernards* words) indeed, no *righteouſneſſe* at all.

Not *full*, but *defective.* So ſaith Saint *Auguſtine: Neque totam, neque plenam, in hac vita, Iuſtitiam nos habere, confitendum nobis eſt.* If neither whole, but a part; nor full, but wanting; then unperfect and defective. Now, which muſt be weighed in GODS *Ballance*, muſt not be found *minus habens*, and this is *minus habens*, ſaith Saint *Bernard* in expreſſe termes.

Not *pure*, but *defiled. Noſtra recta forſan, ſed non pura juſtitia* (ſaith *Bernard*) *niſi forte meliores ſumus quàm patres noſtri, quorum illa vox, Omnes juſtitiæ noſtræ ſicut pannus menſtruatæ: Mala noſtra, pura mala, Bona noſtra, pura nequaquam,* (ſaith *Gregory.*) Now κηλῖδα ἀναγκη πνὰ μὴ ἐυρεθῆναι (ſaith S. *Chryſoſtome:*) Neceſſary it is, that the *righteouſneſſe*, that ſhall preſent it ſelfe there, have not a ſpot in it. As for ours (as Pope *Adrian* the ſixth ſaid) the caſe ſtandeth thus, that *Stillamus quotidie ſuper telam Iuſtitiæ noſtræ, ſaniem concupiſcentiæ noſtræ*, and ſo it is defiled.

And laſt of all; if it be ſtraightly examined indeed no righteouſneſſe. *Sancti viri omne meritum vitium eſt, ſi ab Æterno arbitro diſtricte judicetur.* *Mor. 9. 11.* And againe: *Quouſque pœna corruptionis aſtringimur, veram munditiam nequaquam apprehendimus.* And, *Omnis humana juſtitia injuſtitia eſſe invenitur, ſi diſtricte judicetur injuſta invenietur omnis juſtitia noſtra.* And thus we ſee, the conceipt, theſe Fathers have, of our *Righteouſneſſe inherent*: That *Mor. 9. 1.* if it bee dealt with according to *Righteouſneſſe*, *in illo examine etiam juſtorum vita ſuccumbet*, in that examination it will ſinke and cannot ſtand before it. Yea, they themſelves, of the Church of *Rome* alſo, upon better examination, have begun to cry it down: and I doubt not, but the longer and further they look into it, the eaſier accompt they will make of it.

Gregory de Valentia, after a long debating the matter, thus reſolveth: *Diſp. 8. Queſt. 6. p. 1.* that

that, *Seclusâ promissione divinâ, non suppetit aliquis sufficiens titulus, cur opera nostra debent compensari.* And thus he expresseth his meaning, touching their value: That they be like to base money (as Princes have somtime made leather-mony currant) wherewith, Plate is bought or other wares farre exceeding the Coyne in value, which is no way in respect of it self, but because it pleased the Prince so to allow of it. And what is this but a proclaiming our *Righteousnesse* base, or as I said before, a crying it down.

De Iust.6.8 *Stapleton*, in his seventh proposition, how the matter standeth in our justification, at length is faine to resolve thus: *Facitque indulgendo, ut perinde simus coram Deo justi ac si universa, adamussim omnia mandata eademque perfectissimè fecissemus.* Now, *Indulgence* (we know) belongeth unto sin, and *Righteousnesse*, if it be true, needeth none. Therefore he telleth us it is *Perinde ac si justi*; it is not *justi*, as they defend it. So that, he confesseth their righteousnesse needeth an indulgence: and it is but *Perinde ac si*; and not that neither in *justice*, but *acceptation*, which is meere matter of favour and not of judiciall proceeding.

De Iust. 5.7 And to conclude, *Bellarmin* after his long disputation, in the end taking upon him to answer a case of Conscience, Whether a man may repose any trust in that he had so long argued for, and how farre; compriseth the matter in three propositions well worth the noting. 1 For first, very stoutly he setteth down: *Fiducia non ex fide solâ nascitur, sed ex bonis meritis.* 2 Then in the second he falleth somewhat: *In meritis (quæ verè talia compertum est) fiducia aliqua collocari potest.* Not, unlesse it be *compertum*, they be *talia* (a case with them, impossible:) and not in them neither, but only *aliqua fiducia.*

3 And yet, there is some: But after, better bethinking himselfe (it may be, of the *Iudge sitting in His throne*) he spoileth all in the third, which is, that *Propter incertitudinem propriæ justitiæ* (against His *compertum est*) *& periculum inanis gloriæ, tutissimum est, fiduciam totam in sola Dei misericordia reponere*: Marke that same *totam in sola*; which is cleane contrary to his *aliqua* a little before. Marke his *misericordia*: and that he declineth the *judiciall proceeding*. And marke His reason; because His righteousnesse is such, as he is not sure of it, nor dare not put any trust in it, nor plead it *coram Rege justo judicium faciente.* Which is enough (I thinke) to shew, when they have forgot themselves a little out of the fervor of their oppositions, how light and small account they make of it themselys, for which they spoile CHRIST of one halfe of His Name.

This is then the interpretation or meaning of this Name, that is well in the one sense, as the other, CHRIST is our Righteousnesse and as the Prophet *Esay* putteth it downe, in the plurall number, *in Domino justitiæ nostræ*, as it were prophesying of these men: All our *righteousnesse;*

Righteouſneſſe; this, is that; that one as well as the other, *are in the Lord.* No abatement is to bee deviſed, the *Name* is not to bee mangled or divided, but entirely belongeth to CHRIST, full and whole, and we to call Him by it, *Iehova Iuſtitia noſtra.*

II. The calling Chriſt by this Name.

1 *Our duty.*

We to call Him by it; this is our duty firſt: and that ſo to call Him by it, as by *His Name.* And a *Name* is a note of diſtinction, and we therefore ſo to uſe it: To apply it to Him, and to none other whatſoever, as the nature of a *Name* is. The nature of all names: but chiefly of thoſe, which be titles of honour: For, howſoever wee diſpence with others, thoſe we will not in any wiſe divide with any: *Gloriam meam alteri non dabo* (ſaith GOD by the *Prophet*; which maketh the *Prophet* to proteſt, he will not meddle with it,) *Non nobis Domine*, and again more vehemently, *Non nobis, ſed Nomini tuo da gloriam.* And ſuch is this Name. For, that very place in the *New Teſtament*, where it is ſaid, that GOD *hath given Him a Name, which is above all names, that in His Name all knees ſhould bow, and all tongues confeſſe*; that place is taken out of the Prophet *Eſay*, where the very ſame is ſaid, that *all knees ſhall bow, and all tongues ſhall acknowledge this Name*; and that thus, by ſaying, *in Iehova Iuſtitiæ meæ*; and ſo acknowledging concludeth, that all the whole *Seed of Iſrael*, as they ſhall be *juſtified*, ſo ſhall they *Glory in the Lord.* It is the very queſtion which the Apoſtle of purpoſe doth propound, *Vbi ergo eſt gloriatio tua?* as if he ſhould admoniſh us, that this Name is given with expreſſe intent, to exclude it from us, and us from it. And therefore, in that very place where he ſaith, he is *made unto us from* GOD *Righteouſneſſe*: To this end (ſaith he) he is ſo made, *Vt qui gloriatur, in Domino glorietur.* All which I put you in minde of, to this end, that you may marke, that this nipping at this Name of CHRIST, is for no other reaſon, but that we may have ſome honour our ſelves, out of our *Righteouſneſſe.*

Eſay 42. 3. Pſal. 115. 1. Pſa. 2. 10. Eſay. 45. 24. 1 Cor. 1. 30.

Bellarmine doth diſcloſe as much, and doth not ſtick in plain termes to avow it. For, In anſwer to that argument, which is alleadged by us, that after we are acquit of our ſinnes at this barre, and that only for CHRIST our only *Righteouſneſſe*; we are received into GOD's favour, and made His Children by adoption, and then have heaven by way of *inheritance*: He anſwereth directly, Their meaning is, not to content themſelves with that ſingle title of *inheritance*; but they meane to lay claime to it, *duplici jure.* That is, not only *titulo hæreditatis*, but *jure mercedis* too. And thereof he giveth this reaſon, *Quoniam magis honorificum eſt, habere aliquid ex merito*: For, that it is more for their honour, to have it *by merit.* For, ſo (ſaith he) CHRIST had it, and they muſt not be behind Him, but go even as farre as He did. So that, it ſeemeth he is reſolved, that rather than they will loſe their honour, CHRIST muſt

De Iuſtif. 5. 3.

part

part with a peece of His *Name*, and be named *Iuſtitia Noſtra*, only in the latter ſenſe. Which is it, the *Prophet* after (in the twenty ſeventh verſe of this Chapter) ſetteth down as a marke of falſe *Prophets*; that by having a pleaſant *Dreame of their own righteouſneſſe*, they make Gods *people to forget His Name*. As indeed, by this meanes, this part of CHRISTS *Name* hath been forgotten. And ſo much doth *Pighius* confeſſe, *Diſſimulare non poſſumus, hanc vel primam doctrinæ Chriſtianæ partem obſcuratam quàm illuſtratam magis à ſcholaſticis ſpinoſis pleriſque queſtionibus*, that this, being the very chiefe part of a Chriſtian Doctrine, hath rather been obſcured, than received any light, by the *Schoolemens queſtions* and handling of it. As much to ſay, as they had made the people in a manner to forget this *Name*.

2 *Our benefit.*

Now as to call Him by this Name is a Duty; ſo to call Him by it, is an Uſe likewiſe, and a benefit there is, which we receive by it. For calling Him by that Name, which GOD hath preſcribed, and which therefore is to Him moſt acceptable, we ſhall not do it for nought, for He will anſwer us; anſwer us, and anſwer for us; for as an *Advocate* in our Cauſe. So calleth *Ezekias* to Him: *Domine vim patior, reſponde pro me*. So *King David* repoſeth himſelfe: *Thou ſhalt anſwer for me, O* LORD *my* GOD. And this ſhall He, in all things wherein we ſhall need Him: but above all, in that which concerneth His Name in particular, to be *our Righteouſneſſe* againſt ſin, and that before *the righteous Iudge*. And even ſo doth *Ieremy* teach us to pray unto Him; *O Lord our miſdeeds teſtifie againſt us, yet deale thou with us according to thy Name*; Which is *Iehova Iuſtitia noſtra*. In thy Name we are juſtified: deale Thou with us according to Thy Name and juſtifie us. Our ſins are forgiven for thy Names ſake: Deale Thou with us according to thy Name, and forgive us our ſins. *Et noli ita reminiſci peccatum noſtrum, ut velis propterea obliviſci Nomen tuum*: Let not the remembrance of our ſins make thee forget thine own Name. And this if we do, thus if we call on Him, *Fidelis & juſtus eſt*, He is faithfull (ſaith Saint *Iohn*) and juſt *to forgive us our ſinnes*, to juſtifie us, and *to bee our Righteouſneſſe*. For ſo is His Name, and He beareth not His Name for nought.

Eſa.38.14. Pſal.38.15. Chap.14.9. 1 Cor.6.11. 1 Ioh.1.9.

And, this if we do, and if He be our Righteouſneſſe, as we may ſay in reſpect of His other Name with the *Prophet*, *Look Thou upon us and bee mercifull unto us, as thou uſeſt to do unto thoſe that love thy Name*; ſo may we in reſpect of this, go further and ſafely ſay, *Eſto Iuſtitia, & fac juſtitiam; eſto juſtitia, & intra in judicium cum Servo tuo*. For with this *Advocate*, with this *Righteouſneſſe*, With this *Name*, we may without feare, appeare before the King *executing judgment and juſtice*.

Pſal.119.132.

So, for that duty which we are bound to acknowledge, we have this

this benefit which we ſhall be ſure to receive; the greateſt benefit that can be received for importance in it ſelfe; and the greateſt in reſpect of the moſt dreadfull place and time, wherein we ſhall need to receive it, wherein heaven and earth and all in them ſhall not be able to ſtand us in ſtead, but IEHOVA *our Righteouſneſſe* onely. And this is the view of His *Name*, whereby we are called to Him as well for our duty to it, as for our *benefit* by it, which is that, the *Prophet* by his *Ecce* willeth us to behold, and the ſumme of this *Scripture*,

A SERMON PREACHED

AT *WHITE-HALL*,
upon the XV, of *November*,
Anno Domini MDCI.
(***)

MAT. CHAP. XXII. Ver. XXI.

Reddite ergo quæ ſunt *Cæſaris Cæſari*; & quæ ſunt DEI DEO.
Give therefore to Cæſar, *the things which are* Cæſars: *and to* GOD, *thoſe things which are* GOD's.

HIch XXII. *of Mathew* in effect, is nothing elſe but a Chapter of *Controverſies*: with the *Saducee*, Verſe 23, with the *Phariſee*, Verſe 22. with the *Scribe*, Verſe 34. and (here) with the *Herodian*. With the *Saducees*, of the *Reſurrection*: With the *Phariſees*, of the *great Commandement*: With the *Scribes*, of the *Meſsias*. All worthy to be weighed; and all at other times commended by the Church, to our conſideration. This here in this.

The *Herodian* was a *Politique*; and his queſtion according, about a ſecular point; *Licetne ſolvere?* The caſe ſtandeth not in this, as it did in the other. The *Phariſees* and *Saducees* had no further end, but to ſet Him on ground; and ſo, to expoſe Him to the contempt of the people. The *Herodians* had laid a more dangerous plot: they came with this

Luke 20.20. mind, ſaith *Saint Luke*, *Vt caperent Eum*, *&c.* to catch Him; by catching ſomewhat from him whereby they might lay him faſt, and draw Him within danger of the *ſtate*. It ſtood our *Saviour* upon, to be well adviſed, to eſcape this ſnare thus laid for him, which accordingly he doth: leaving them in a muſe, & withall under one, leaving us a patterne; that he is no enemy, but a friend to *Cæſar*, and a friend, in this ſpeciall point, of *his receipt*. That there is no duty, no not in this kind, but *Chriſt* ſaith of it, *Reddite*; willeth and commandeth it, to be *Rendred*, That ſo, knowing what CHRIST held, we may make it our *Tenet*; and both hold it in opinion, and hold us to it in practice for ever.

At or about the birth of CHRIST, this came to be firſt a queſtion: Luke. 2.1. and ſo from thence, ſtill remained. So that, it was very meete, *Chriſt* ſhould reſolve it, At His birth, was the great *Taxe* of the world under *Auguſtus*: which being a new *impoſition*, and never heard of before, fell out to breed much matter of queſtion: Two ſorts of men taking two Acts 5.36. 37. ſeverall parts about it. There is in *Acts* 5. mention of *Iudas of Galilee*, that *roſe in the daies of tribute*. He it was, that held touching the *Taxe*, *Quod non*. The people of *God*, *Abrahams ſeed*, free borne, they to bee charged with taxes, by a ſtranger, a heathen idolater? No, rather riſe and take armes, as *Ieroboam* did. The peoples eares itched after this doctrine. The beſt religion for the *Purſe*, is the beſt for them; and they, ready to hold with *Ieroboam*, or *Iudas*, or any that will abrogate *payments*. And now, though *Iudas* was taken, and had as he deſerved; and after his execution, pay it they did, though with an ill will; yet the ſcruple of this queſtion remained in mens mindes ſtill; they continued irreſolute, touching the right of it. As indeed, is no one thing, men are ever ſo long in reſolving. Still there were, that muttered in corners, *Iudas* was right: *Tribute* was but a meere exaction. Men indeed of tumultuous *Spirits*; but in ſhew *zealous preſervers* of the peoples liberties; whom they called *Gaulonites*.

On the other ſide, *Herod* and they that were toward him, being all that they were by *Cæſar*; to make the *tribute* ſure worke, they held, that not onely *Tribute*, but whatſoever elſe was *Cæſars*, His *quæ* was *quæcunque*: He could not have enough; not till hee had *quæ Dei* too. The Roman Monarchie pricked faſt toward this point: *Diviſum imperium cũ Iove*, was received at this time with great applauſe. *Cæſar* and *Iupiter* at halves; halfe GOD. Not long after, full out a *God*; *Edictum Domini*, *&c.* *the Edict of our Lord God Domitian*. And this was not a peece of *Poetry*: but we finde in the Iewiſh ſtory, *Petronius* in good earneſt, ſought to bring in *Caligula's* image, into the Temple of *God*; and called for, not onely *Tribute*, but *ſacrifice for Cæſar*. Now them, that thus in derogation of the Peoples liberty, held this part, they termed *Herodians*; As it were men for *Herods* turne. And thus held this queſtion: Thus have wee both ſides; and both their abettours. Of which the

People

People inclined to the *Gaulonite*, and liked them better : the Statesmen and Officers tooke part with the *Herodian*.

Now come they to CHRIST, to receive His resolution, which part Hee will take to. It is, for them, a very *Quodlibet*. If, to retaine the peoples favour, to avoid their out-cry, he speak but doubtfully of *Cæsars tribute, habetur propositum*, they have what they would: It is that, they came for; to bring him in disgrace with the State, and in danger of his life. Thus, would they fain have had it; and therefore, when truly they could not (as, by this answer, it is too plaine) untruly, they suggested, *We found this man denying to pay tribute unto Cæsar*. But, if this hit not : if He be for the tribute; yet will it not be from the purpose: they shall set the people (as good as a wasps nest) upon Him, they shall subject him to their clamour and obloquie. He that must be their MESSIAS, must proclaime a *Iubile*; must cry, *No tribute*, Other-wise, he is not for them; if he betray them to the servitude of *Tolls* and *Taxes*, away with him; *Not Him*, but *Iudas* of *Galilee*. So have they him, at a dangerous *Dilemma*: Imagining, hee must needes take one part. But that was in their error. For CHRIST tooke away between both. For as neither part is (simply) true: so is there some truth, in both. Therefore, He answers not absolutely (as they fondly conceived, he needs must) but with a double *Quæ*, as (indeed) he should; which, was not the answere, they looked for. But it was such, as they missed their purpose, & knew not how to reprove it. Luk. 23. 2.

The summe whereof is: that, CHRIST is neither *Gaulonite* nor *Herodian*: Nor no more are *Christians*, *Gaulonites* to deny *Cæsar* his *Quæ*; nor *Herodians*, to grant him GŌDS, and leave GOD none at all. But ready to acknowledge what due is, to either; both, of *Faith* to GOD, and *Allegeance* to *Cæsar*; and that in every point, and even in this here, of *Licet ne solvere?*

The substance of which answer, is the maine ground of all Iustice, *Suum cuique, Let every one render to each, that which is his*. And, if to every one; then to these two great ones, *Cæsar*, and GOD. To *Cæsar*, *Cæsars* Due; to GOD, GODS. Vpon which two Duties, by vertue of this Text, there goeth forth two degrees, for *all the world to be taxed*. The first taxing, to be for *Cæsar*, and his affaires. 2. The like taxe to be levied for GOD and for *His*. For, though many other duties be due to both, and to be rendered to them both; yet the matter of principall entendment in this place; is *Ostende mihi numisma*, matter of payment.

The Division

These be the two Capitall points. Wherein, I. of the joynt and mutuall consistene, of *Cæsar* and of GOD. I.

2. That there are, among the things we have, certaine of them, things of *Cæsars*. Certaine others, things of GODS. II.

3. That these things are to be *rendred* and *given*. III.

4. What these things are that are *Cæsars* in this kinde: and what those, that are GODS, that we may pay each his owne. IV.

I. *Cæſar* and *God* ioyntly.

FRom this happy conjunction of theſe two great Lights (*Cæſar* and GOD) here met together, linked with this Copulative, *Cæſari* and DEO; and both in the compaſſe of one Period; againſt the *Gaulonite* of our Age, the *Anabaptiſt* (who thinketh, they are in oppoſition, the whole heaven in ſunder; and that GOD hath not His due, unleſſe *Cæſar* lay downe His Scepter.) That *Cæſar* and GOD, CHRIST and a *Chriſtian Magiſtrate*, are ἀσύστατα incompatible; that they ſtand aloofe, and will not one come neere another; Here is a *Syſtaſie*, a Conſiſtence: they will ſtand together well (both they and their duties:) as cloſe as one Verſe, one breath, one period can joyne them.

To ſee then this paire thus neere, thus coupled, thus (as it were) arme in arme together, is a bleſsed ſight. Not here onely to be ſeene; but all the Scriptures through, with like aſpect. Here in one *Goſpell*, *Cæſar* and GOD. Before in one *Law*, GOD providing as for His owne worſhip, ſo for their honour that are ſet over us. In one Verſe the Prophet joyneth them (*Pro.* 24. 21.) *My Sonne, feare* GOD *and the King*: And in one Verſe the Apoſtle ſorteth them (1. *Pet.* 2 17.) *Feare* GOD, *honour the King*. So, GOD and CHRIST, the *Law* and *Goſpell*, the *Prophets* and *Apoſtles*, fetcht not their breath, come not to a full point, till they have taken in both. Sure it is, CHRIST and *Belial agree not* (2 *Cor.* 6. 11.) and as ſure, that they are the children of *Belial*; that have no *part in David* (that is, the lawfull *Magiſtrate*) by *Sheba's* caſe, 2 *Sam* 20.1.

Exod. 20.

This is enough to ſhew; GOD impeacheth not *Cæſar*; nor GOD's *due*, *Cæſar's right*. Either permitteth others intereſt; and both of them may joyntly be performed. That as GOD's Law ſupporteth the Law of Nations; So doth CHRIST plead for *Cæſar*: His *Religion*, for *Cæſars Allegeance*; His *Goſpell*, *for Cæſars dutie*, even to a *penny*. It was but a *penny* was ſhewed: Not ſo much as a *penny* of *Cæſars*, but CHRIST will ſpeake, he may have it. This againſt the *Gaulonite*, that ſteppes over *Quæ Cæſaris*, the firſt part, and is all for *Quæ Dei*, the latter. And againſt the *Herodian* too; by whom *Quæ Cæſaris* is ſtood on alone, and *Quæ Dei* ſlipped over. Two duties are ſet forth; there is a like regard to be had of both, that wee make not CHRIST's anſwere ſerve for either alone. I know not how, an evill uſe hath poſſeſſed the World: Commonly, one duty is ſingled out and much made of, without heed

had

had of the other. *Quæ Cæſaris*, audibly and with full voice; *Quæ Dei* drowned and ſcarce heard. And it is not in this alone, but in many others: We cannot raiſe the price of one vertue, but we muſt crie down al the reſt. Not canonize *Preaching*, but *Prayer* muſt grow out of requeſt. Not poſsible, to bring up *Almes* and *workes* of *Mercie*, but *Offerings* and *workes* of *Devotion* muſt bee laid downe. But by ſale of CHRISTVS, *ointment*, no way to provide for the poore. Senſible in others, and this too dull,

GOD is not entire (thinks the *Gaulonite*) unleſſe *Cæſars* image and ſuperſcription be blotted out. *Cæſar* hath not enough, till GOD have nothing left, thinkes the *Herodian*.

CHRIST's courſe is the beſt; to hold the meane betweene both: Either to be preſerved in his right. Not to looke ſo much on one, as we loſe ſight of the other. Not to give ſo good an eare to one, as wee care not though the other be never ſpoken of. GOD hath coupled them here: and ſince GOD hath coupled them, *let not man ſever them*. To *Cæſar*, and to GOD: Not to *Cæſar* only, but to *Cæſar* and GOD. And againe, not to GOD onely; but to GOD and *Cæſar*.

Cæſar and GOD then, will ſtand together: Deſcend yet one degree further, wee may put the Caſe harder yet. For, I demand, *What Cæſar* was this, for whoſe intereſt CHRIST here pleadeth? To quicken this point ſomewhat more; It is certaine, it was *Tiberius*, even hee under whom our SAVIOUR was (and knew He was to be) put to death: *A ſtranger from Iſrael*. A Heathen man, uncircumciſed, an idolater, and enemy to the Truth. So were *Auguſtus* and the reſt, you will ſay: But even in morall goodneſſe, he nothing ſo good as they. The Roman ſtories are in every mans hand: Men know, he was far from a good Prince, or good man either, as *good* went even among the Heathen. Yet even this *Cæſar*, and ſuch as he; any *Cæſar* will ſtand with GOD, and GOD with them, for all that.

Not only, to *Cæſar*, but to this, and ſuch as this; *Reddite* (ſaith CHRIST) *Solvite* (ſaith *Paul*) *Subjecti eſtote* (ſaith *Peter*) for all that: So was the old Divinitie. Though an *evill ſpirit ſent from* GOD *vex Saul*, yet (ſaith *David*) *deſtroy not*, it is his word; nay, *Touch not the Lords Anointed*. Though *Nebuchadnezzar* ſet up a great *Idoll* in the field *Dura*, and *Balthazar* his ſonne rather worſe, than his father; yet, *Pray* for *Nebuchadnezzar* ſaith *Ieremie*; and for *Balthazar* his ſonne, and for the peace even of that ſtate. From theſe examples, might *Iudas* of *Galile* have taken his directions. CHRIST did; and his *Apoſtles* after Him, willed *duties* to be paid and *obedience* to be yeelded, and yeelded it themſelves, to ſuch *Cæſars* as *Claudius*, *Caligula* and *Nero*; *Dyſcolis Dominis* (as S. *Peters* terme is) if ever there were any. Which ſheweth, they were all of minde, that *Cæſar* (though no better than theſe) and GOD will ſtand together well enough. Yea, that though *Cæſar* gave not GOD His due, as

Rom. 13.7.
1 Pet. 2.13.
1 Sam. 26.9.
1 Chr. 16.22.
Dan. 3.1.
Dan. 5.
Baruc. 1.11.
1 Pet. 2.18.

theſe did not certainely; yet, are wee to give *Cæſar*, that his is notwithſtanding.

I know, we all know; if this *Cæſar* be *Conſtantine*, or *Theodoſius*, the caſe is much the ſtronger, and the duty toucheth us neerer. But whether he be or no, the *Powers that are, are ordained of* GOD, though *Tiberius* or *Nero have the powers*. It is not the man, it is the *ordinance of* GOD, we owe and performe our ſubjection to. We yeeld it not to *Tiberius*, but to *Cæſar*; and *Cæſar* is *Gods ordinance*, be *Tiberius* what he will. This, for the conſorting of GOD *and Cæſar*, and even, of this *Cæſar*.

Rom.13.1.
Rom.13.2.

II. Certaine things *Cæſars*. Certaine things *Gods*.

That point eſtabliſhed, we come to the ſecond, out of theſe words *quæ Cæſaris, & quæ Dei*, This may we inferre: That among theſe things we have, we all and every of us, have certaine things of *Cæſars*, and certain other things of *Gods*. That all the things we have, are not our own, in aſmuch as out of them, there belong ſome things, to either of theſe. It is, as if CHRIST would make, all we have not to be fully and wholy ours; but three perſons to be intereſſed in them? *Cæſar* to have a right to ſome; GOD to other ſome; and the remainder onely, cleerly to be ours. (Weigh the words *Quæ Dei.*) So that, His meaning is every man ſhould thus make account with himſelfe, of that he hath, that there is in his hands ſomewhat that pertaineth to either of theſe two. That there is in our ſubſtance, a portion whereto they have as good right and title, as we to the reſt, That what we have is ours, GODS part and *Cæſars* part firſt deducted; *Quæ Dei & quæ Cæſaris* (it is the caſe poſſeſsive) doe carry thus much. Therefore ſaith the true *Iſraelite*, when he tendereth his offering to GOD, *Suſtuli quod Sanctum eſt è domo meâ*: I had a holy portion due to GOD amongſt my goods, I have ſevered it from the reſt, I have brought it and layd it upon the Altar. So, they in 1.*Sam.* 10. to *Saul* their lawfull *Magiſtrate*, preſented that was his. They that did ſo, *Tetigit Deus cor eorum*, GOD *had touched their hearts*, Conſequently, in their hearts that did it not, there was the Print of the Devils clawes, not the touch of the finger of GOD. This may ſerve for the ſecond of the duty: ſo wee ſhall ſtrike the ſame naile home, in the third of *Reddite*.

Deut.26.13.
1 Sam.10. 26.27.

III. Theſe to be *rendred*.

For, from this right thus imported in the words (*Quæ Cæſaris quæ Dei*) without any ſtreining, naturally doth follow the *Reddite*.

That theirs it is, and ſo being theirs, to be payd them. Not of courteſie, but of duty, Not, as a free largeſſe, but as a due debt. Not *Date*, but *Reddite*, ἀπόδοτε, As if our *Saviour* ſhould ſay, you aske me whether it be lawfull to pay, I tell you, it is as lawfull to pay it, as it is unlawfull

to

to with-hold it: you would know whether you may; I ſay unto you, you not only may, but muſt anſwer it. Nor *dare*, as a matter of *gift*, but *reddere*, as a matter of *repayment* or *reſtitution*. Saint *Paul* maketh this point yet more plaine: indeed paſt all controverſie, where he addeth to ἀποδότε the other ὀφειλὰς, to the word of *rendring*, the plaine terme of *debts*: expreſly calling them *debts*, both *Tribute* and *Cuſtome*.

Then what is paid to the Prince, or to GOD, is not to be termed a *donative*, *gratuity*, or *benevolence*, but of the nature of things *reſtored*, which though they bee in our keeping, are in very deed other mens. And they that reckon of them as matters meerely voluntary, muſt alter CHRIST'S *Reddite* needs; and teach Him ſome other terme. But they that will learne of Him, muſt thinke and call them *debts*; muſt accompt themſelves *debters*; and that *God* and *Cæſar* are as two *creditors*, and they indebted to them both; and thereby as truely bound to diſcharge themſelves of theſe, as of any *debt*, or *bond* they owe. That, if they render not theſe duties, they detaine that which is none of theirs: and ſo doing, are not only hard and illiberall, but unrighteous and unjuſt men. Rom. 13.7.

This from *Reddite*, but this not all. There is yet a further matter in it, which giveth a great grace to this *rendring*.

For in that He willeth them, ἀπόδοτε, His meaning is withall it ſhould not bee ἀνάγκη, a *forced yeelding*, but ἀπόδοσις a *Rendring*, and that willingly; for ſo the nature of the word doth import, and ſo the Grecians diſtinguiſh ἀπο τίσαι, and ἀποδῶναι. Our tranſlation readeth *Give* to *Cæſar*; no doubt, with reference to this; that it ſhould (though duely) yet ſo *willingly* be paid, as it were even a franke *gift*. In our ſpeech we ſay, *What is more due than debt?* And againe, *What is more free than gift?* Yet both theſe may meete, as in an other caſe, the Apoſtle coupleth them ὀφειλομὴν εὐνοίαν, *Duety*, yet *Benevolent*; *Benevolence* and yet *due*; the one reſpecting the nature, the other the mind: So, both tranſlations not amiſſe, both readings reconciled.

That is not therefore to pay them, becauſe it will no better be. *Cæſar* hath *vim coactivam*. *Hophni* hath a *fleſh-hooke*, and can ſay, *date vel auferetur à vobis*: and therefore to part with it, as one *delivereth a purſe*, or to beare it as a *Porter* doth his *load*; groning under it: that is not the manner of *Rendring* it, that is here required. But wee muſt offer it as it were a *Gift*, voluntarily, willingly, cheerefully, ἑκουσίως, ἐκψυχῆς: Not, ἐξ ἀνάγκης, ἐκ λύπης. Διὰ τὸ κύριον (ſaith Saint *Peter*) διὰ τὴν συνείδησιν (ſaith St. *Paul*) Even for the *Lord*, even for *conſcience ſake*; though *Hophni* had no *fleſh-hooke*, though *Cæſar* had no *Publican* to take a ſtreſſe. 1 Sam. 2. 13. Col. 3. 23. 2 Cor. 9. 7. 1 Pet. 2. 13 Rom. 13. 5

To pay it with *grudging* and an evill eye, to ſay *Vade & redi cras*, to put off, to pay it after often comming and ſending; this is no ἀπόδοτε, theſe the heathen man termeth *viſcata beneficia*, when they hang to the fingers like bird-lime, and will not come away. Prov. 3. 28.

Nay

Pſal. 39. 8. Nay, *Ecce venio* (ſaith CHRIST;) So to pay it, even with Love
2 Cor. 9. 5. and good-will: An *offering of a free heart* (as the Prophet;) a *bleſſing and a grace* (as the Apoſtle termeth it.) The manner is much, and much to be regarded. The willingneſſe of the minde, is ever the fat of the ſacrifice, and without it, all is leane and dry. It holdeth here, which the
1 Cor. 9. 26. Apoſtle ſaith, 1 *Corinthians* 9. *If I preach* (ſaith he; if we *pay*, ſay we) *we have no great cauſe to rejoyce*: Neceſsitie lieth on us ſo to doe. But if we doe it with a *good will*, there is then a reward. A reward at His hands,
2 Cor. 9. 7. who as His Apoſtle telleth us, *Hilarem datorem diligit.* Not *datorem*, any that giveth; but *hilarem*, him that giveth it cheerefully. That *gift* beſt
1 Chro. 9. 7 pleaſeth GOD; and that ſervice, *Læti ſervíamus Regi*, is ever beſt pleaſing and moſt acceptable.

IV. What are *Cæſars*, what *Gods*.

Render then, and *give*, *Quæ Cæſaris Cæſari* (that is) the right duty to the right owner: As, dutifully and willingly, ſo to doe it wiſely. In *Suum cuique*, there is not onely juſtice, but wiſdome, to know and to preſerve to every one that is his owne; the right *quæ*, to him that of right it belongeth to.

1 Cor. 14. 33. Not to ſhuffle them together; *Cæſar's* to GOD, GOD'S to *Cæſar*; it skills not which to which. GOD *is not the Author of confuſion*: but, to know and diſcerne, what to each, pertaineth; and what pertaineth, that
Mat. 19. 6. to be anſwered. As before we pleaded, *What* GOD *hath joyned, man ſhould not ſever*; ſo now we pleade againe, What *God* hath ſevered, man ſhould
Deut. 19. 14. not confound: The Prophet calleth it *removing the Land-marke*, which GOD hath ſet to diſtinguiſh the duties, that neither invade the others right, but keepe the partition which He hath ſet up. Not to ſtand (as here they doe,) ſtreining at a penny, which was *Cæſars* without queſtion; and doe (as after they did) receive the Roman Eagle into their Temple, which was GOD'S right, and but ſleightly of them looked to. *Ægerrimè pendere tributum, promptiſsimè ſuſcipere Religionem*: with much adoe to pay any tribute at all, with little adoe to receive one *religion* after another. GOD forbid, *Cæſar* ſhould ſo readily receive GOD'S duties at their hands, as He might eaſily have them if He would.

To the end then, we may know, which to *render* to which, it remaineth we inquire what is eithers due, that we may tender it accordingly. And firſt, what is *Cæſars*.

If we aske then, what is *Cæſars*? Our anſwer muſt be; what GOD hath ſet over to him. For, though *Quæ Dei* ſtand laſt in place; yet ſure it is, the former *quæ* commeth out of the later, and *Quæ Cæſaris*, is derived out of *quæ Dei*.

1 Chro. 29. 19. Originally, in the perſon of all *Kings*, doth *King David* acknowledge; that, *All things are of Him*, and *all things are His*. But the ſovereigne bounty of GOD was ſuch, as He would not keepe all, in His owne

owne hands; but as He hath vouchſafed to take unto Himſelfe a ſecondary meanes in the government of mankinde; ſo hath He ſet over unto them a part of his owne duty, that ſo one man might be one anothers debtor, and (after a ſort) *Homo homini Deus.* To the conveiance then, of divers benefits, He hath called to Himſelfe divers perſons, and joyned them with Himſelfe: As our *Parents*, to the worke of our bringing forth; our *Teachers*, in the worke of our training up; and many other, in their kindes, with Him, and under Him, His meanes and *Miniſters*, all *for our good.* Rom. 13.4

And in the high and heavenly worke of the Preſervation of all our lives, perſons, eſtates, and goods, in ſafety, peace and quietneſſe, in this His ſo great and divine benefit, He hath aſſociated *Cæſar* to Himſelfe: and in regard of His care and travell therein, hath intitled him to part of His owne right; hath made over this *Quæ*, and made it due to *Cæſar*, and ſo commeth he to claime it.

In which point we learn, if we pay *tribute*, what we have for it back in exchange: if we *give*, what *Cæſar* giveth us for it againe; our *penny* and our *penny-worthes*: Even this, *Vt ſit pax & veritas in diebus noſtris.* This is it, to which we doe *debitum reddere*, as he calleth it (*Romans.*13.) This, to which we doe *mutuam vicem rependere*, as he ſpeaketh, 1. *Tim.*5.4. διὰ τοῦτο, and even for this cauſe *pay we tribute.* For this, that whilo wee intend out private pleaſures and profits in particular, we have them that ſtudy how we may ſafely and quietly doe it; that counſell and contrive our peace, while we intend every man his owne affaires: that wake while we ſleepe ſecurely, and carke and care, while we are merry and never thinke of it. Perſons, by whoſe providence, an happy Peace we long have enjoyed, and many good bleſsings are come to our Nation. In which reſpect, we owe them a large *quæ*; larger than I (now) can ſtand to recount.

Eſay 39.8. Rom. 13.7. 1 Tim.5.4. Rom. 13.6.

1. We owe them *honour* inward, by a reverent conceipt. 2. And out ward, by an honourable teſtimony of the vertues in them and the good we receive by them, And ſure I am, this we owe, *Not to ſpeake evil of them that are in authority*: and if there were ſome infirmity, not to blaze, but to conceale and cover it; for that the *Apoſtle* maketh a part of *honour*, 1 *Cor.*12.23. 3. Wee owe them our *Prayers*, and daily devout remembrance; *For all* (ſaith Saint *Paul*) but by ſpeciall prerogative *for Princes.* 4. We owe them the ſervice of our *bodies*, which if we refuſe to come in perſon to doe, the *Angell* of the *Lord* will *curſe* us, as hee did *Meroz*, *Iudges* 5.24, And in a word to ſay with the *Apoſtle*, *Non recuſo mori.*

1 Pet.2.10. Iude 8. 1 Tim. 2.2. Acts 25.11.

All theſe we owe, and all theſe are parts of *quæ Cæſaris*, but theſe are without the compaſſe of this *quæ* here. Theſe be not the things here queſtioned. It is the coine with *Cæſars ſtampe*, it is a matter of payment. Let us hold us to that.

I ſay

I ſay then, that to be ſafe from the forreine enemy, from the *Wolfe abroad*, is a very great benefit. The *ſword* holdeth him out; *propter hoc* we owe to the *ſword*. To be quiet from the inward violent injurious oppreſsors, the *fat* and foregrown *rammes* within our own fold, is a ſpeciall bleſsing. The *Scepter* holds them in; *Propter hoc* we owe to the *Scepter*. That by meanes of *Cæſars Sword*, we have a free Sea, and ſafe port and harbour, *Propter hoc* we owe to *Cæſar* our *cuſtome*. That by meanes of his *Sword*, we have our ſeed-time to eare the ground, our harveſt, to inne the crop quiet and ſafe; *Propter hoc* we owe to *Cæſar* our *Tribute* or taxe. That by meanes of his *Scepter*, we have right in all wrongs, and are not overborne in our innocency, by ſuch as never ceaſe to trouble ſuch as are quiet in *the land*: *Propter hoc* we owe to *Cæſar*, the *fees* due to his *Courts of Iuſtice*.

There are *Quæ Cæſaris*; and not one of theſe but hath his ground in the *Word of* GOD. The *Cuſtome*, *Luk* 3.13. The *Taxe*, 1. *Sam.*17 25. The *Fines*, *Ezra* 7.26. The *confiſcation*, *Ezra* 10. 8.

Theſe then are *Quæ Cæſaris*. But theſe are current and ordinarie. But extraordinary occaſions cannot be anſwered with ordinary charges; Though, in peace, the ſet maintenance of Garriſons which is certaine, (the ordinance of *Ioſaphat*) is enough. 2 *Chro*. 17.3. yet when warre commeth πολεμὸς ἢ τεταγμένα ζητεῖ, Warre admits no ſtint, but as occaſions call for it, ſupply muſt be ready.

There is no ſafety or aſſurance of quietneſſe, except the Enemy *feare*. There is no feare without *power*, except we be able to hold our owne; maugre the malice and force of the enemies. There is no power, but by preparation of *Souldiers* and *furniture for warre*. Nor that, without *Pay*, (the Sinnewes of all affaires:) Nor *Pay*, without *Contribution*. And *Propter hoc*, διὰ τοῦτο, beſides thoſe other ordinary, the indictions for warre (which we call *ſubſidies*) are part of *quæ Cæſaris* too. And warranted by the Scripture: *Amaziah*, levying *a hundred Talents*, at one time againſt *Edom*: *Menahem* levying *a thouſand Talents*, at another, againſt *Aſſur* (a great contribution of *fifty ſicles a man*.) Indeed ſo it was, but ſuch were the occaſions: and the occaſions being ſuch, done; and done lawfully.

2 Ch. 25.6.
2 Kin. 15.19. 20.

Then, as generally we are bound to render all *quæ Cæſaris*: So, in particular, by this *Text*, and at this inſtant, this *quæ*; when the times make it requiſite, and it is orderly required.

CHRIST, that willeth us to render it, rendred it Himſelfe: and very timely He did it. For, He *went to be taxed*, being yet in His mothers wombe (as *Levi* is ſaid to *pay tythe in his Fathers loynes*.) And Hee was borne under the obedience of paying this duty. This may haply be ſaid not to bee His owne act: Therefore after at full yeares, then alſo, though Hee might have pleaded exemption (as He telleth S. *Peter*) yet payed He His *Stater*; thongh not due, yet to avoid the offence of *refuſing*

Luk. 2.5.
Heb. 7.9.10
Mat. 17.27.

to

to pay to Cæſar, *Conditor Cæſaris cenſum ſolvit Cæſari* : Seeing then, *Cæſar's* Creator paid *Cæſar* his due, will any deny to doe it? Eſpecially ſeeing He paid *Cæſar* his due, yea, even then, when *Cæſar* did not render to GOD His due, but to *Idolls*; and what colour then, can any have to deny it?

So have we His *Example*, whereof we have here His *Precept*: doing that before us, which He willeth us to doe after Him, and calling to us for no more, than He did Himſelfe. And enſuing His ſteps, His *Apoſtle* preſſeth the ſame point; telling us, *Cuſtome* and *Tribute* are ὀφειλαὶ, *debts*; Rom. 13. 7 ſhewing us, why they be *debts*, διὰ τοῦτο, for the *good* we receive; and willing us therefore to depart with them. even *propter conſcientiam*, for very *conſcience ſake*.

Let me adde but this one. The fore-fathers of theſe here that move this doubt, they forſook *David's* Houſe, only becauſe they thought much of paying the *taxe* which *Salomon* had ſet, and they revolted to *Ieroboam*: what got they by it? By denying *Quæ Cæſaris*, they loſt *Quæ Dei*, the true Religion; and beſides enthralled themſelves to farre greater exactions, which the erecting of a new Eſtate muſt needs require. Even theſe, not obeying this advice, this *Reddite* of our SAVIOUR, but mutining for the *Roman tribute* after, under *Florus* and *Albinus* Deputies for *Cæſar*; beſides that they loſt their Temple, Sacrifice, and Service, their *Quæ Dei*, upon this very point, overthrew their eſtate cleane, which to this day they never recovered. Therefore *Reddite Quæ Cæſaris*, is good counſell, leſt *Quæ Dei* and all goe after it.

To conclude then, 1 *Cæſar* and GOD will ſtand together; yea, *Tiberius Cæſar* and GOD. 2 To theſe, ſo ſtanding, there are certaine things due, of duty belonging. 3 Theſe things ſo due are to be *rendred*: Not given as *Gratuities*, but *rendred* as *Debts*: And againe, with good will to be rendred, not delivered by force: And as willingly, ſo wiſely; *Cæſar* to have his, GOD His; in diſtinction, not confuſion, but each his owne. 4 *Cæſar*, ſuch duties; all ſuch duties as pertaine to him at large; but as this Text occaſioneth, the duty of *Tribute* and *Subſidie*. This is the *ſummè*.

And if *Tiberius Cæſar*, much more that Prince, that every way CHRIST Himſelfe would commend before *Tiberius*; whom it were an injury, once to compare with *Tiberius*; Above any *Cæſar* of them all: who hath exalted Him whom *Tiberius* crucified; and profeſſed Him, with hazard of his eſtate and life, whom they perſecuted in all bloudy manner.

Who hath preſerved us, in the profeſsion of His holy Name and truth many yeares, quietly without feare, and peaceably without interruption; and, ſo may ſtill, many and many times many yeares more. To this, to ſuch a one, by ſpeciall due, *Reddite* more; and more willingly, and more bounteouſly, than to them. The concluſion is good, the Conſequent much more forcible. This, for *Quæ Cæſaris* now. For *Quæ Dei*, at ſome other time, when like Text ſhall offer like occaſion.

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT HAMPTON COVRT, *on* SUNDAY *the* XXVIII. *of* September, *An. Dom.* MDCVI.

NVMB. CHAP. X. VER. I. II.

Then GOD *ſpake to* Moſes, *ſaying,*

Make thee two Trumpets of ſilver, of one whole peece ſhalt thou make them. And thou ſhalt have them (or they ſhall be for thee *to Aſſemble* (or call together) *the Congregation, and to remove the Campe.*

ידיון לך למקרא העדה

A Grant.

AMong divers and ſundry Commiſſions granted in the Law, for the benefit and better order of GODS people; this (which I have read) is one. Given (as wee ſee) *per Ipſum* DEUM, by GOD Himſelfe: and that *vivæ vocis Oraculo*, by expreſſe warrant from His owne mouth, *Then* GOD *ſpake to Moſes, ſaying,*

From God.

And it is a grant of the *Right* and *Power* of the *Trumpets*, and with them, of aſſembling the people of GOD. A *Right* and *Power* not to be lightly accounted of, or to be heard of with ſleight attention: It is a matter of great weight and conſequence, *The calling of Aſſemblies.*

Of the *power of calling Aſſemblies.* The *Grant of this Power*, a matter of importance. Chap. 29. 1.

There is yeerely a ſolemne Feaſt holden in memory of it, and that by GODS owne appointment, no leſſe than of the Paſſeover, or of the Law it ſelfe, Even the *Feaſt of the trumpets*, much about this time of the yeare, the latter *Æquinoctiall.* And GOD appointeth no *Feaſt*, but in remembrance of ſome ſpeciall benefit. It is therefore one of His ſpeciall benefits, and high favours vouchſafed them, and to be regarded accordingly.

In whose hands this Power was *before.*

This power hitherto, ever ſince they came out of *Ægypt*, and that GOD adopted them for His people, unto this very day and place had GOD kept in His owne hands, as to Him alone (of right) properly belonging. For unto this very day and place the people of GOD, as they had aſſembled many times & oft; ſo it was ever (they be the very laſt words of the laſt *Chapter*, which ſerve for an introduction to theſe of ours) ever, all their meetings and removings were, by immediate warrant from GOD Himſelfe. But here now, GOD no longer intending, thus to warrant them ſtill by ſpeciall direction from His owne ſelfe, but to ſet over this power, once for all: Here He doth it. This is the primary paſſing it from God, and deriving it to *Moſes*, who was the firſt that ever held it by force of the *Law* written. For, to this place they came by the ſound of *Gods*; and from this place they diſlodged, by the ſound of *Moſes's* Trumper.

Chap 9 V. 18. 20 23.

Exod. 19. 13.

The time and place of the Granting.

And it is a point very conſiderable, what day and place this was: for it appeareth, they were yet at *Sinai*, *by the* 12. *verſe*: yet, at the very Mount of GOD, *by the* 33. *of this Chapter*, even then, when this Commiſſion came forth: So that this power is as ancient as the *Law*. At no other place, nor no other time delivered, then even the *Law* it ſelfe: when the *two Tables* were given, the *two Trumpets* were given: and *Moſes* that was made keeper of both the *Tables*, made likewiſe keeper of both the *Trumpets*; Both at *Sinai*; both at one time: As if there were ſome neere alliance betweene the *Law* and *Aſſemblies*. And ſo there is: *Aſſemblies* being ever a ſpeciall meanes to revive the *Law* (as occaſions ſerve) and to keepe it in life. As if the Law it ſelfe therefore lacked yet ſomething, and were not perfect and full without them: So, till this grant was paſſed, they ſtayed ſtill at *Sinai*, and ſo ſoone as ever this was paſſed, they preſently removed.

To entreat then of this *Power*. The ſtorie of the Bible would ſerve our turne to ſhew us, who have had the exerciſe of it in their hands, from time to time, if that were enough. But that is not enough. For, the errours firſt and laſt about this point, from hence they ſeeme to grow, that men look not backe enough; have not an eye to this, how it was *in the beginning*, by the very Law of *God*. Being therefore to ſearch for the *Originall* warrant, by which the *Aſſemblies of Gods* people are called, and kept: this place of *Numbers* is generally agreed to be it: That here, it is firſt found, and here it is firſt founded; even in the *Law*, the beſt ground for a *Power* that may be.

Math. 19 4.

This the *originall Grant* of it.

Luke 10. 26. *In Lege quid ſcriptum eſt? quomodo legis?* (ſaith our SAVIOUR) *What is written in the Law? how readeſt thou there?* as if He ſhould ſay: If it be to be read there, it is well: then muſt it needs be yeelded to: there is no excepting to it then, unleſſe you will except to *Law*, and *Law-giver*, to GOD and all. Let us then come to this *Commiſsion*.

The *Parts* of the *Grant*.

The points of it be three: Firſt, *two trumpets of ſilver*, to be made out of *one whole peece*, both. Secondly, with theſe *trumpets*, the *Congregation to be called*, and *the Campe removed*. Thirdly, *Moſes* to make theſe *Trumpets*, and being made, to uſe them to theſe ends. Theſe three: 1 The *Inſtrument*: 2 The *End*, for which: 3 The *Party*, to whom.

Now (to marſhall theſe in their right order,) 1. The end is to be firſt: *Sapiens ſemper incipit à fine* (ſaith the *Philoſopher*.) A wiſe man begins ever at the end: for that (indeed) is *Cauſa Cauſarum* (as *Logick* teacheth us) the cauſe of all the cauſes; the cauſe that ſets them all on working. 2. Then next, the *Inſtrument*; which applieth this power to this end. 3. And ſo laſt, the *Agent*, who is to guide the Inſtrument, and to whom both Inſtrument and Power is committed.

1 The *End*, for which this *Power* is conveyed, is double; as the ſubject is double, whereon it hath his operation, 1 The *Campe*, and the 2 *Congregation*. On either of theſe, a ſpeciall *act* excerciſed: to *remove the Campe*: To *call together the Congregation*: One for *Warre*, the other for *Peace*.

That of the *Campe*, hath no longer uſe, than while it is *warre*. GOD forbid that ſhould be long: nay, GOD forbid, it ſhould be at all. The beſt *removing* of the *Campe*, is the removing of it quite and cleane away. But *if it be not poſsible, if it lie not in us, to have peace with all men*, if *warre* muſt be, here is order for it. But, *the calling*

Rom. 12. 18.

ling of the *Congregation*, that is it: that is to continue, and therefore, that, which we to deale with.

The *calling of the Congregation* (as in the two next *verſes*) either *in whole*, or *in part*; either of all the Tribes, or but of the chiefe and principall men in them. A power for both theſe. And (in a word) a power generall, for *calling Aſſemblies*: Aſſemblies *in warre*: Aſſemblies *in peace*: Aſſemblies, *of the whole*: Aſſemblies *of each*, or any part.

2 This Power, to be executed by *Inſtruments*; the Inſtruments to be *Trumpets*: *two* in number: thoſe to be *of ſilver*, and both *of one* entire *peece* of ſilver.

3 This power, and the executing of it by theſe *Inſtruments*, committed to *Moſes*. Firſt, he to have the making of theſe trumpets: *Fac tibi*: then, he to have the right to them being made: *Et erunt tibi*: then, he to uſe them to *call the Congregation*, and if need be, to *remove the Campe*. None to make any *Trumpet* but he. None to have any *Trumpet* but he. None to meddle with the *calling* of the *Congregation*, or *removing* the *Campe* with them but he, or by his leave and appointment.

Wherein as we finde the *Grant* full, ſo are we further to ſearch and ſee, whether this *Grant* tooke place or no? Whether as theſe *trumpets* were made and given to *call the Congregation*, ſo the *Congregation* from time to time, have beene *called* by theſe *trumpets*. And ſo firſt of the *granting* this Power to be executed, and then of the *executing* this Power ſo granted.

So have we two *Subjects*: the *Campe*, and the *Congregation*. Two *Acts*: to *Aſſemble*, and to *Remove*. Two *Inſtruments*: the *two ſilver Trumpets*. Two *Powers*: to *make* them; two *owe* them being made, for the two acts or *ends* before ſpecified: Firſt for *calling the Aſſembly*, and then for *diſlodging the Campe*. And all theſe committed to *Moſes*. The ſumme of all is: the eſtabliſhing in *Moſes*, the *Prerogative* and Power of *calling* and *diſſolving Aſſemblies* about publike affaires.

Then GOD *ſpake to* Moſes, *&c.*

IF we begin with the *End*: the *End* is *Aſſembling*. *Aſſembling*, is reduced to *Motion*. Not to every motion: but to the very cheifeſt of all; as that which draweth together all; and ſo at once moveth all. For as in the *Soule*, when the minde ſummoneth all the powers and faculties together: Or in the *body*, when all the ſinewes joyne their forces together, it is *ultimum potentiæ*: So in the *body politicke*, when all the *Eſtates* are drawne together into one, it is *nixus* rather than *Motus*, a maine ſway, rather than a motion: Or, if a motion, it is *Motus magnus*, no common and ordinary, but an extraordinary *great Motion*. Such a motion is *Aſſembling*, and ſuch is the nature of it. *Aſſembling*, a motion *extraordinary*.

Yet, even this (great and extraordinary as it is) ſuch and ſo urgent occaſions may, and doe daily ariſe, as very requiſite it is, ſuch Meetings there ſhould be: very requiſite (I ſay) both in *Warre* and in *Peace*, both for the *Campe* and for the *Congregation*. The ground whereof ſeemeth to be; that, power diſperſed may doe many things: but to doe ſome, it muſt be *united*. Vnited in *conſultation*: For, that which one eye cannot diſcerne, many may. Vnited in *Action*: For, many hands may diſcharge that by parts, which in whole, were too troubleſome for any. But, *Action* is more proper to *Warre*; that is the *Aſſembly* of *Fortitude*: And *Conſultation* rather for *Peace*; that is the *Aſſembly* of *Prudence*. And in Peace, cheifely, for making of *Lawes*: For that every man is more willing to ſubmit himſelfe to that, whereof all doe agree. The whole *Campe*, then, when it is *aſſembled*, will be the more ſurely fortified: And, the whole Yet *neceſſary*. *For the Campe*. *For the Congregation*.

Congregation, when it is *Aſſembled*, will be the more ſoundly adviſed. And, hereby it commeth to paſſe, that there ever hath, and ever will be, great uſe of *calling Aſſemblies*.

[a] Especially for this land of *Britaine*. *Nec aliud adverſus validiſſimas gentes, pro nobis utilius, quàm quòd in commune non conſulunt. Rarus ad propulſandum commune periculum Conventus. Ita dum ſinguli pugnant, univerſi vincuntur.* In vita Agric.

Let me adde yet one thing further, to bring it home to our ſelves. There is no people under heaven may better ſpeake for the uſe of *Aſſemblies*, than we: There was nothing that did our Anceſtors the *Britains* more hurt (ſaith *Tacitus*[a] of them) nothing that turned them to greater prejudice, than this one, That they *met not*, they *conſulted not* in common: but every man ran a courſe by himſelfe of his owne head: And, this was the greateſt advantage the Romane had of them: they were not ſo wiſe, as to know, what good there was in publike *conventions*. Therefore, great uſe of *Aſſemblies*; may we ſay of all others.

[b] Neceſſary for the Church.

Now if they be needfull for the *Campe*, and for the *Congregation*, as it is a *Civill* bodie; I doubt not, but I may adde, alſo, every way as needfull for the *Congregation* properly ſo called (that is) the *Church*. [b] The *Church* hath her *warres* to fight: The *Church* hath her *Lawes* to make.

Warres, with hereſies: wherein experience teacheth us, it is matter of leſſe difficultie to raze a good Fort, than to caſt downe a *ſtrong imagination*; and more eaſie to drive out of the field a good armie of men, than to chaſe out of mens mindes a heape of fond *opinions*, having once taken head. Now, hereſies have ever beene beſt put to flight by the *Churches Aſſemblies* (that is) *Councells*, as it were by the *Armies* of GODS *Angels* (as *Euſebius* calleth them:) yea, it is well knowne, ſome hereſies could never be throughly maſtered or conquered, but ſo.

De vita Conſtantini, lib. 3. cap. 6.

Then for the *Churches Lawes* (which we call *Canons* and *Rules*) made to reſtraine or redreſſe abuſes, they have alwayes likewiſe been made at her *Aſſemblies* in *Councells*, and not elſe-where. So that, as requiſite are *Aſſemblies* for the *Congregation*, in this ſenſe, as in any other: By this then that hath beene ſaid, it appeareth, that GODS *Fac tibi* here is no more than needs; but that meet it is, the *Trumpets* be put to making. And ſo I paſſe over the *Inſtrument*, which is the ſecond part.

2 *Inſtruments*

Aſſembling (we ſaid) is reduced to *motion*. Motion is a worke of *Power*. Power is executed *Organicè*. (that is) by *Inſtrument*: So, an *Inſtrument* we muſt have, wherewithall to ſtirre up, or to begin this *Motion*.

Trumpets.

1 That *Inſtrument* to be the *Trumpet*. It is the ſound that GOD Himſelfe made choyce of, to uſe at the publiſhing or proclaiming His *Law*, and the ſame ſound Hee will have continued, and uſed ſtill, for *Aſſemblies*, which are (as hath beene ſaid) ſpeciall *ſupporters* of His Law. And the very ſame He will uſe too, at the laſt when
1 Cor. 15. 52. He will take account of the keeping or breaking of it; which ſhall be done, *in Tubâ noviſſimâ*, by the ſound of the *laſt Trumpe*. And He holden on, or continueth one and the ſame *Inſtrument*, to ſhew, it is one and the ſame *Power*, that continueth ſtill: That, whether an *Angell* blow it, as at *Sinai*; or whether *Moſes*, as ever after; it is one ſound, even GODS ſound, GODS *voice*, we have in both.

Two.

2 They are to be *twaine*, for the *two Aſſemblies*, that follow in the next Verſes; Either, of the whole Tribes *Coagmentativè*: or of the chiefe and choyce perſons of them only, *Repræſentativè*. And for the *two Tables*, alſo. For, even this very moneth, the *firſt* day, they are uſed to a *Civill* end: the *tenth* day to a *Holy*, for the day of *expiation*: Of which this latter belongeth to the firſt; that former, to the ſecond Table.

3 *Of ſilver.*

3 They are to be of *ſilver*, (not to ſeeke after ſpeculations) onely, for the *Metalls* ſake, which hath the ſhrilleſt and cleareſt ſound of all others.

4 *Of one entire peece.*

4 They are to be of *one whole peece* both of them, not of two diverſe: and that muſt needs have a meaning: it cannot be for nothing. For, unleſſe it were for ſome meaning, what skilled it elſe, though they had beene made of two ſeverall plates? but only to ſhew, that both *Aſſemblies* are *unius juris*, both of one and the ſame *right*: as the *Trumpets* are wrought, and beaten out, both of *one entire peece* of Bullion.

3 But it will be to ſmall purpoſe, to ſtand much upon the *Inſtrument*: I make way therefore to the third point: how they ſhall be beſtowed, who ſhall have the dealing

dealing with them: For on them depends, and with them goeth the *Power* of *calling Assemblies*.

First, to whom these *Trumpets*, to whom this *Power* was granted, to *call the Congregation*: And then, whether the *Congregation* were ever after so called, by this *Power*, and these *Trumpets*. To *whom* committed.

1 Where first, it will be soone agreed (I trust) that every body must not be allowed to be a maker of *Trumpets*: nor when they be made, that they hang, where who that list may blow them: (that is) that every man, hand over head is not to be in case, to draw multitudes together: There will be (saith *Saint Luke*) *Turbatio non minima*, no small adoe, if that may be suffered. If *Demetrius* getting together *his fellow craftsmen*, they may of their owne heads, *rush into the common Hall*, and there keepe a shouting and *crying two houres* together; *not knowing* most of them, *why they came thither*, and yet thither they came. There is not so much good, in *publike meetings*, but there is thrice as much hurt, in such as this: No common-wealth, no not Popular Estates could ever endure them. Nay, πάντα ἐν τάξει (say both Scripture and Nature) *Let all be done in order*: let us have ἔννομον ἐκκλησίαν, *Lawfull* orderly *Assemblies*, or else none at all. Away then with this confusion, (to begin with:) away with *Demetrius* Assemblies. Not, *to all*. Act. 19. 13. Act. 19. 36.

To avoid then this confusion, *some* must have this *Power*, for, and in the name of the rest. Shall it be one, or more? (for that is next.) Nay, but *one* (saith GOD) in saying, *Tibi*. Where I wish you marke this: That as at the first He tooke this *Power* into His owne hands, and called them still together Himselfe: So here, He deriveth this *Power* immediately from Himselfe, unto *one*: without first setling it, in any *bodie collective* at all. But *some*. Some, not *many*, but *one*.

It is from our purpose to enter the question, Whether the *Power* were in the *whole body* originally? seeing though it were, it is now by the positive ordinance of GOD otherwise disposed. The reason may seeme to be Partly; *necessity of expedition*: The *trumpets* may need to be blowen sometimes, suddenly, sooner, than divers can well meet, and agree upon it too. Partly, *avoiding of distraction*: The two *Trumpets* may be blowen, two diverse wayes, if they be in two hands; and so shall the *Trumpet* give *an uncertaine sound* (1 Cor. 14. 8.) and how shall the *Congregation* know, whither to *Assemble*? Nay (a worse matter yet than all that) so may we have *Assembly* against *Assembly*: and rather than so, better no *Assembly* at all,

Therefore as GOD would have them, both made of *one peece*: so will He have them both made over to *one Person*; for, *Tibi* implieth one. Who is that *one*? It is to *Moses* GOD speaketh, to him is this *Tibi* directed: Him doth GOD nominate, and of his Person make choice, first, to make these trumpets. No man to *make*, no man to have the hammering of any *Trumpet*, but he. 1 That one *Moses*. *Moses* to be *maker of them*.

And there is no question, but for *Aaron*, and his sons the Priests: they are to call the *Levites*, to *call* the people *together* to their *Assemblies*; How shall they warne them together, unlesse they may make a trumpet too? But if there be any question about this, GOD's proceeding here will put all out of question. For, to whom giveth He this charge? Not to *Aaron*, is this spoken; but to *Moses*: *Aaron* receiveth no charge to *make* any *trumpet*: Never a *fac tibi*, to him; neither in this, nor in any other place. To *Moses* is this charge given. And to *Moses*: Not, Make thee *one* (one for secular affaires; that, they would allow him) but *Fac tibi duas*: Make thee *two* Make *both*. וחור לך And *owner* of them.

2 Well, the making is not it. One may *make*, and another may have: *Sic vos non vobis*: You know the old Verse. When they be *made* and done, then who shall owe them? It is expressed that, too; *Et erunt Tibi*: They shall be *for thee*. They shall bee, not one for thee, and another for *Aaron*: but *Erunt Tibi*, They shall be *both* for *thee*: They shall be both thine. A *third* if they can finde, they may lay claime to that; But *both these* are for *Moses*.

We have then the delivery of them to *Moses*, to *make*, which is a kind of seizen, or a Ceremony investing him with the right of them. We have beside, plaine words, to lead their possession; and those words operative, *Erunt Tibi*. That as none to *make* them;

them; ſo none to *owne* them being made, but *Moſes*. And what would we have more to ſhew us, *Cujus ſunt Tubæ*, whoſe the Trumpets be; or whoſe is the right of *calling Aſſemblies*? It is *Moſes* certainely, and he by vertue of theſe, ſtands ſeized of it.

That *power* to continue after *Moſes*.

To goe yet further: But was not all this to *Moſes*, for his time onely; and as it begun in him, ſo to take end with him? Was it not one of theſe ſame *Privilegia Perſonalia, quæ non trahuntur in exemplum*; A priviledge peculiar to him, and ſo no preſident to be made of it? No: for if you looke but a little forward (to the VIII. *Verſe* following) there you ſhall ſee, that this *Power* which GOD here conveyeth; this Law of the *ſilver trumpets*, is a *Law to laſt for ever*; even throughout all their generations, not that generation only. And there is great reaſon it ſhould be ſo, that ſeeing the *Vſe* ſhould never ceaſe, the *Power* likewiſe ſhould never determine.

Moſes received it as *chiefe Magiſtrate*.

Being then not to determine, but to continue, it muſt deſcend to thoſe that hold *Moſes*'s place. I demand then, what place did *Moſes* hold? Sure it is, that *Aaron* was now the *High Prieſt*, annointed and fully inveſted in all the rights of it, ever ſince the *eighth Chapter* of the laſt Booke. *Moſes* had in him now, no other Right, but that of the *Chiefe Magiſtrate*. Therefore as in that Right (and no other) he received and held them: So, he was made *Cuſtos utriúſque Tabulæ*: So, he is made *Cuſtos utiúſque Tubæ*. But who can tell us better than he himſelfe, in what right he held them? He doth it in the third Verſe of *Deut.* XXXIII. (read it which way you will:) *Erat in* Iiſhrune *Rex*, or, *in rectiſſimo Rex*, or, *in rectitudine Rex*, or, *in recto Regis, dum congregaret Principes populi, & Tribus Iſrael*: All come to this; that, though in ſtrict propriety of ſpeech, *Moſes* were no King, yet in this, he was *in rectitudine Rex*, or *in recto Regis*, (that is) in this, had (as we ſay) *Ius Regale*, that he might and did aſſemble the Tribes and chiefe men of the Tribes, at his pleaſure. Herein he was, *Rex in rectitudine*. For this was *rectitudo Regis*, A power Regall. And ſo it was holden in *Ægypt* before *Moſes*, even in the Law of Nature: that without *Pharao*, no man might *lift up hand or foot in all the Land of Ægypt* (ſuppoſe, to no publike or principall motion:) And ſo hath it beene holden in all Nations, as a ſpeciall *Power* belonging to *Dominion*. Which maketh it ſeeme ſtrange, that thoſe men, which in no cauſe are ſo fervent as when they plead, that *Church-men* ſhould not κυριεύειν, that is, *have Dominion*; doe yet hold this *Power*, which hath ever beene reputed moſt proper to *Dominion*, ſhould belong to none, but to them onely. Our SAVIOUR CHRIST's *Vos autem non ſic*, may (I am ſure) be ſaid to them here in a truer ſenſe, than as they commonly uſe to apply it.

Gen. 41. 44.

Mat. 20. 26.

The *chiefe Magiſtrate* to ſucceed in it.

To conclude then this point, if *Moſes* as in the right of *Chiefe Magiſtrate* held this power, it was from him to deſcend to the chiefe Magiſtrates after him over the people of GOD, and they to ſucceed him, as in his place, ſo in this right, it being by GOD Himſelfe ſetled in *Moſes* and annexed to this place, *lege perpetuâ*, by an eſtate indefeizible, by a perpetuall Law, throughout all their generations. Therefore ever after by GOD's expreſſe order, from yeare to yeare, every yeare on the *firſt day of the ſeventh moneth*, were they *blowen* by *Moſes* firſt, and after by them that held his place, and the Feaſt of the *Trumpets* ſolemnely holden, and put them in minde of the benefit thereby comming to them, ſo withall to keepe alive and freſh ſtill in the knowledge of all, that this power belonged to their place, that ſo none might ever be ignorant, to whom it did of right appertaine, to *call Aſſemblies*.

Aarons Aſſemblies, how *called*.

And how then ſhall *Aaron*'s Aſſemblies be called? with what *Trumpet*, they? *God* Himſelfe hath provided for that in the X. *Ver.* following, that with no other than theſe. (There is in all the Law, no order for calling an Aſſemblie, to what end, or for what cauſe ſoever, but this, and only this: No order for making any *third Trumpet*: Under theſe two therefore are all comprized.) This order there *God* taketh, that *Moſes* ſhall permit *Aaron*'s ſonnes to have the uſe of theſe *trumpets*. But the *uſe*, not the *property*. They muſt take them from *Moſes*, as (in the XXXI. *Chapter* of this Booke) *Phinees* doth: But *Erunt tibi* (*God*'s owne words, *Erunt tibi*) muſt ſtill be remembred: His they bee, for all that: *Moſes* the owner ſtill, the right remaines in him: their

Ver 10.

Num. 31. 6.

ſounding

founding of them deprive not him of his interest, alter not the property: *Erunt tibi*, must still be true; that right must still be preserved. It may be, if we communicate with flesh and bloud, we may thinke it more convenient (as some doe) that God had delivered *Moses* and *Aaron* either of them one. But when we see Gods will by Gods Word what it is, that *Moses* is to have them both; we will let that passe as a Revelation of flesh and bloud, and thinke that, which God thinketh, to be most convenient.

לקמרא חערח
The two *duties.*

Now then, if the *Trumpets* belong to *Moses*, and that to this end, that with them he may *call* the *Congregation*, these two things doe follow: First, that if he *call*, the *Congregation* must not refuse to come: Secondly, that unlesse hee call they must not *assemble* of their owne heads, but keepe their places. Briefly thus: the *Congregation* must *come* when it is *called*: and it must be *called* ere it *come*. These are the *two duties* we owe to the *two Trumpets*, and both these have Gods people ever duly performed.

And yet not so, but that this Right had heene called in question, yea, even in *Moses* owne time, (that we marvell not, if it be so, now;) and both these duties denied him, even by those who were alive and present then, when God gave him the *Trumpets*. But marke by whom, and what became of them.

To come when they be called.

The first dutie is, to *come* when they be called: and this was denied (in the XVI. *Chap.* following, *Ver.* 12.) by *Core*, *Dathan*, and their crew: *Moses* sounded his *Trumpet*, sent to *call* them: they answer flatly (and that not once, but once and again,) *Non veniemus*, they would not come, nor once stir for him or his *Trumpet*, they. A plaine *contradiction* indeed: neither is there in all that *Chapter* any contradiction *veri nomi-nis*, true and properly so to be called, but only that. You know what became of them; they went *quick to hell* for it: and woe be to them, even under the Gospell (saith Saint *Iude*) that perish in the same *Contradiction*, the *Contradiction of Core*.

Iude 11.

2
To be *called* yet they come.

The second duty is, *to be called* yet they come: this likewise denied, even *Moses* himselfe; (that they in his place may not thinke strange of it) in the XX, *Chapter of* this very booke. Water waxing scant, a company of them grew mutinous, and in tumultuous manner, without any sound of the *Trumpet*, *assembled* of themselves. But these are branded too: the water they got, is called the water of *Meriba*: and what followed you know; None of them that dranke of it, came into the Land of Promise. God *swore, they should not enter into His Rest.*

Chap. 20. 13.

Call'd, and *come not.*
Came uncall'd.

Now, as both these are bad: so of the twaine, this latter is the worse. The former (that *came not*, being *called*) doe but sit still, as if they were somewhat thicke of hearing: But these latter that *come*, being *not called*; either, they make themselves a *trumpet*, without ever a *Fac tibi*: Or else they offer to wring *Mose's Trumpet* out of his hands, and take it into their owne. Take heed of this latter: it is said their, to be *adversus Mosen*, even against *Moses* himselfe. It is the very next fore-runner to it: it prickes fast upon it. For they that meet, against *Moses* will, when they have once throughly learned that lesson, will quickly perhaps grow capable of another, even to meet against *Moses* himselfe, as these did, *Periclitamur argui seditionis* (saith the *Towne-Clarke*) We have done more than we can well answer: We may be *indicted* of treason. *for this dayes worke*, for comming together without a *Trumpet*: and yet it was for *Diana*, that is, for a matter of *Religion*.

Acts. 19. 40.

You see then whose the Right is, and what the duties be to it, and in whose steps they tread, that deny them. Sure, they have beene baptised, or made to drinke of the same water (the water of *Meriba*,) that ever shall offer to doe the like, to draw together without *Moses* Call.

And now to our Saviour Christs question: *In the Law how is it written? How reade you?* Our answere is: There it is thus written, and thus we reade: that *Moses* hath the *Right* of the *Trumpets*: that they to goe ever with him and his Successours: and that to them belongeth the *power* of *calling* the publike *Assemblies*.

Agreeable to the *Law of Nature.*

This is the Law of God; and that no *judiciall Law*, peculiar to that People alone, but agreeable to the *Law of Nature* and *Nations*; (two *Lawes* of force thorow the whole world.) For even in the little Empire of the body naturall, *Principium motus*, the *beginning of* all *motion*, is in, and from the *head*. There, all the knots, or (as they call them) all the *conjugations* of sinewes have their head, by which all the body is moved. And as the *Law* to *Nature*, by secret instinct by the light of the *Creation* annexeth the organ of the chiefest *part*: even so doth the *Law* of *Nations*, by the light of *Reason*, to the chiefest *Person*: And both fall just with the *Law* here *written*; where (but *Erunt Tibi*) the same *organ* and *power* is committed to *Moses*, the Principall Person, in that Common-wealth. The *Law* of *Nations* in this point (both before the *Law written*, and since, where the *Law written* was not knowne) might easily appeare, if time would suffer, both in their generall order for conventions so to be *called*; and in their generall opposing to all conventicles called otherwise.

To the *Law of Nations.*

Verily, the Heathen lawes made all such Assemblies unlawfull, which the highest authority did not cause to meet, yea, though they were ἱερῶν Ὀργίων ἕνεκα, say *Solons* Lawes: yea; though *sub prætextu Religionis*, say the *Romane* Lawes. Neither did the *Christian Emperours* thinke good, to abate any thing of that *Right*. Nay, they tooke more streight order: For, besides the exiling of the person, which was the law before they proscribed the place, where, under pretence of *Religion*, any such meeting should be. But I let them passe, and stand only on the *written Law*, the *Law* of God.

We have *Law* then for us, That *Moses* is ever to *call the Congregation*. But though we have Law, *Mos vincit Legem*; *Custome* over-ruleth *Law*. And the *Custome* or practice may goe another way; and it is *practice* that ever best bewrayeth a *Power*. How then hath the *practice* gone? It is a necessary question this, and pertinent to the *Text* it selfe. For, there is a *Power* granted: and in *vaine* is that *Power* that never commeth into *act*. Came then this *Power* into *act*? It is a *Power* to *call the congregation together*; Were the *Congregations called together* by it? A grant there is, That *Erunt Tibi*; So it should be: Did it take place? was it so; *Erantne illi*? Had he it? Did he enjoy it? Let us look into that another while, what became of this *Grant*; what place it took. And we shall offend not *Moses* in so doing. It is his advice, and desire both; that we should *enquire into the daies past*, that were before us, and aske, *even from one end of heaven to the other*; to see how matters have beene carried. So that, as our SAVIOUR CHRIST sendeth us to the *Law*, by His *In Lege quid scriptum est?* so doth *Moses* direct us to the *use* and *practice*, by His *Interroga de diebus antiquis*. I doe aske then, These *Trumpets* here given, this power *to call together the Congregation*, how hath it beene used? Hath the *Congregation* beene *called* accordingly, in this, and no other manner? by this, and no other power? It hath (as shall appeare:) and I will deale with no *Assemblies*, but only for matters of *Religion*.

The *practice* or use of this *power*, *among the Iewes.* Deut. 4. 32.

By *Moses.* *Iosua.* Ios. 1. 17.

Of *Moses*, first there is no question: it is yeelded that he called them, and dismissed them. And even so did *Iosua* after him, no lesse than he; and they obeyed him in that *Power*, no lesse than *Moses*. And as for that which is objected concerning *Moses*, that he for a time dealt in matters of the *Priests* Office, it hath no colour in *Iosua*, and those that succeded him.

Ios. 24. 18.

The Covenant, and the renewing of the Covenant, are matters meerly spirituall; yet, in that case did *Iosua* (*Iosua*, not *Eleazar*) assemble all the Tribes, *Levi* and all, to *Sichem* (*Ios.* XXIIII.) called the *Assembly* at the *first* ver. dissolved it at the XXVIII. For, if *Iosua* may call, he may dissolve, too: Law, Reason, Sence, teach, That *Cujus est nolle, ejus est & velle*. That *calling*, and *discharging*, belong both to one *power*. Nay, *Demetrius* assembly, though they had come together disorderly, yet when the *Towne-clarke* (that should have called them together) did discharge them; they added not one fault to another; but went their wayes, every man quietly, *Demetrius*, himselfe and all: that, they are worse than *Demetrius*, that deny this.

David. 1 Chron. 15.

But, I passe to the Kings (that estate fitteth us better.) There doth *David* call together the *Priests* and other persons Ecclesiasticall, and that, even with these *Trumpets*. And for what matters? *Secular*? Nay: but first, when the *Arke was to be removed*:

And

And againe, when the *Offices* of the *Temple* were to bee set in order: things meerely pertaining to *Religion?* And as he *called* them, 1 *Chron.* 15. 4. so he *dismissed* them, 1 *Chron.* 16. 43. — 1 Chron. 23. 2,3,6.

The like did *Salomon*, when the *Temple* was to be *dedicated*; *Called the Assembly*, 2 *Chron.* 5.2. *dissolved the Assembly* in the X. *verse* of the VII. *Chapter* following. — *Salomon.* 2 Chr. 15.14.

The like did *Asa*: When *Religion* was to bee restored, and a solemne *oath* of *Association* to be taken for the maintaining of it; with the sound of these *Trumpets* did he it. — *Asa.*

Iehoshaphat used them, [a] when a *publike Fast* to be proclaimed. *Iehu* used them, [b] when a *solemne Sacrifice* to be performed. *Ioas* [c] in a case of *Dilapidations of the Temple* a matter meerely Ecclesiasticall. *Iosias*, [d] when the *Temple to be purified*, and a masse of superstitions to be removed. — *Iehoshaphat.* a 2 Chr. 20 3. *Iehu.* b Reg. 10.20. *Ioas.* c 2 Chr. 24.5. *Iosias.* d 2 Chro. 34. 29,30.

In all these cases, did all these Kings *call* all these Conventions, of *Priests* and *Levites*, for matters of *Religion*. I insist onely on the fact of *Ezekias*. He was a King; he gave forth his precept for the *Priests and all their brethren to assemble:* Wherefore? *Ad res Iehovæ*, for the affaires of the service of GOD, yea, GOD *Himselfe*. There are *fourteene* chiefe men of the *Priests* set downe there, by name, that by vertue of that precept of the King, came together themselves, they and their brethren, all, *ex præcepto Regis*, *ad res Iehovæ*, by the Kings authority, for matters meerely of the *Church*. I know not what can be more plaine: the Matters, *spirituall*: the Persons *assembled*, *spirituall*: and yet *called by* the *Kings Trumpet*. — *Ezekias.* 2 Chr. 29.15.

Thus, till the Captivity. In the Captivity, there have we *Mardochei* (when hee came in place of authority) appointing the dayes of *Purim*, and *calling* all the *Iewes* in the Province together, to the celebrating of them. — *Mardochæus.* Hest. 9.17.

After the Captivity, *Nehemiahs* kept the *Trumpet* still: and by it, first called the *Priests*, to shew their right to their places, by their *genealogies*, and after reduced them also to their places againe, when they were all shrunke away in time of his absence. — *Nehemias.* Nehem. 7.14. Nehem. 13.11.

These lead the practice till you come to the *Machabees*: and there it is but too evident: they professe there expresly to *Simeon*, made then their ruler. That it should not be lawfull for any ἐπισυρέσθαι συνοδὸν τινὰ to call any assembly in the Land ἄνευ αὐτοῦ without him. A plaine evidence, that so had ever gone the course of their government: Else, how should it come to passe, that the altering of *Religion*, is still termed the *deed* of the *King?* that his disposition, godly, or otherwise, did alwayes accordingly change the publike face of *Religion?* which thing the *Priests* by themselves never did, neither could at any time hinder from being done. Had the *Priests* without him, beene possessed of this *power of assembling*, how had any Act concerning Religion passed without them? In them it had beene to stop it at any time, if they had (of themselves) had this *power of Assembling* themselves, to set order in matters of *Religion*) — The *Maccabes.* 1 Mac. 14.44.

Thus, from *Moses* to the *Macchabees*, we see in whose hands this *power* was. And what should I say more? There was in all GODS people no one religious *King*, but this *Power* he practised: And there was of all GODS Prophets no one, that ever interposed any prohibition against it.

Would *Esay* (shall we once imagine) have endured *Ezekias*, him to *call*, or the *Priest* to *come together*, onely by his precept, *ad res Iehovæ*; and not *lift up his voice like a Trumpet* against it, if it had not beene (in his knowledge) the *Kings* right, to command, and their duty to obey? Never, certainly. — Esay 38. 2.

What shall we say then? were all these wrong? shall we condemne them all? Take heed. In all that government, GOD hath no other child, but these: if wee condemn these, we condemn the whole generation of His children. Yet, to this we are come now: that either we must condemne them all, one after another; the *Kings*, as usurpers, for taking on them, to use more Power, than ever orderly they received; and the *Prophets*, for soothers of them, in that their unjust claime: Or else confesse, they did no more, than they might; and exceeded not therein, the bounds of their calling. And indeed, that we must confesse; for that is the truth. — Psal. 73.15.

This then may ſerve, for the cuſtome of GODS owne elect people. But they were *Iewes*, and wee would be loth, to *Iudaize*: and it may bee, this was one of the clauſes of the Law of *Commandements*, conſiſting of *Ordinances* which CHRIST came to abrogate.

Epheſ. 2.15.

The *practice* or *uſe* of this Power *among Chriſtians.*

I demand therefore, when CHRIST came, how was it then? will the like appeare in the *aſſemblies* ſince CHRIST? The very like, every way, as conſonant to that of the Old Teſtament, as may be. For CHRIST (*Matth.* XVIII.) giveth a promiſe of His aſſiſtance to ſuch meetings: but ſets no new order for calling of them, other than had beene taken in the Old. Therefore the ſame order to be kept ſtill.

A time there was (you know) after CHRIST, when they were *Infidels*; Kings and Kingdomes both. A time there followed, when Kings received *Religion*: and no ſooner received they it, but they received this *Power* of the *Trumpets* with it. This, to be made manifeſt. 1. By *Generall Councels*. 2. By *Nationall* and *Provinciall Councels*; that have been *aſſembled*, 3. under *Emperours*, 4. and under *Kings*, by the ſpace of many hundred yeares.

In *Generall Councels.*

1 And for *Generall Councels*, this firſt (to begin with:) that if thoſe *aſſemblies* be not rightly *called*, that by this *Power* are *called*; we have loſt all our *Generall Councels* at one blow. The *Church of* CHRIST hath to this day, never a *Generall Councell*, *Vnâ liturâ*, with one wipe, we daſh them out all: we leave never a one, no not one. For, all that ever have beene; have beene thus called and kept. Yea, thoſe foure firſt, which all Chriſtians have ever had in ſo great reverence, and high eſtimation; not one of them a lawfull *Councell*, if this new aſſertion take place. This is a perillous inconvenience: yet this we muſt yeeld to, and more than this; if we ſeeke to diſable *Aſſemblies*, ſo holden. For ſure it is, all the *Generall Councels* were thus *aſſembled*, all; all *ſeven* (for more are not to be reckoned: the eighth was onely for a private buſineſſe.) The reſt were onely of the *Weſt Church* alone, and ſo not *Generall*: The *Eaſt* and *Weſt* together, make a *Generall*: The *Eaſt* and *Weſt* together never met, but in one of thoſe ſeven, for publike affaires: unleſſe it were once after, in that of *Ferrara*.

And it is well knowne, that was in hope of helpe, on the *Eaſt Churches* part; which they never had; and ſo the *Councell* never kept, but broken, even as ſoone as it was broken up.

Briefly then to ſurvey thoſe ſeven. And I will not therein alleage the reports of *Stories* (they write things they ſaw not, many times, and ſo frame matters to their own conceits; and many times are tainted with a partiall humour:) but onely, out of authenticall Records in them, and out of the very acts of the *Councels* themſelves beſt able to teſtifie and tell, by whoſe authority they came together: And it is happy for the *Church* of CHRIST, there are ſo many of them extant as there are, to guide us to the truth in this point, that ſo the right may appeare.

Συνεκροτήθη τὸ θεοφιλέστατο Βασιλέως Κωνσταντίνου (μυριάρχους φησὶν ἐκ διαφόρων πολέων τε ἐπαρχιῶν.

Firſt then, for the great *Nicene Councell*, the firſt *Generall Congregation* of all that were called in the Chriſtian world: The whole *Councell* in their Synodicall Epiſtle written to the Church of *Alexandria*, witneſſe, they were aſſembled (the holy Emperour *Conſtantine* gathering them together out of divers Cities and Provinces.) The whole letter is extant upon record in *Socrates*, 1.9. and *Theodoret*, 1.9. Give mee leave to make here a little ſtand: For here, at this *Councell*, was the pale firſt broken, and the right (if any ſuch were) here, it went firſt away. At *Nice* there were then together, *three hundred and eighteene* Biſhops, *totius orbis Lumina* (as *Victorinus* well termeth them) the *Lights* of the whole world; the chiefeſt and choiceſt men for holineſs, learning, vertue and valour, that the *Chriſtian Religion* ever had before or ſince: Men that had laid downe their lives for the teſtimony of the truth: Did any of them *refuſe to come*, being called by him, as not called aright? Or, comming, was there any one of them that did *proteſt* againſt it? or pleaded the *Churches* intereſt, to meet of *themſelves*? Not one.

What was it then? want of *skill*, in ſo many famous men, that knew not their owne rights? Or want of *valour*, that knowing it for ſuch, would not ſo much as

ſpeake

speake a word for it, but sit still, and say nothing all the while? There were then and there present, *Spyridion*, *Paphnutius*, *Potamon*, and divers besides, (but these I name) that had not long before, for their constancy, had their right eyes bored out, their right ham-strings, and the strings of their right arme-pits cut in sunder. Did these want *courage*, thinke we? Were they become so faint hearted, that they durst not open their mouth, for their owne due?

Verily, that Councell of *Nice*, (which is, and ever hath beene so much admired by all Christians,) cannot be excused before GOD or men; if they thus conspired (all) to betray the *Churches* right, and suffered it, contrary to all equity, to bee carried away, leaving a dangerous president therein, for all Councels ever after, to the worlds end. But, no such right there was: If there had beene, they neither wanted wit to discerne it, nor courage to claime it. But, they knew whose the *Trumpets* were: to whom (*Erùnt tibi*) was spoken: And therefore never offered to lay hold on either of them, and say, this is ours.

And yet (to say the truth,) there is no man of reason, but will think it reasonable, if this were the *Churches* owne peculiar, if appropriate unto it (and so knowne to them to be) there ought to have been plain dealing, now at the very first *Councell* of all; that if *Constantine* would embrace Religion, he must needs resigne up one of his *Trumpets*, and forbeare from thence to meddle with their *Assemblies*. Was there so? No such thing. Why was there not? Belike, because none where there, that had ever been present at any *Assembly*, holden under persecution, to know the *Churches* order and manner of meeting then. Yes there was *Hosius* Bishop of *Cordova*, who had held the Councell of *Elvira* in *Spaine*, even in time of persecution. *Hosius* for the *West*. And for the *East*, there was *Eustathius* Bishop of *Antioch*, had held the like at *Ancyra* then too: (both the *Councels* yet extant to be seen) and these two, Presidents of them. Yet were these twaine, two that came first, and sate for most at the *Councell* of *Nice*; and neither of them pleaded or knew of any such right; but that their Power then ceased: and that *Constantines* Trumpet now tooke place. Sure, if but this first *Councell* be well considered, it is able to move much. And the example of this first, was of great consequence; for all the rest followed it; and as this went, so went they. And this for the first.

Conc. Eliberit. Tom. 1. 600. *Concil. Ancyr. Tom.* 1. 446.

2 The second *Generall Councell* at *Constantinople*; Who called that Congregation? Their owne Letter to the Emperour is yet to be seene, professing they were thither assembled by his *Writ*.

Σωζηδόντες καὶ τὸ χάραγμα τῆς εὐσεβείας.

3 For the third at *Ephesus*; let the *Acts* of the *Councell* (now set out in Greeke) be looked on: Foure severall times they acknowledge, they were thither summoned by the Emperours[a] *Oracle*, [b] *Becke*, [c] *Charge*, and [d] *Commandement*.

a Συγκροτηθεῖσα ἐκ θεσπίσματος τῶν εὐσεβεστάτων βασιλέων.
b Νεύματι τῶν ὑμετέρων καὶ Χριστῷ φιλεῖ συναχθεῖσα.
c Συναχθῆναι τὸ ὑμέτερον σεσέταχε κράτος.
d Συναχθῆναι ἐκέλευσον ἡ ὑμετέρα εὐσέβεια.

4 For the fourth at *Chalcedon*, looke but upon the very front of the *Councell*, it proclaimeth it selfe, to be there assembled, *Facta est Synodus, ex decreto piissimorum, & fidelissimorum Imperatorum, Valentiniani, & Martiani*. And it is well knowne, it was first called at *Nice*; and then recalled from thence, and removed to *Chalcedon*, all wholly by the disposing of the Emperour.

Tom. 2 129.

5 So saith the fifth at *Constantinople*, *Iuxta pium jussum à* CHRISTO *amati, & à* DEO *custoditi Iustiniani Imperatoris*. They be their owne words.

6 And so the sixth at *Constantinople*, *Secundum Imperialem sanctionem congregata est*; And *pro obedientiâ quam debuimus*. They be the expresse words of *Agatho* Bishop of *Rome* in the same *Councell*.

7 [e] And even so the seventh at *Nice*, *Quæ per pium Imperatorum decretum, congregata est*; (meaning *Constantine* and *Irene*.)

Convenience Concilio secun. sacram præceptionem. Tom. 2. 779.

And these be all the *Generall*. In all which the force of the truth presenteth it selfe so clearely, that [f] *Bellarmine* is even dazled with it: For as one dazled, hee sets downe diverse reasons, why the *Emperours* were to call them; in that very place,

2. 666. *Imperator Iustin. quintam œcumenicam Synodum Episcopis Ecclesiarum evocatus coegit. Tom.* 3. 237. 244. *Secundum piissimam jussionem mansuetudinis vestræ. . . Iis quæ per mansuetissimæ fortitudinis vestræ Sacram dudum præcepta sunt efficaciter promptam obedientiam exhibere* e *Tom.* 3. 435. f *De Concil. lib.* 1. *cap.* 13.

where

where he taketh upon him to prove, the *Emperours* were not to call them.

In *National* and *Provinciall, from Constantine* to *Iustinian.*

2. But it may be, *Generall Councels* have a fashion by themselves: Those *Congregations* may be *called*, thus: But *Nationall*, or *Provinciall* (such as ours) how? Even so too, and no otherwise. *Constantine* began with them first, before he proceeded to the *Generall* at *Nice*. His *Tractoria*, or Writ, is extant to be seene, in *Eusebius*. Whereby he called the first *Provinciall Councell* in *France*. For sure, by no Canon could the Bishop of *Syracuse* in *Sicily*, or *Restitutus* Bishop of *London* in *Britaine*, be lawfully summoned, to the Synode in *France* (which they were) but (as it was indeed) by the *Emperours Writ* onely. But this he did at the beginning of his reigne; perhaps, while he was yet an unperfect Christian. Nay, even first and last, he did the same: as at the beginning he called this; so, in the end of his Reigne, the thirtieth yeare, the yeare before his death, called he the *Councell* at *Tyre*, and from thence, removed it to *Ierusalem* and from thence called them to appeare before himselfe at *Constantinople*. The letters are to be seene, by which they were called, *Socr.* 1.34. The like after him did [g] *Constans* at *Sardis*, [h] *Valentinian* at *Lampsacus*, [i] *Theodosius* at *Aquileia*, [k] *Gratian* at *Thessalonica*.

Eusеb. 10.5.

Socrat. 1.34.
g *Theodor.* 2 8.
h *Sozom.* 6.7.
i *Tom.* 1.718.
k Σωσ. 453.

It is too tedious to goe thorow them all: Onely for that of *Aquileia*, thus much, Saint *Ambrose*; a man of as much spirit, and as high a courage, as ever the *Church* had, and one that stood as much as ever did any, for the *Churches right*; he was there present, and *President* both. Thus writeth he from the *Councell* to the *Emperour* in his owne name, and in the name of all the rest: *Iuxta Masuetudinis Vestræ statuta convenimus*: Hither we are assembled, by the appointment of *Your Clemencie*: and there is no one *Councell* more plaine, than that of Saint *Ambrose* for this purpose. Yea, I adde this (which is a point to be considered) that even then, when the Emperours were professed *Arrians*; even then did the Bishops acknowledge their *Power* to *call Councels*: came to them being called: sued to them, that they might be called. *Came* to them, as *Hosius*, to that of [l] *Aramine*; *Liberius*, to that of [m] *Sirmium*, and that of *Seleucia*. *Sued* for them, as [n] *Liberius* to *Constantius*: as [o] *Leo* to *Theodosius*, for the second *Ephesine* Councell; *Innocentius* to *Arcadius*. And sometimes they sped, as, *Leo*; and sometimes not, as *Liberius*, and *Innocentius*: and yet, when they sped not, they held themselves quiet, and never presumed to draw together of their owne heads.

Qui ad removendas altercationes congregare studuistis Sacerdotale Concilium. Tom. 1. 718.

l *Tom.* 1.680.
m *Socrat.* 2.24.
n *Lucifer oper.*
o *Leo Epist.* 9.

Vnder Kings from *Iustinian* to *Charles the* Great.

But it may be, this was some *Imperiall Power*, and that *Emperours* had in this point more jurisdiction than Kings. Nor that neither: For about five hundred yeares after CHRIST, when the Empire fell in peeces, and these Westerne parts came into the hands of Kings, those Kings had, held, enjoyed, and practised the same *power*. In *Italy*, *Theodoric* at [p] *Rome*: *Alaric* at [q] *Agatha*: In *France*, *Clowys* (the first Christian King there) *Childebert*, *Theodebert*, and *Cherebert*: At [r] *Orleans* the first, [f] *Auverne*; [t] *Orleans* the second, [u] *Tours*. And after that againe by *Gunthramn*, *Clowys*, *Carloman*, and *Pepin*: At [x] *Mascan* first and [y] second, [z] *Chalons*: That which is called [a] *Frantica*, and that which is in [b] *Vernis*. Twenty of them at the least in *France*.

Synodus ex præcepto Gloriosissimi Regis Theodorici *congregata*
p *Tom* 2.470.
q *Tom*, 2.504.
r *Tom.* 2.511.
f *Tom.* 2.558.
t *Tom.* 2.551.
u *Tom.* 2.817.
x *Tom.* 1.840.
y *Tom* 2.857.
z *Tom.* 3.208.
a *Tom.* 3 437.
b *Tom.* 3.439.

In *Spaine* by ten severall *Kings*: in two *Councels* at [c] *Bracara*, and in [d] ten at *Toledo*, by the space of three hundred yeares together. And how? under what termes? Peruse the Councels themselves: their very Acts spake, *Ex* [f] *Præcepto*, [g] *Imperio*, [h] *Iussu*, [i] *Sanctione*, [k] *Nutu*, [l] *Decreto*, *ex* [m] *Evocatione*, [n] *Dispositione*, [o] *Ordinatione Regis*: One saith, [p] *Potestas permissa est nobis*: Another, [q] *Facultas data est nobis*: A third: [r] *Injunctum est nobis à Rege*. See their severall stiles: nothing can be more pregnant. And now we are gone, eight hundred yeares after CHRIST.

c *Tom.* 2.825. 829.
d *Tom.* 2.547. 859. e *Tom.* 3.67.79.87.181.184.204.216.374. f *Tom.* 2.270. *Tom.* 2. 551. g *Tom.* 3.67. h *Tom.* 3. 84. i *Tom.* 3.237. k *Tom.* 3. 391. l *Tom.* 2.391. m *Tom.* 2.840. n *Tom.* 2.857. o *Tom.* 3.208. p *Tom.* 2.504. q *Tom.* 3.216. r *Tom.* 3.688.

From *Charles* the *Great*, to *Arnulphus*.

4. Then arose there a kind of Empire here in the West, under *Charles* the Great and did he not then take the *Trumpets* as his own, and use them fixe severall times, in calling fixe severall Councels, at [f] *Franckford*, [t] *Arles*, [u] *Tours*, [x] *Chalons*, [y] *Mentz*,

f *Tom.* 3.650.
t *Tom.* 3.679.
u *Tom.* 3.682. x *Tom.* 3.986. y. *Tom.* 36.93.

and

and [z] *Rhemes?* And what saith he in them? *Rhemes* I named last: take that: *In conventu more priscorum Imperatorum congregato à piissimo Domino nostro Carolo.* That he called that Convention by no other right, than as the manner of the ancient *Emperours* had beene to doe. Expressing under one, both what it was: and what the usage had ever beene before him.

z *Tom.* 3. 700.

The like after him did *Ludovicus Pius*, *Lotharius*, *Ludovicus Balbus*, *Carolus Calvus*, *Carolus Crassus*, and *Arnulphus*, at the severall *Councels* holden at [a] *Aken*, [b] *Mentz*, [c] *Melden*, [d] *Wormes*, [e] *Colein*, and [f] *Tribur*; and so held it till nine hundred yeares: For about that yeare (a yeare or two under or over) was holden the Councell of *Tribur* in Germanie, *Cum Concilium sacrum continuari decrevisset:* and [g] *Præsidente pio Principe Arnulpho*, by the Emperour *Arnulphus* Decree, himselfe then President of it.

a *Tom.* 3. 703.
b *Tom.* 3. 832.
c *Tom.* 3. 866.
d *Tom* 3. 977
e *Tom.* 4. 17.
f *Tom.* 4. 28.
g *Tom.* 4. 41.

And if it be excepted; there are of the *Councels* which carry in their acts no mention how they were called: For them, we are to understand, that after the decrees of the first *Nicene* Councell were by *Constantines* Edict confirmed, wherein (as likewise in the Councell of *Chalcedon*) it was ordered, each Province should yearely hold their Synods twice: but specially, after *Iustinian* had made the decrees of the foure first *Generall Councells* to have the nature and force of *Imperiall Lawes:* (a *Law* being thus passed from them,) we are to conceive, the *Emperours* authority was in all afterward, habitually at least: that is, if not (as in the other) by expresse and formall consent, yet by way of *implied allowance*, as passed by a former *Grant*.

Nicene. Can 5.

Chalced. Can. 18.

Authent. 131.

Well, thus farre the *Trumpet* giveth a certaine sound. Now after this; there is a great silence in the Volumes of the Councels, in a manner for the space of two hundred yeares, untill the yeare MCLXXX. or thereabout, when the councell of *Lateran* was: and then (indeed) the case was altered. By that time had the Bishop of *Rome* by his skill and practice, got one of the *Trumpets* away, and carried it with him to *Rome:* so leaving *Princes* but one: But, so long they held it.

Tom. 4. 101. One of the *Trumpets* gotten away.

Truely, three times so much time as we are allowed, would not serve for this one point of the *Councels*; but even barely to recite them, and to cite them, they are so many. You remember how *Abraham* dealt with God for the saving of the five Cities, how he went downe from *fiftie*, to *ten:* I might well take a course the other way, and rise from ten to fifty, nay, sixty, nay, seventy, nay, eightie, not so few. of *Councels Generall*, *Nationall*, *Provinciall*, called by *Emperours*, by *Kings:* Emperours of the *East*, of the *West:* Kings of *Italy*, *France*, *Spaine*, *Germany*, (as before, from *Moses* to the *Maccabees:* so here from *Constantine* to *Arnulphus*) for so many hundred yeares together, extant all, to be shewed and seene, all cleare and evident, all full and forcible for this *Power:* as indeed it is a cause that laboureth rather of plenty, than penury of proofe. And this was the course that of old was well thought of in the Christian world. Thus was the *Congregation* so long *called*; neither is there yet brought any thing to force us to swarve from the way, wherein so many and so holy ages have gone before us.

Yes, something: For what say you to the *three hundred* yeares before *Constantine?* How went *Assemblies* then? Who called them, all that while? For diverse were holden that while: In *Palestine*, about *Easter*; At *Carthage*, about *Heretikes* Baptisme; at *Rome*, about *Novatus*; at *Antioch*, about *Paulus Samosatenus*. How assembled these?

How in the time of *persecution* for 300. yeares before *Constantine.*

Truely, even as these people here, of the *Iewes*, did before in *Ægypt*, under the tyranny of *Pharoah:* they were then a *Church* under *persecution*, untill *Moses* was raised up by GOD, a lawfull Magistrate over them. The cases are like for all the world. No Magistrate did assemble them in *Ægypt*. And good reason: they had then none to doe it. *Pharoah* (we may be sure) would not offer to doe it: not for any conscience (I trust) or feare, to encroach upon the *Churches* right; but because he hated both *Assembly* and *Congregation*, and sought by all meanes to extinguish both. But this was no barre; but that when *Moses* arose, authorized by God, and had the *Trumpets* here, by GOD delivered him; he might take them, keepe them, and use them, to that end, for which GOD gave them; to *call the Congregation*,

As, in *Ægypt.*

tion. And none then but he, could doe it, becauſe to none, but him then, was this Power conveighed. They could not ſay to him now, as before one of them did in *Ægypt*, *Who made you a Commander over us*, to call us together? nor plead in barre of
Exod. 2. 14. the *Trumpets*, and ſay: Nay, but we will meet ſtill of our ſelves, even as we did before in *Ægypt*; we will ſtill keepe our old manner of conventions. No: for GOD had now taken another order: GOD (I ſay) had now done it: And GOD ſhall (I truſt) be allowed, to tranſlate this *Power* to the principall member of the body, and to diſpoſe of it, as it beſt pleaſeth Him.

2 As, *under the Captivity*. The very ſame caſe fell out againe after, in the captivity of *Babylon*; and againe after that in the perſecution under *Antiochus*: and theſe three, are all the paternes we have in the Old Teſtament. As before in *Ægypt*; ſo, then, they had meetings:
3 As *under Antiochus*. but they were all by ſtealth: yet *meetings*, then they had. For *Moſes* ceaſing, and his right with him, the *Power* devolved to the *bodie*, to gather it ſelfe (as is uſuall in ſuch caſes.) But then, when *Nehemias* after the Captivity, and *Simeon Maccabeus* after the fury of *Antiochus*, were raiſed them by GOD; when GOD had ſet them in *Moſes*'s place, they might lawfully doe, as *Moſes* before had done; and take the *ſilver Trumpets* into their hands againe. So ſoone as they had a lawfull Governour, the right returned to him ſtraight: And the Congregation, none of them might then plead: Nay, but as he did in *Babylon*, or as we did under *Antiochus*: So,
1 Mic. 14. 44. and no otherwiſe, will we *aſſemble* ſtill. No, wee ſee the contrary rather: Even of themſelves, they profeſſe to *Simeon* plainly: now, they have a lawfull Governour, no *meeting* ſhould from thenceforth be in the Land, *without him*, his privity and permiſſion.

4 So before *Conſtantine*. And even as theſe two *Nehemias* and *Simeon*: even by the ſame right *Conſtantine* · by *Moſes* right, all, all by the Commiſſion here penned. By it, did *Conſtantine* reſume the *Trumpet*, & enjoy & everciſe the *Power of calling the Congregation*: (For even *Moſes*'s paterne and practice five ſundry times at leaſt doth *Euſebius* alledge in the life of *Conſtantine* to juſtifie his proceedings ſtill by *Moſes*'s example.) True it is therefore, that before *Conſtantines* time, they met together as they durſt, & tooke ſuch order as they could. They muſt venture it: there was no *Moſes*: they had no *Trumpet*: and if they had, they durſt not have blowen it. But when *Conſtantine came in place*, in *Moſes*'s place, it was lawfull for him to doe as *Moſes* did: And ſo he did; and they never ſaid to him, Nay, ſpare your *Trumpet*: looke how we have done hitherto, we will do ſo even ſtill: meet no otherwiſe now, than in former times we have; by our owne agreement. As before it was ſaid, this had beene plain dealing: Thus (if rightly they might) they ſhould have done: Did they ſo? No: but to him they went, as to *Moſes*, for their meetings; at his hands they ſought them; without his leave or liking they would not attempt them: Yea; (I dare ſay) they bleſſed GOD from their hearts, that they had lived to ſee the day, they might now *aſſemble* by the ſound of the *Trumpet*.

To conclude this point then. Theſe two times or eſtates of the *Church* are not to be confounded: There is a plaine difference betweene them, and a diverſe reſpect to be had of each. If the ſucceſſion of Magiſtrates be interrupted, in ſuch caſe of neceſſity, the *Church* of her ſelfe maketh ſupply, becauſe then, Gods Order ceaſeth. But GOD granting a *Conſtantine* to them againe, GODS former poſitive order returneth, and the courſe is to proceed and goe on, as before. When the Magiſtrate and his authority was at any time wanting to the *Church*, forced ſhe was to deale with her owne affaires, within her ſelfe: for then was the *Church* wholly divided from Princes and they from it. But, when this wall of partition is pulled downe, ſhall *Moſes* have no more to doe than *Pharaoh*, or *Conſtantine* than *Nero*? Congregations were ſo called under them: muſt they be ſo ſtill under theſe too? No: no more than their manner of meeting in *Ægypt* (for all the world like this of the *Primitive Church* perſecuted) was to be a rule, and to over-rule theſe *Trumpets* here (in the Text) either GOD for giving them, or *Moſes* for taking them at His hands. This rather: If ever the *Church* fall into ſuch bloudy times, they muſt meet as they may, and come

together

together as they can: They have no *Moſes*, no *trumpet* to call them. The times of *Pharaoh* and *Nero* are then their patterne. But, if it be ſo happy as to finde the dayes of peace, *Moſes* and *Conſtantine* are patternes for the daies of peace: they have a *Moſes* then: from that time forward they muſt give eare to the Trumpet. In a word, none can ſeek to have the *Congregation* ſo *called* (as before *Conſtantine*) but they muſt ſecretly, and by implication confeſſe, they are a perſecuted *Church*, as that then was, without a *Moſes*, without a *Conſtantine*.

The times then before *Conſtantine*, are no bar, no kind of impeachment to *Conſtantine's*, no more than the times in Ægypt were to *Moſes's* right. And indeed no more they were: for, *Conſtantine* and his Succeſſors had them, and held them till a thouſand yeares after CHRIST, and then one of them (by what meanes we all know) was let goe by them, or gotten away from them: It was then gotten away and carried to *Rome*. But that getting, hath hitherto beene holden a plaine *uſurping*; and uſurping (not upon the *Congregation*; but) upon *Princes* and their *Right*; and that they, in their owne wrong, ſuffered it to be wrung from them. And why? Becauſe not to *Aaron*, but to *Moſes* it was ſaid, *Et erunt tibi*.

1. To draw to an end, it was then gotten away; and with ſome adoe it was recovered not long ſince: and what? ſhall we now let it goe, and deſtroy ſo ſoone that which ſo lately we built againe? You may pleaſe to remember, there was not long ſince a Clergy in place, that was wholly *ad oppoſitum*, and would never have yeelded to reforme ought: Nothing they would doe, and (in eye of law) without them, nothing could then be done; they had encroached the power of *Aſſembling* into their owne hands. How then? how ſhall we doe for an *Aſſembly*? Then *Erunt tibi*, was a good Text: it muſt needs be meant of the *Prince*: he had his power, and to him of right it belonged. This was then good Divinity (and what Writer is there extant of thoſe times, but it may be turned to, in him?) and was it good Divinity then, and is it now no longer ſo? Was the King but licenced for a while, to hold this power, till another Clergy were in; and muſt he then be deprived of it againe? Was it then uſurped from Princes; and are now Princes uſurpers of it themſelves? And is this all the difference in the matter of *Aſſemblies*, and *calling* of them: that there muſt be onely a change; and that in ſtead of a *forraine*, they ſhall have a *domeſticall*, and in ſtead of one, *many*: and no remedy now, but one of theſe two they muſt needs admit of? Is this now become good Divinity? Nay (I truſt) if *Erunt tibi* were once true, it is ſo ſtill: and if (*Tibi*) were then *Moſes*, it is ſo ſtill. That we will be better adviſed, and not thus goe againſt our ſelves, and let truth be no longer truth, then it will ſerve our turnes.

The recovery of the Trumpets.

Now ſought to be gotten away.

1 By the *Presbytery.*

2. And this calleth to my minde the like dealing of a ſort of men, not long ſince here among us. A while they plied Prince and Parliament, with *Admonitions*, *Supplications*, *Motions* and *Petitions*. And in *them*, it was: *their* duty, *their* right, to frame all things to their new invented plot: And this, ſo long as any hope blew out of that Coaſt. But when, that way they ſaw it would not be, then tooke they up a new *Tenet*, ſtraight: They needed neither *Magiſtrate* nor *Trumpet*, they: The *godly* among the people might doe it of themſelves. For confuſion to the wiſe and mighty, the poore and ſimple muſt take this worke in hand, and ſo by this meanes the *Trumpet* prove their right, in the end: and ſo come by devolution to *Demetrius* and the crafeſmen. Now, if not for love of the truth, yet for very ſhame of theſe ſhifting abſurdities, let theſe phantaſies be abandoned: and (that which *Gods* owne mouth hath here ſpoken) let it be for once and for ever true; That which once we truly held and maintained for truth, let us doe ſo ſtill: that we be not like evill ſervants, judged (*Ex ore proprio*) out of their owne mouthes.

2 By the people themſelves. *Perry, Barrow &c.*

Let me not over-weary you; let this rather ſuffice. 1. We have done as our *Saviour* CHRIST willed us, reſorted to the *Law*, and found *what there is written*: (The *Grand* of this *Power* to *Moſes*, to *call the Congregation*:) 2. We have followed *Moſes's* advice; *enquired of the dayes before us*, even *from one end of heaven to the other*, and found the practice of this *Grant* in *Moſes's* Succeſſors: and the

Luke 19.22. The Concluſion.

Congregation ſo by them called. It remaineth, that as GOD by His *Law*, hath taken this order, and His people in former ages have kept this order; that wee doe ſo too: that we ſay as GOD ſaith, *Brunt tibi*, this *Power* pertaineth to *Moſes*. And thát neither with *Core* we ſay, *Non venimus*: Nor with *Demetrius*, runne together of our ſelves, and thinke to carry it away with crying *Great is* DIANA. But as we ſee the *Power* is of GOD: ſo, truly to acknowledge it, and dutifully to yeeld it: that ſo they, whoſe it is, may quietly hold it, and laudably uſe it, to His glory that gave it, and their good for whom it was given: Which GOD *Almighty grant*, *&c.*

The Edition of the *Councels* here alledged, is that of *Venice*, by *Dominicus Nicolinus* in five Tomes.

'A SER-

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT WHITEHALL, on the XXIV. of *March*, *Anno Domini* MDCVI.

(*)

IUDGES. CHAP. XVII. VER. VI.

In Diebus illis non erat Rex in Iſrael; ſed unuſquiſque, *quod ſibi rectum videbatur, hoc faciebat.

* Vel, *quod rectum videbatur in oculis ſuis.*

In thoſe daies, there was no King in Iſrael: But every man did that, which was good in his owne eyes.

His Chapter (the XVII. *of Iudges*) is the Chapter, which by the courſe of the *Kalendar*, is proper to this very day. Not as now it is: For now, by reaſon this day, *God* ſet us a *King in Iſrael*, it hath a ſelect *Service*, both of *Pſalmes* and of *Chapters*. But by order of the *Church ſervice*, this *Chapter* is for this day: and ſo it was this time foure yeares (I am ſure,) we all that then heard it, have good cauſe to remember it. And though we have got us a *new*, it will not be amiſſe, to call our ſelvs back to our old *Chapter*, being this day come hither, to render our thankes even for this very thing, *In theſe daies*, it is not with us, as *In thoſe daies*, it was with them; but that, to the joy and comfort of us all there is a *King in Iſrael*.

This, how great a benefit it is, it is not (it may be) the beſt Way ſimply to informe our ſelves, by *Non erat Rex*. Not ſimply; but ſure to us as our nature is, to us I ſay, there is no way better. It is an old obſervation (but experience daily reneweth it) that of *Carendo magis quàm fruendo*: *What it is to have, no better way, to make us truly to value, than by feeling a while, how great a plague it is to bee without.* Our nature ſurely is more ſenſible that way, and never taketh perfect impreſsion of that we enjoy, but by the privation or want; nor underſtandeth throughly (*in hiis diebus eſt*) now there is one, but by thoſe (*in illis non erat.*) And that is our verſe.

Of which, this is the occaſion. The Book of the *Iudges*, and the eſtate of the *Iudges* now growing to an end, the *Holy Ghoſt* here beginneth to make a paſſage, to the eſtate and Bookes of the *Kings*. To which ſtate, this Chapter (and ſo to the end of the booke) is a preparative, or *introduction*: to ſhew, that now the time was at hand.

[a] Gen. 17. 6. [b] Gen. 49. 10. [c] Deut. 17.

There ſhould be *Kings* of his *race*, GOD firſt told[a] *Abraham*, by way of *promiſe*. That thoſe *Kings* ſhould come of *Iuda*, and the [b] *Scepter* be his, *Iacob* foretold, by way of *prophecie*. The dutie of thoſe *Kings*, againſt the time came, was ſet downe by [c] *Moſes*, by way of *previſion* long before. This ſhewed, *Kings* there ſhould be.

[d] Eccl. 3. 1. [e] Gal. 4. 4. [f] Iud. 8. 22. [g] 9. 2.

But *all things have a time*, ſaith [d] *Salomon*: and *time* hath a *fulneſſe*, ſaith [e] *Saint Paul*. And till that time, it is not onely a folly, but a fault, to preſſe things out of ſeaſon: We ſee, offer was twice made to [f] *Gedeon*, to take it: by [g] *Abimelech*, to get it: both came to nothing; the time was not yet come. But ſtill, as the time drew neere, every thing did *cooperate*, every thing made way, and gave occaſion, to the purpoſe of GOD.

The Summe.

And now here, in this Chapter, is ſet downe the very firſt occaſion, on which GOD firſt miſſeth *Kings*: that, for all the *Iudges*, one *Micah*, a private man of Mount *Ephraim*, he and his old mother, it tooke them in the heads, they would have a new religion by themſelvs; & that was plaine *Idolatry*: and up with an *Idoll* they went. And becauſe they lacked a *Prieſt*, it came into *Micah's* head, to give Orders; and ſo he did. Why, could he be ſuffered? It was, and then commeth in this *Verſe*, *This was all for want of a King*. And when he had done with this; he goeth to another; and when with that, to a third, *diſorder upon diſorder*. And ſtill at the end of every one this commeth in, *All theſe, becauſe there was no King*. Which all is nothing elſe, but a *Preparative* againſt the time came, that GOD ſhould give *Kings*; that they might with joy receive that his gift, and with thanks celebrate it, from yeare to yeare; do as we do now. And this is the *Summe*.

Verſe 2. Verſe 5. Chap. 18. 1. 21. 25. 1. 19.

Three

Three points there are in it. *Two* are *ad oculum* apparent, the *third* by neceſſary inference. 1. The *want* of a *King*. 2. For *want* of a *King*, what *miſchiefe* enſued; *Every man did what he thought good*: this in generall. 3. And thirdly, *Every man*, but namely *Micah*; he went up with *Idols*. For, *Miachs* fact it was, begat this Verſe, and ſo of neceſsity falleth into it. Thoſe two both generall and particular *diſorder*, are linked to the firſt, as to the *efficient cauſe*, or rather *deficient*. For, evill it is, *& malum non habet efficientem, ſed deficientem cauſam*; *Evill* hath a *deficient*, but no *efficient* cauſe. For the want of ſome notable *good* (as here, a King) is the cauſe of ſome notorious *evill*; as greater evill cannot poſſibly come to a people, than to be in this caſe, *every one to doe what hee liſts*. *The Diviſion.*

For the handling of theſe, though in nature the cauſe be firſt (and ſo ſtandeth it ever) to us, the effect firſt offereth it ſelfe; and through it (as through the veile) we enter into the *cauſe*; and ſo, *erunt noviſsimi primi*, the laſt ſhall be firſt. 1. Firſt then, of *Fecit quiſque*. 2. And then, of *Non erat Rex*.

In the former of theſe we have two parts: 1 The *Eye*, *rectum in oculis*, 2 The *Hand*, *Fecit quiſque*: 3 And then together, that what ſeemed to the *eye*, the *hand* did; and that was miſchiefe enough. I.

In the latter likewiſe three. 1 *There was no King* (in oppoſition to other eſtates; they had *Iudges* and *Prieſts*, but there was *no King*.) 2 No *King in Iſrael*, with reference to other *Nations*. Not in *Canaan*, nor in *Edom*; but not in *Iſrael*: Even there, it is a *want*, to want a *King*. 3 And then out of theſe, *Quid faciat nobis Rex*, what a King hath to performe. To repreſſe all inſolencies, not only in generall; but particularly this of *Micah*. Where will fall in, that the good or evill eſtate of *Religion* doth much depend, on the *having*, or *Not having a King*. For it is as if he ſhould ſay; Had there beene a *King*, this of *Micah* had never beene endured. Now becauſe there was not; *Religion* firſt, and after it, all went to wrack. II.

And laſt, we ſhall ſee, how farre all this doth touch us, in matter of our bounden duty of thankes to GOD, for this day. III.

1. Of the *effect: fecit quiſque, &c.*

IN *Thoſe daies, when*, &c. What *daies* were thoſe: were they good or *evill daies*? And this whole Verſe, is ſet downe by way of liking, or *Complaint*. At the firſt one would thinke, that it were a merry world, if every one might doe what he *liſted*; that there were no harme in the world: they be faire words all. *Right*, and *doing right*, and the eye, the faireſt member, not an evill word amongſt them?

But yet ſure, thoſe dayes were evill. This a complaint. *Quaſi ingemiſcit ſuper hæc Scriptura*, the Scripture doth (as it were) *fetch a deepe ſigh*, ſo oft as it repeateth this verſe, and ſaith thus in effect: *Tanta mala conciliat non habere Regem*, ſo much miſchiefe commeth there in *Iſrael*, or any where, where there is no King (ſaith *Theoderet*.)

1 *Quod rectũ in oculis.* The *eye.*

To let you ſee then, what a monſter lurketh under theſe ſmooth terms *doing that which is right in our eyes*. Two parts there be, 1 the *Eye*, 2 and the *Hand*. To begin with the *eye*, and that which is *right in the eye*. There began all evill, in the firſt tentation: even from this perſwaſion, they ſhould need no direction from GOD, or from any; their owne *eie* ſhould be their director to what was *right*, they ſhould do but what was *right in their owne eyes*.

Three evils in it. 1 *Quod in oculis.*

Three evils are in it. It is not ſafe, to commit the *judgement* of what is *right* to the *eye*: and yet (I know) it is our ſureſt *ſenſe*, as that which apprehendeth greateſt varietie of differences. But I know withall, the *Optikes* (the Maſters of that faculty) reckon up *twenty* ſeverall wayes, all which it may be, and is deceived. The *Object* full of deceipt: things are not as they ſeeme. The *Medium* is not evenly diſpoſed. The *Organ* it ſelfe hath his *ſuffuſions*. Take but one: that of the *Oare* in the water. Though the *Oare* be ſtraight, yet if the eye be judge, it ſeemeth *bowed*. And, if that which is right, may ſeem *crooked*; that which is *crooked*, may ſeeme *right*: So, the *eye*, no *competent judge*. The *Rule* is the *judge of right*: If it touch the *Rule*, and runne even with it, it is right, if it varie from the *Rule*, let it ſeeme to the eye as it will, it is awry. GOD ſaw, this was not good: an expreſſe countermand we have from Him in *Deuteronomie*; *You ſhall not doe every man, that which is right in his eyes*: that is, you ſhall have a ſurer *Rule of right*, than your *eyes*.

Deut. 12. 18.

2 *Quod quiſque.*

But admit, wee will make the *eye judge*, yet (I hope) not *Quiſque*, not *Every mans eye*, that were too much, Many *weake* and *dimme eyes* there be; many *goggle*, and *miſ-ſet*, many little better than *blind*: ſhall all, and every of theſe be allowed, to define what is *right*? Some, it may

may be (perhaps, the *Eagles*:) but ſhall the *Owle* and all? I trow not. Many miſhapen kindes of right ſhall we have, if that may be ſuffered: yea, otherwhile, diverſe of them contrary one to the other.

To goe yet further. Say we would allow every *eye* his priviledge; (it were great folly to doe it, but ſay we ſhould) if we ſhould allow it every one, yet not every one *In ſuis*. Not his owne *eye*, to direct his owne doings, or (as we ſay) to ſit Iudge in his owne right. No not the *Eagle*, not the beſt *eye* to be allowed to right it ſelfe. The *Iudge* himſelfe commeth downe from the *Bench*, when his owne right is in hearing. We all know, *Selfe-love*, what a thing it is, how it *dazleth the ſight*; how every thing appeareth *right* and *good*, that appeareth thorow thoſe *Spectacles*. Therefore, 1 Not *right*, by the *eye*: 2 At leaſt, not *every mans eye*. 3 Nay, not any mans *right*, by his owne *eye*. 3 *Quod in ſuis.*

We ſhall never ſee this ſo well in the generall, as if we looke in ſome few examples upon it, *In individuo*. And that can we no where better, than in this Chapter, and thoſe that follow it to the end of the Booke. They be nothing elſe, but a *Commentary* at large upon theſe words, *Right in every mans eyes*, &c.

1. What ſay you to *making and worſhipping a graven Image*. Lay it to the Rule: the Rule is, *Non facies, non adorabis*: then it is *crooked* and *nought*. Yet, to *Micha's eyes*, and his *mother*, a goodly *graven image* ſheweth faire and well. Exod. 20. 4. 5.

2. Goe to the next chapter. What ſay you to *Burghlary, robbing*, and *rifling of houſes*; yea, whole Cities, of harmeleſſe poore people, & cutting all their throats? Fie upon it, it is *crooked*. Put it to the men of *Dan*, they ſaw nothing but it was *right* enough.

3. Goe to the next to that. How thinke you by *raviſhing of women*, and that to *death*? How? away with that: Let it not be once named. No man will thinke that right. Yes, they of *Gibeah* (in the XIX. Chapter) did, & ſtood to it, to maintaine it. You ſee a good *Gloſſe* of this *Text*. Vpon the matter, there are no worſe things in the world than theſe were; if theſe ſeemed *ſtraight*, there is nothing but will ſeeme ſo to the *eye*. There is no truſting *in oculis*.

But this is not all. I now paſſe to the next point; Here is a *Hand* too, *Fecit quiſque*. *Fecit* is but one word; but there is more in this one, than in all the former. For, here at this, breaketh in the whole *Sea of confuſion*, when the *hand* followeth the *eye*, and men proceed to doe *as lewdly*, as they *ſee perverſly*. And ſure, the *hand* will follow the *eye*, and men do as it ſeemeth *right*, to them, be it never ſo abſurd that ſo ſeemeth. To dye for it; *Eve*, if her eye like it, her *hand* will have it: and *Eves* children, that have no other guide but their *eye*, if their *eye* rove at it, their *hand* will reach at it: their is no parting them. Therefore, if a bad *eye* light upon an *hand* that hath ſtrength: and there be not *Rex*, or the 2 *Fecit quiſque*: The hand.

ſtronger barre, it will be done. You may ſee it in all the former: 1. *Micah* liked an *Idoll* well; *Micah* had a good *purſe*; he told out *two hundred ſicles*, and ſo up went the *Idoll*. 2. The men of *Dan* liked well of *ſpoyling*: they were well appointed; their ſwords were ſharpe; *Fecerunt*, they did it. 3. They of *Gibea*: to their luſt, *Rape* ſeemed a ſmall matter: they were a multitude, no reſiſting them; and ſo they committed that *abhominable villany*.

By this time wee ſee, what a *maſſe of miſchiefe* there is in theſe few words. For ſure, if theſe all ſeemed *right*, and ſo ſeeming were done: Then are we come to *quidlibet à quolibet*, any man doe any thing, which is the next doore to *confuſion*, nay confuſion it ſelfe. For ſo, no mans *ſoule* ſhall be ſafe, if *idolatry* go e up. Alas, what talke we of the ſoule! they have leaſt ſenſe of it, talke to them of that they have feeling. No mans *goods*, or *wife*, or *life* in ſafety, if this may goe on thus. If *robbery*, *rape* and *murther* be *right*, what is wrong?

See then now, what a wofull face of a Common-wealth is here? *Idols* and murther ſeene and allowed for *good*; done and practiſed for *good*. Againe, *Micah a private man*; *Gibeah*, a *City*, *Dan*, *a whole Tribe*: *Tribes*, *Cities*, *Families*, all out of courſe. Out of courſe, in *Religion*; and not in *religion* alone, but in *morall matters*: and ſo, that the like never heard of, no, not among the *heathen*.

Laſt, this was now not in a corner, but all over the Land. *Micah* was at *Mount Ephraim*, in the midſts; *Gibeah*, was at one end, and *Dan* at the other. So in the midſt and both ends, all were wrapped in the ſame confuſion.

But what, ſhall this be ſuffered and no remedy ſought? *God* forbid.

Firſt, the *Eye*, error in the eye, is harme enough; and order muſt be taken even for that. For, men doe not erre in *judgement* but with hazard of their *ſoules*; very requiſite therefore, that men be travelled with, that they may ſee their owne blindneſſe. Then, that the counſell be followed (*Apoc.* 3.) that *eye-ſalve* be bought of him and applied to the eyes, that that may ſeeme to them *right*, that is ſo indeed. This, if it may be, is beſt.

Revel. 3. 18.

But, if they be ſtrongly conceited of their owne *ſight*, and marvell at CHRIST (as they, *Iohn* 9. 40. *What, are we blinde too?*) and will not endure any to come neere their eyes: if we cannot cure their eyes, what ſhall we not hold their *hands* neither? Yes, in any wiſe. So long, as they but ſee, though they *ſee* amiſſe, they hurt none but themſelves; it is but *ſuo damno*, to *their owne hurt*, (and that is enough, nay too much; it may be as much as their ſoules be worth.) But that is all, if it ſtay there, and goe no further than the *eye*. But, when they ſee amiſſe and that groſſely; What, ſhall their *hand* be ſuffered to follow their *eye*? their *hand* to be as deſperate, in *miſ-doing*, as their *eye* darke, *in miſtaking*, to the detriment of others, and the ſcandall of *all*? That may not be:

we

We cannot pull mens *eyes* out of their *heads*; nor their opinions neither; but ſhall we not pinion their *hands*, or binde them to the *peace*? Yes, whatſoever become of *rectum in oculis*, order muſt be taken with *fecit*, or elſe farewell all. Foule rule we are like to have; even (for all the world) ſuch as was here in *Iſrael*.

II. The cauſe, 1 *Non erat Rex.*

We ſee then the maladie; more than time we ſought out a remedy for it. That ſhall we beſt doe, if we know the cauſe. The cauſe is here ſet downe; and this is it, *Non erat Rex.* Is this the cauſe? We would (perhaps) imagine many cauſes beſides, but GOD paſſeth by them all, and layeth it upon none but this, *Non erat Rex.* And ſeeing hee hath aſsigned that onely for the cauſe, we will not be wiſer than He, but reſt our ſelves in it. The rather, for that, *Ex ore inimici* we have as much. For theſe *miſcreants*, whom He ſets on worke, to bring Realmes to confuſion, and to root out Religion, that *every one may doe that, is good in their owne eyes*: to this point they all drive, *Vt ne ſit Rex.* Away with the King, that is their onely way. *Heaven* and *hell* both are agreed, that is the *cauſe*.

To make ſhort worke then: If the cauſe be [*There is no King*;] Let there be one, that is the *remedy*: *A good King will helpe all.* If it be of abſolute neceſsity, that neither *Micah*, for all his wealth; nor *Dan*, for all their forces; nor *Gibeah*, for all their multitude, doe what they liſt: And if the miſſe of the *Kings* were the cauſe, that all this were amiſſe; no better way to ceaſe it, no better way to keepe *Religion* from *Idolatry*, mens *lives* and *goods* in ſafety, their *veſſels* in *honour*, than by *Kings*. No more *effectuall barre* to *fecit quiſque quod rectum in oculis*, than *Rex in Iſrael*.

This will better appeare, if we take it in ſunder: *There was no King.* He doth not charge them with a flat *Anarchie*; that there was no *Eſtates*, no kind of *government* among them: but this onely, *there was no King.* What then? there were *Prieſts*: would not they ſerve? It ſeemed, they would not. *Phinees* was to looke to their *eyes*: But, ſomewhere there be ſome ſuch, as *Hoſee* ſpeakes of, *Populus hic quaſi qui contradicit Sacerdoti*, *This people will looke to Phinees eyes*: Set their *Prieſts* and *Preachers* to *ſchoole*; and not learne of them, but learne them Divinity. The *Iudges* are to looke to their hands: But, there are too ſomewhere ſuch, as he ſpeaketh of (Chapter VII. Verſe VII.) *Devorabunt Iudices*; ſuch, as (if it take them in the head) will not ſtick to *ſet up*; and *ſwallow downe the Iudges*; ſpecially, *inter arma*. How then, ſhall wee have *Military Government*? Nay, that is too violent: and if it lye long, the remedy proves as ill, as the diſeaſe. To me, a plaine evidence: that, though all theſe were, all theſe were not *perfect*. There, was one yet miſsing, that was to doe this to better purpoſe, than yet it had beene done; and till he were had, they were not, where they ſhould be.

Oſe. 4 4.

Oſe. 7 7.

This

This is then GODS meanes. We cannot say, His *onely meanes*, in that (we see) there are *States* that subsist without them. But this we may say, *His best meanes*. The best (saith the *Philosopher*) for *Order, Peace, Strength, Steadinesse*, and proves them all, one by one. But, *best* (say the *Fathers*) for that, had there beene a better than this, GOD would not last have resolved on this. This is the most perfect, He last brought them to, Hither till they came, He changed their *government* : From *Iosua a Captaine*, to the *Iudges*; From the *Iudges*, to *Eli* and *Samuel, Priests* : But here when He had setled them, He changed no more. And this act of GOD in this *change*, is enough to shew, where it is not, there is a defect certainly, and such a *State* we may repute *defective*.

Besides, you shall observe : Of those three estates, which swayeth most, that in a manner doth over-top the rest, and like a foregrowne member depriveth the other of their proportion of growth. The world hath seene it in two already, and shall daily more and more see it in the *third*. Requisite therefore, there be *One over all*, that is *none of all*, but a *common Father* to all, that may poize and keepe them all *in æquilibrio*; that so all the Estates may be evenly ballanced.

This *Act* then of *God* in this change, is enough to teach, that this *Non erat Rex* is a defect certainly; and where there is not one, we may report the *estate* for *deficient*. At least, thus farre; that *God* yet may change it into a more perfect, as He did His owne. And againe this; that it is not conformed to the *government*, simply the most perfect of all, the *government of the whole* : when, as the *inferior bodies* are ruled by the *Superior*, so a *multitude*, by unitie; that is, *all* by *one*. Thus farre on these words, *There was no King*, howsoever other *States* there were.

2 *Non Rex in* Israel.

The next point is. *No King in Israel*. That this is not noted as a *defect* in *grosse*, or at large; but even *in Israel*, *Gods* owne chosen people, It is a want (not in *Edom*, or *Canaan*, but) even in *Israel* too, the want of a *King*. Truly *Israel*, being *Gods* owne peculiar, might seeme to claime a *Prerogative* above other Nations, in this, that they had the knowledge of His *Lawes*, whereby their *eyes* were lightned, and their *hands* taught; and so the most likely to spare one : others had not like light: yet this, *non obstante* their *light* and their *law*, & that they which were *Gods* owne people, is no *super-sedeas*, for having a King. Of which there needeth no reason but this; that a *King* is a good meanes to keepe them *Gods Israel*. Here, for want of a *King*, *Israel* began and was faire onward, to be no longer *Israel*, but even *Babel*. When *Micah* (and by good reason any other as well as he) might set up *Religions*, and give *Orders* themselves; as it were in open contempt of *God* and His *Law*. So that, *the people of God* can plead no *exemption* from this, Since it is His owne *Ordinance*, to make them and keepe them the *people of God*.

Was

Was it thus here, in the *Old Teſtament*, and is it not ſo likewiſe in the *New*? Yes, even in the *New* too. For there, *Saint Peter* willeth them that they be ſubject to the *King*, as to the *Soveraigne*, or moſt *excellent*. 1 Pet. 2. 13. And *Saint Paul* goeth further, and expreſſeth it more ſtrongly, in the *ſtyle of Parlament*, and (like a *Law-giver*) ſaith ὑποτασσέσθω : *Be it enacted*, that they *ſubmit themſelves*. And when *Saint Paul* there, had in his *Act* ſaid, *Omnis anima*; that this *Act* reacheth to *every ſoule*, which was enough: yet, becauſe that ſeemed too generall, *Saint Peter* came after, and goeth to the *very point*, and ſaith, *Gens ſancta* muſt doe thus too: that is, there muſt be a *King* even in GOD's *Iſrael*. And, what would we more? Rom. 13. 1. 1 Pet. 1. 9.

I come to the third part. And to what end a King? *Quid faciet nobis*? What will a *King* doe unto us? It hath beene ſaid already: He will looke, that *every one doe not that which is good in his owne*, and *evill* in *Gods eyes*. He will in His generall care looke to both parts, the *eye* and the *hand*. The *Eye*, that men ſinne not blindely, for want of *direction*. The *Hand*, that men ſinne not with an *high hand* (that is wilfully) for want of *correction*. He will, there be good *Ophthalmiſts*, with right *Eye-ſalve*, that the *ſight* may be cured, and things *ſeeme* as they be, and not *be* as they *ſeeme*. At the hardeſt, *Si nolaerunt intelligere*, but the *eye* will rove and runne aſtray, that the *hand* be bound to the good *abearing*. That they doe it not: or if they doe it (as doe it they will, yea though there be a *King*) yet that they may not doe it *impunè*; doe it, and nothing done to them for it, and ſcape the *puniſhment* due unto it. For, that is the caſe, when there is no *King in Iſrael*. And if, when there is one, that be the caſe too, where have we beene all this while? For if ſo, *Etiam non eſt Rex, cùm eſt Rex*; Then, where there is a *King*, there is no *King*; or one in name, but none in deed. Which as it is not good for the *ſtate*, ſo neither is it *ſafe for themſelves*. To this ſpeciall regard will be had. *Non enim fruſtra* (ſaith *Saint Paul*) *for they beare not the ſword in vaine*. *Quid faciat nobis Rex.* Rom. 13. 5.

2. That *every one* doe not thus. *Every one*, but namely (which is the occaſion of this text) that not *Mica*. For, *Mica's* fact brought forth this firſt *ſight*: that they were now come to this paſſe, that he, or any ſuch as he was, might ſet up in his houſe any *Religion* he would, and no man controll him for it. To looke to every one therefore, but ſpecially *Mica*: and to care for all, but above all, the matter of *Religion*. *Ne quiſquæ videat quod rectum eſt*, there; that every one be not allowed to ſee *viſions* there: At leaſt, *Ne quiſque faciat*, that ſee what they liſt, they be not ſuffered to ſet them up: but if the *eye* will not be *rectified*, the *hand* be *reſtrained*.

And ſure, no where doth the *eye* more miſſe, nor the *hand* ſwerve, then in this: and therefore no where more cauſe to call for a *King*, than for this. One would thinke, this were impertinent, & we were free enough from *Mica*. We are not. Even to this day, do men ſtill caſt *images* or *imaginations* (all is one) in the mould of their conceipts, and up they ſet them;

them; at leaſt for their owne houſhold to adore. And then, if they can get ſuch a fellow as is here after deſcribed, a *Levite*, for *ten ſicles & a ſuite*; (or becauſe now the world is harder, *ten pound*;) they are ſafe: and there they have and hold a *Religion* by themſelves.

3. For, evident it is by this text: ſetting up of *falſe worſhip*, is the cauſe why *Kings* were *miſſed*; and the *redreſſe* of it, the cauſe, why they were placed. The *cauſe* I ſay, and the *firſt cauſe* of their placing: and therefore this a part, and a principall part of this charge. I will touch them ſeverally. 1. A part, to looke to *Mica*, and his *falſe worſhip*. Why, this is matter *Eccleſiaſticall*? It is ſo, and thereby it appeareth (I thinke) that *Kings* have, and are to have a *hand* in matters of that *nature*: If *Religion* were at a fault, becauſe *there was no King*; and that one there muſt be, to ſet it right againe. For, is it once to be imagined, that the cauſe of corrupt *Religion* is layd on the want of a *King*; and yet when there is one he ſhould not *meddle with it*? Rather the conſequence is ſtrong on the other ſide. *Mica* thus did, becauſe there was then no *King*: therefore when there is one, he will look better to it, that never a *Mica* of them all ſhall doe the like. Thus it went, when *there was no King*: after, when there was one, I finde again, *the not taking away the High places* (which were *places* meerly religious, where the people did *ſacrifice*) imputed ſtill to the *King*, as his *fault*; And yet, ſhall we have nothing to doe *with high places*, or *ſacrificing*, either there or any where elſe?.

Very ſtrange it were, that they who are by *God* Himſelfe, by an expreſſe *Ego dixi*, termed GODS, ſhould yet have nothing to doe with GODS *affaires*! And no leſſe, that being termed by *Eſay*, *Nutritii*, *Foſter-fathers*, to whoſe care the *Church* is committed, to cheriſh & bring up, ſhould yet be forbidden to intermeddle with the *Church*, in that which is of all *foſtering* the principall part! Verily, when the *Apoſtle* ſpeaketh of the *ſervice* that *Kings* doe unto GOD, he doth not onely uſe the terme of λειτουργὸς (that is) *Publique Officer*, but διάκονος too (as it were *Gods Deacon*, or Servitor) by a name peculiar to the *Church-Offices*: and this hee uſeth *twice*, for one other. It can therefore neither be denied, nor doubted of, in that *Idolatry* came up by defect of *Kings*, but that *Kings* were placed, to pull downe *Idolatry*, and to plant and preſerve the true *Service of God*. In a word: there is a *King in Iſrael*, that there may not be a *Mica in Iſrael*.

Pſal. 82. 6.

Eſa. 49. 23.

Rom. 13. 6, 4.

But this is not all; the Text carrieth us yet further: That it is not onely the *charge* of the King; but the very *firſt* and *chiefe* article in his *charge*. For, this marke I pray you: that this, is the *firſt place* in all the *Scripture*, where; and the firſt cauſe, why *Kings* were miſſed; this the very firſt occaſion, that drew this complaint from GOD. Being to ſet downe the diſorders, that then multiplied; other there were, beſides this; yet; this he beginneth with (not with the *outrage of Gibea*, or the *riot of Dan*, but) with *Micas idolatry*: as that, which he chiefly miſ-liked,

and

and therefore would have firſt and chiefeſt care to ſee it reformed. This with GOD is firſt; and GOD was not well pleaſed, it was not ſo with them. It is that wherewith GOD upbraideth them (*Hoſ.*10.) with their hot taking the matter of *Gibea*. Why, were they too blame for it, being ſo *villanous* an act? No indeed, it was ſo good a peece of Juſtice. This only it is, God findeth fault with, that they could be ſo forward and fervent, in the caſe of wrong offered to a *woman*; and ſo cold and careleſſe, when His *worſhip* received ſo great a wound, ſo *ſenſible* of their own *wrong*, ſo paſt *all feeling* in *His*. For when injury was offered one of their *Concubins*, they cry; *The like was never ſeen in Iſrael*. They were all up in armes, and upon the point to root out the whole *Tribe* of *Benjamin*. But when Idolatry was ſet up, firſt here in an *Houſe*, after in a whole *Tribe*, even as it were in open defiance of *God* & his *Law*, no man drew a ſword: Nay, no man ſo much as ſpake a word in reproofe of it; not cry then, *The like was never ſeen in Iſrael*. Their fathers were more tender in this point. They, upon the erecting of a thing but like an *Altar* (but no *Altar* indeed) were all ready to have *bidden battell*, till they were ſufficiently ſatisfied, that no ſuch thing was meant. Here there is not a ſhew of an *Altar*, but (paſt a ſhew) very *Idols*, an whole *houſe full of them*, and no man ſaith to *Micah* ſo much as, What doeſt thou? This is that, He blameth them for, there. This, it, which he taketh in evill part; and ſaith, He will truſt them no longer with his *worſhip*: He will have one who ſhall look better to his *worſhip*, than they had done.

Hoſ. 10.8,9.

Iude 19.30.

Ioſ.22.11.

One, that ſeeing that was the *firſt cauſe*, that made *God* think of ſetting up *Kings*, will therefore think it his firſt duty, *primum & ante omnia* to have regard of that point.

To conclude, if the *want of Kings*, *Kings in Iſrael*, be *evill* (as *evill* it is, being the cauſe of ſo much *evill*) it is *Gods* Will, there ſhould be a remedy for it: That *remedy* is a *King*; It is *Gods* Will therefore, there be *Kings*. S. *Peter* ſpeaketh it *totidem verbis*: this is the *Will of God* that ye be *ſubject to your Kings*.

1 Pet.2.15.

Then ſecondly, being *Evill*, it is *Gods* Will, that *Iſrael* bee not onely kept from it at ſometime, but at all. *Evill* is not to bee allowed any though never ſo ſhort a time; but it agreeth well with His pleaſure, that once and ever, it be kept from *Iſrael*. Conſequently that there never be a time wherein it may be ſaid, *Non erat Rex*. That there be not only *Kings*, but a *Succeſſion of Kings*: Not only *Rex*, but *ſanguis*, *ſemen*, *ſtirps Regis*; they be all in *Scripture*. The *Bloud*, 1 *Kings* 11.14. The *Seed*, *Ieremy*, 41.1. The *Race*, 2 *Chron.*22.10. It is among other, one of the differences of the State of Kings, and Judges: and a maine inconvenience of the ſtate of Judges (and ſo is it of all Elective *Kingdoms*) the *Inter-regna*, as we terme them; times between the old Judges death and the raiſing of a new: in which times, all ran to riot, and much *diſorder* got head. To the end then, there be no ſuch inconvenience, no

Inter-regna at all, not ſo much as a *minute* of *time*, wherein it may be ſaid, *Non eſt Rex in Iſrael*, it agreeth with his will, there be not only *Kings*, but a *Race of Kings*; that ſo ſoon as the breath is gone from one, inſtantly it may be reſted in another; that ſo, the *good* may ever be, and the *evill* never found in *Iſrael*.

III. *Our duty.*

Thus have we gone through the matter of inſtruction; and now come to the matter of our own *thankeſgiving* riſing out of it.

As there cannot be a greater plague to a Land, than to be in that caſe, ſo is there not a higher benefit, that *God* beſtoweth on any people, to be fairely bleſſed from in it, than for the removing from us ſo many miſchiefs and for the preſerving to us the oppoſite *bleſsings*. For freeing us from that *miſery*, and not only *conveighing*, but *intailing* to us and ours, this happineſſe. For this, are we all now met here, in his preſence every man to put in his *thankes*, into one *common ſtock*, and ſo all joyntly to offer it up unto *God*, that (as this day) ſent us a *King in Iſrael*.

We come not for this alone to thank him; (yet well might we come for this, if there were none but this:) But there is more beſides: And even *ſeven times* are we bound, this day to prayſe GOD, for ſo many *benefits* and yet go not out of the Text.

1 Our *firſt thankes* then ſhall be for this *firſt*, the ground of all the reſt: For a *King*. This very thing, that there is *one*: and that this defect *Non erat Rex* hath not taken hold on us. The *ſhout* of a *King*, is a *joyfull ſhout*, was a true ſaying out of the mouth of a falſe *Prophet* (*Balaam*) but forced thereto by GOD. That a *joyfull ſhout*; and this a *woefull cry*, *Nonne ideo nobis nullus Rex, quia non timemus Dominum?* Are we not therefore without any *King* at all, becauſe we *feared not God*? And, our *feare to God*, was not ſuch, but He might juſtly have brought us to that miſerable plight. The more cauſe have we to thanke *Him*, that we have *one*. And when I ſay *one*; I meane firſt, have *any one*. For, be he *Nebuchodonozar*, yet muſt we pray for him: Or be it *Ieroboam*, him though GOD *gave in His wrath*, yet He tooke away in His *fury*, the worſe wrath of the twaine. Or, be he who he will, to have *one*, though but *ſuch an one*, is a matter of *thankſgiving*. For, better any, than an *Anarchy*: Better, any *one* a *King*, than *every one a King*: and *every one* is more than a *King*, if *he do what he liſts*. It calleth to mind the cry of the *Beaſts* in the *Fable*, when they were in conſultation, to ſubmit themſelves to the *Lion*, as to their King. For when it was alleaged; it was like enough hee would do they knew not well what, what he liſted which they had cauſe to feare: they all cried *Præſtat unum timere quam multos*; Better one *Lion* do ſo, than all the *Beares and Wolfes and wild beaſts of the forreſt*, as before they did. Firſt then, for this; that there is a *King*.

Num.23.21.

Hoſ.10.3.

Ier.26.7.

Oſe.13 11.

Secondly, For this: that, a *King*, *not many*. For to have *many*, is a plague

plague for the *peoples ſins.*) Not *many*; Nay, not *two*, as of late: But now, *Rex* indeed, one *King over all Iſrael*. We know, when there were two *Kings*, one in *Iuda*, and the other in the *ten Tribes*; *two in one territory*; it was a *maime* and a *blemiſh* both: That there was not *Rex*, *one entire King*, but *two* diverſe Kings (as it were) over two *halves of a Countrey*. The like imperfection was it, even the dividing of this one *Iſland*, under *two Soveraigns*. The reducing of both theſe under one, was promiſed *Iſrael*, as an *high favour*. The ſame, to us performed, can be no leſſe: even, that (now) there is a *King* indeed. *Rex*, *one King*: *One* (and no more) *abſolute*, *entire King* over all the *Tribes*, over all *Iſrael*. Let this be the *Second*. Ezek. 37. 22

And this our *Third*. That not only *over Iſrael*: but (as the words are) *in Iſrael*. Theſe are two different things. To ſpeake (as the *Prophet* doth) that, this *King* is not *Aſſur*. *For this cauſe Aſſur ſhall be your King*, is a fearfull threat, GOD uſeth to His people, for their *unkindneſſe*. To have a meere *Alien*, one from beyond the water, as *Nebuchodonozor* was; out of a people, *whoſe ſpeech* they did not underſtand. *One*, not *in*, but *extra Iſraelem*; that is, *over Iſrael*, but neither *in it*, nor *of it*. That this is not our caſe, as (it is known) ſome would have had it. Therein then, muſt we alſo acknowledge, GOD hath *dealt* gratiouſly with us, ſending us ſuch an one, as, by more than *one* or *two*, before this very laſt of all, is come of the *Race Royal*, and is by due and *undoubted right* a *King*, not only over, but *in*, and *of Iſrael*. Is not this a *Third*? Hoſ. 1. 5?

And ſure, this *Fourth*. That, as he ſent us not *Aſſur* a *ſtranger*: ſo, neither ſent he a *Ieroboam*. No ſtranger, in birth, he; but one addicted to a *ſtrange worſhip*; a *ſtranger in Religion*. (And, it was even *Micha's* religion juſt: As, *Micha's* Countrey-man he was; for, both, were of *Ephraim*.) Who *did that which was evill in* GODS *eyes*, by doing that, *which was good in his own*, and ſo, *made Iſrael to ſin*. Such an one he hath not ſent us; but one that *knoweth* GOD: doth neither favour *Micah*, nor *Micha's worſhip*; ſince that was a principall cauſe, why there is a *King in Iſrael*, that *Micah's* Idols might not be ſet up. 1 Kin. 15. 26.

And then fifthly. As not a *Ieroboam* favouring *Micah*, not a *Reboboam* neither; who was (indeed) well for his *religion*, but otherwiſe not able to *adviſe himſelfe*, and ſo ready to be adviſed to the *worſe*. One, that was ful of *great words*, but ſo faint-hearted, as not able to *reſiſt ought*: that under him every one *did what he would*, for all the *King*. It was (as in another caſe the *Prophet* ſpeaketh) *Rex*, *Rex*, *& non eſt Rex*. It is otherwiſe, where *Princes* are *intelligent*, *learned*, and (as *David* was) both *religious* and *wiſe*, *wiſe as an Angel of God*, to diſcerne *good and evill*. Such a *King as David*, a ſpeciall bleſſing: not *omnibus data*, not given to *every people*; Nay, many times, not to *Iſrael* it ſelfe. May we not report this for a *Fifth*? 2 Chro. 10. 14. 2 Chro. 13. 17. 2 Sam. 19. 27

And for a *Sixth*, this. That not as *David* neither, though he were both *gentle and wiſe*, which *Reboboam* was not. For, though he were both, yet was he ſo intangled with *wars* all his time, and forced ſtill by continuall

effuſion of *bloud*, firſt to recover, and then to maintain his *right*, as that he was rather *Dux*, than *Rex in Iſrael*, a *Generall* of an Army, rather than a *King*: No, but (that which addeth ſtill to the heap of our *bleſſings*) like *Salomon*, more happy than his *father*; as one that procured to his people peace with all the Nations round about. Of him, of ſuch an one as he, ſaith the *Queen of Saba*, *becauſe the Lord thy God loved Iſrael, to eſtabliſh it for ever, therefore hath he ſet thee King over them, to bring them to, and to preſerve them in the happy dayes of peace.* That is indeed the right *King*, to be as *Melchiſedech King of Salem*, that is, *King of peace.* To be as the great *King of Iſrael*, whoſe ſtile is *Princeps pacis.*

Heb. 7.2.
Eſay 9.6.

And laſt of all, which is the complete perfection of all; that in and by him GOD hath not only ſent us a *King*, but a *Race* and *ſucceſsion of Kings*. A bleſsing yet further, a *greater hope*, by bleſſing him, and in him us all, with an iſſue of ſuch *hope*, and with hope ſtill of more. Who ſhall (wee truſt, and pray they may) ſtretch their *line* to the *worlds end*; and ever keep this land, from this *plague* here mentioned; from dayes, wherof it may be ſaid, *Non erat Rex in Iſrael. Even ſo Lord* Jeſus, *ſo be it.*

And thus *ſeventimes a day*, prayſe we GOD, for this His *ſevenfold goodnes*. 1 For a *King*, 2 an *abſolute entire King*, 3 a *King* both *in*, and *of Iſrael*, 4 a *King* neither *favoring* nor *favored* by *Micah*, 5 a *King* too wiſe to endure, *Fecit quiſque quod rectum*, 6 a *King of peace*, 7 a *King*, who hath already by *himſelfe*, and ſhall for ever by his *ſeed*, preſerve this Land from the *evill dayes*, wherein *Iſrael* was, without a *King*. There is not any one of theſe *ſeven*, but we owe our ſpeciall thanks for it: But for them all, all that ever we have or can make.

And theſe now we offer and preſent, to the *Divinè Majeſty*, all: and together with our *thankes*, a commixtion of *Prayers*, that this *bleſsing* of a *King in Iſrael*, and of this *King in Iſrael*, may to us, and our *poſterity*, long, and many yeares, yea, many times many be continued, and wee or they often ſee the renewing of this bleſſed day. Which *Almighty* GOD grant, *&c.*

A

A SERMON PREACHED BEFORE THE KINGS MAIESTIE AT GREENWICH, *An. Dom.* M.DC.VII.

IAMES CHAP. I. VERS. XXII.

Eſtote autem factores Verbi, & non auditores tantum, fallentes voſmetipſos.

And be ye doers of the Word, and not hearers only, deceiving your own ſelves.

IN advice of *Caution* of S. *Iames*, to thoſe that *receive the Word ingrafted*. And that ſo neceſſary an advice, as without which, all our *receiving the Word*, or *hearing Sermons*, is nothing elſe (ſaith he) but a very cooſening or deceiving our ſelves.

Which I therefore thought very meet to attend upon the former verſe, ſo lately handled. That, being a *commandement*, to do it: This, a *caution to do it well*.

There is not any time, but this caution of S. *Iames* is needfull: But, the ſpeciall time for it is, when *hearing of the Word* is grown into ſuch requeſt, as it hath got the ſtart of all the reſt of the parts of GOD's ſervice. So as, but that ſure we are, the World will not like any one thing long, it might juſtly be feared, leſt this part *eating out the reſt* ſhould grow indeed the *ſole* and only worſhip of GOD: which S. *Iames* by no meanes would have it.

Now, if this be a proper Text for ſuch times, our times, are ſuch: This way our Age is affected; now, is the *world of Sermons*. For proofe whereof (as if all Godlineſſe were in hearing *of Sermons*) take this very place, *the houſe of God*, which now you ſee meetly well repleniſhed: Come at any other parts of the *Service of* GOD (parts, I ſay, of the *Service of* GOD no leſſe than this) you ſhall find it in a manner deſolate: And, not here only, but, go any whither elſe, ye ſhall find even the like.

Eccl. 5. 12. And this (to ſpeak with *Salomon*) *is an evill diſeaſe under the Sun*, which hath poſſeſſed the world; or (with S. *Iames*) *a ſtrong illuſion* of our ghoſtly enemy. Who when he cannot draw us wholly from the *Service of* GOD, maketh us ſingle out ſome one part of it from all the reſt, and to be ſuperſtitiouſly conceited of that part, to make much of it, and to magnifie it *highly*, nay *only*; with neglect, and (even as it were) with ſome diſgrace to all beſides it.

Of which I may well ſay with S. *Iames* (the 3. Chap. following at the 10. Verſ.) *My beloved, theſe things ought not ſo to be*: nor they cannot ſo bee, without manifeſt impeachment of the wiſdom of GOD, who hath appointed all the reſt, as well as this; and would have us make a *conſcience* of all the reſt, no leſſe than of this. And, we cannot ſo ſever out one (as we do) but this will follow; that, GOD did well and wiſely in appointing that one, but not ſo in the *reſt*. For, as for them, they might well have been ſpared; we can ſerve GOD without them, well enough.

Truly, though we cannot turne the ſtream or torrent of the Time (for
Ioh. 3. 32. that men will not heare of ought againſt *hearing*;) yet, ſure it is, *this is ut-*
1 Cor. 6, 7. *terly a fault*: *Hearing* is not the only thing: And, ſo much we muſt, and do teſtifie unto you, *though our witneſſe be not received*.

But, this is not properly S. *Iames* his only: This rather; that, in *hearing* when we have made it the *only* thing, we ſo carry our ſelves, as, when we have *heard*, and *heard only*, though we do nothing elſe, but *heare* and *only heare*, we think we have done enough; we ſtand diſcharged before GOD; no further thing can be required at our hands. This (ſaith Saint *Iames*) is (certainly) *an illuſion*, or *deceiving our ſelves*. For, if all other parts be neglected for this; and then, in this, ſo great an error be committed; if all we do, be *hearing*, and even in that, we be *deceived* too, what ſhall become of us?

The Summe. For remedy (then) of this, doth S. *Iames* give us this *Item*: *Se that ye be*,
Verſ. 19. 21. &c. In effect, as if he ſhould ſay: You are *ſwift to heare*, you *receive the word with all gladneſſe*, you will not miſſe a Sermon: all this I allow of, and like well. But then, *See*, (that is) do it not blindly: to *heare the word*, is not a *blind mans* work: He had need, not only have his eares, but his eyes too, that ſhall do it to purpoſe: Yea, both his eyes; for there is *work* for both:
Mat. 4. 24. Luc. 8. 18. *Videte, quid audiatis*, to ſee, what he heares: *Videte, quomodo audiatis*, to ſee how

how he heares; In any wiſe, to ſee, he be not a *hearer only*, and nothing but a Hearer, and when he hath done that, thinke he hath nothing elſe to do.

Yet ſuch there were in *Ezechiels* time (which place in the Old Teſtament, matcheth this in the New) that called one to another, *Come, let us go to the Sermon*: *Et audiunt* (ſaith he) *ſed nihil faciunt*, and heard, but did nothing. Eze.33.31.

Such in S. *Iames*'s time, elſe was his *Caution* without cauſe. And ſuch in our time: not, *in dogmate*, for they maintaine it not; but their practice plainly diſcovers as much; that ſo they heare, they care neither what, nor how; *ipſum audire*, very hearing ſerves their turne.

Well, whoſoever ſo doth, how ſure ſoever he makes himſelfe, how well and wiſely ſo ever he thinkes he carries the matter, it is ſure (ſaith S. *Iames*) if he ſee not to it, he is fallen into *deceptio viſus*. And if he heare no otherwiſe, into *deceptio auditus*. His receiving of the Word, is nothing but a *deceiving himſelfe*.

So have we two principall parts of this Text. Firſt, his *advice*, or *caution*: *See that ye be doers of the Word, and not hearers only*. And ſecondly, that which giveth an edge to this advice, which is a maine inconvenience, we fall into, if we follow it not: *Leſt we deceive our ſelves*. *The diviſion.*

The former of the advice, thus we put in order: *Be not hearers only of the word, but doers*; So is the true placing of the words, though it ſtands otherwiſe in the Text. Now, he that ſaith, *Be not hearers only*, ſaith two things: 1 *Be ye hearers*. 2 But, *not hearers only*. So that the points grow to be three: 1 An allowing us, to *be hearers* (firſt.) 2 But *not hearers only*, but ſomewhat elſe (the ſecond.) 3 Thirdly, what that is: Namely, to be *doers of the word*: which is nothing elſe, but the fruit of that graft, which ſo lately ye heard of. And this is the *Caution*. I. Verſe.21.

Then ſecondly, he giveth it an edge, by ſaying, if we follow not his *Caution*, we fall into a flat *Paralogiſme*, we make a falſe concluſion, or fallacy. Yea, a double edge: Firſt, that we are deceived: The ſecond, that we deceive our ſelves. II.

I. *The Advice.* 1 *Be hearers*

WE begin with this, that S. *Iames*, in ſaying, *Be not hearers only*, this he ſaith: *Be hearers*, but not *only hearers*; be ye *doers* too: but, *be hearers* ſtill.

For, in dealing with Scriptures that conſiſt of *negatives* by compariſon (not *hearers*, but *doers*; and ſuch like) we had need walke warily: and (as the *Schoolemen* ſay) reſolve them *cum grano ſalis*, leſt we *caſt out one Devill with another*, as the manner of ſome is: the Devill of *hearing* only, with the *Devill* of *not hearing at all*: And ſo, *the laſt error prove worſe than the firſt*. We muſt take heed we preſerve both, both *hearing and doing*; each in their ſeverall right: and ſo do the former, that the latter *we leave not undone*.

Mat. 12.24. Mat.27.64. Mat.23.23

For, S. *Iames*, by opening our *hands to do*, hath no meaning to ſhut our *eares, to heare*: by wiſhing us to fall to *doing*, he willeth us not to give over *hearing*: by *bringing in the latter, taketh not away the former*. But (as I ſaid) to hold on our hearing ſtill, only with this *caution*, that we reckon not that for all, or to be the thing *ſolly* or *wholly* to be intended by us. This being ſeen unto, to heare on, as we did.

Verſ. 19. 21.

For, he that had (two Verſes before) willed us to be *ſwift to heare*; he that (the very next verſe before) *meekly to receive the Word*: he could not poſsibly ſo ſoon forget himſelfe, as to have any ſuch meaning. No certainly, he had given it the honor of the firſt place, and his purpoſe is not to take it away again.

Deut.4.1. Mat.17.5.

GOD from heaven ſo began His Law with *hearing*: *heare Iſrael*. GOD from heaven too, ſo began His Goſpel; *This is my beloved Son, heare Him*. So GOD began, and ſo muſt we begin, or elſe we begin wrong.

Pſa.95.7. Heb.13.3.

And, not begin only, but continue ſtill *hearing*: For ſo doth the Apoſtle comment on the place of the Pſalme (*To day if you will heare His voice*) that, by *to day* is meant *Donec cognominatur hodiè*, while it is called to day. And to morrow, and every day (when it comes) is called *to day*: ſo that, *to day* is all the dayes of our life.

The reaſon of which our continuall being *hearers*, is the continual neceſsity of *hearing of the Word of* GOD: Which neceſsity our SAVIOUR CHRIST Himſelfe ſetteth down, in expreſſe termes, ſpeaking of *Maries* choice, to ſit and *heare his words*, *Vnum eſt neceſſarium*; One of the neceſſary things it is, and for ſuch we may boldly affirme it.

Luc.10.34.

What that neceſsity is He tels us, when He cals it the *Key of Knowledge*. That there is a doore ſhut; this is the *Key*: no opening, no entrance without it; none at all. For *Quomodo poſſunt* (ſaith Saint *Paul*)

Luc.11.52. Rom.10.14.

How

How can they poſsibly be ſaved, except they call upon God, or *call upon him except they heare?* It ſeemes, he knew not how: and if not he, not any man elſe. For, if we muſt be *doers of the Word* (as, by and by he tels us we muſt) we muſt needs *heare* firſt, what we do, before we can do it. Acts 9. 6.

At the firſt, we are in his caſe, that ſaid, *Domine quid me vis facere?* we know not what to do: then it is neceſſary to teach us. Ioh. 14. 6.

After we know, we forget again. Then, it is neceſſary *to call us to remembrance.*

When we remember, we grow dull in our duty: Then, it is neceſſary to ſtir up and quicken us. So, every way it is neceſſary, and we cannot be quit of it *donec cognominatur hodiè*, while it is called *to day.* 2 Pet. 3. 1.

As the Philoſopher ſaid, of the Celeſtiall bodies and lights, that they were *dignum & idoneum ſpectaculum, ſi tantum præterirent* (it is *Seneca*,) if they only paſſed by over our heads, & we received not the benefit of their motion and influence (which we do,) yet were they a ſpectacle worth the beholding. So may we juſtly ſay of the *Word*: though it only diſcloſed the high and admirable *treaſure of wiſdom and knowledge* (it doth,) yet were it worth the while to heare it. For the *Queene of the South*, came a great long journey, only to be partaker of *Salomons wiſdome*, and for nothing elſe: *& ecce major Salomone hic*, and *He* that was the *Author* of this *Word*, is *greater than Salomon.* Mat. 12. 42.

How much more then, when beſides this excellency, we have further ſo neceſſary uſe of it? It ſerves us firſt, as a *Key*, or ſpeciall meanes, wherby we may eſcape the place of *torments.* So ſaith *Abraham* to him that was in them: if your *five brethren* would not come where you are, *they have Moſes and the Prophets, audiant ipſos, let them heare them*: that ſhall quit them, for ever comming there. Luke 16. 29.

And it ſerves us, not only as a Key to *lock* that place, but to *open* us another, even the *Kingdome of heaven.* For, not ſo few as twenty times in the Goſpel, is the *Preaching of the Word*, called the *Kingdome of heaven*, as a ſpeciall meanes to bring us thither. It is that, which S. *Iames*, in the verſ. before ſaith, *It is able to ſave our ſoules.* The very words which the *Angel* uſed to *Cornelius*, that when S. *Peter* came, he ſhould *ſpeake words, by which he and his houſhold ſhould be ſaved.* Such and ſo neceſſary is the uſe of *hearing the Word* both ways. Luk. 11. 52. Verſe 21. Acts 11. 14.

I conclude then with S. *Peter*: *Cui bene facitis attendentes*, that *yee doe well in giving heed to it*; as Saint *Iames* here ſaith, not as ἀκροαταὶ, bare *hearers*; but, as ἀκροαταὶ, *Attentive hearers*: that in ſo doing, you do well. 2 Pet. 1. 19.

But S. *Paul* is ſo farre carried, with this deſire to have us *heare*, that he ſaith: *Let the Word be Preached*, and let it be heard, *be it ſincerily, or bee it pretenſedly, ſo it be done, it is to him*, and ſhould be to us, *matter* (not only of contentment, but alſo) of *rejoycing.* As much to ſay, as let them come and be *hearers*, though it be but to *mocke*: let them come and be *hearers*, Phil. 1. 18.

though

though it be but to carpe, ſo they come and be hearers. And it is not a-
Acts 2. 6. miſſe. They, that came to *mocke* the *Apoſtles, as men gone with drinke*, were
Ioh. 7. 32. caught by their hearing. They that came to take our *Saviour Chriſt*, were taken themſelves by their *hearing*. Therefore *Quocunq; modo* (ſaith S. *Paul*, and though it be more than S. *Iames* ſeems to warrant, ſay we) *howſoever*, and *with what condition ſoever it be, Be ye hearers of the word*, ſtill.

Hearers, but of the Word.

Hearers: but *hearers of the Word*. For, it ſhould bee *the Word*, wee *heare*. Words we heare every foot: but I dare not ſay, *the Word* always. Much *chaffe* is ſowne, in ſtead of *right graine*: Many a *dry ſtick ingrafted*, in ſtead of a *Siene* with life and ſap in it. That was it, our Saviour CHRIST
Mat. 4. 24. Luk. 8. 18. willed us to look to; *Quid*, what we heard, as well as *Quomodo*, how. And indeed, for all our hearing, few have exerciſed ſenſes, to diſcerne this point. *Whatſoever* it be, that we heare out of the Pulpit, it ſerves our turn, it is all one: There is much deceit in this point. But, a point it is, that would not be ſaluted a far off, or touched lightly, but the very core of it ſearched, if it were dealt with as it ſhould. But indeed, it is not ſo pertinent to S. *Iames* his purpoſe in this place; therfore, I will not enter into it, but go on to the ſecond.

2 *Not Hearers only.*

Hearers of the Word: But *not hearers only*, For all the matter is in the word (*Only*.) The more *hearers*, the better: the more *hearers only*, the worſe. We cannot ſay ſo much good of *hearing*, as we muſt ſpeak evill of ſuch as content themſelves with *hearing only*.

And, why not *only*? Becauſe to *heare*, is ſomwhat; but it is not all. A *part* it is; but, in no wiſe the *whole*. It is one thing; but not the only one thing. And therefore we muſt not ſtay in it; there is a *plus ultra*: when we have done *hearing*, ſomewhat elſe is to be done.

This appeareth plainly, from our Saviour CHRIST's own mouth, even in that very place, where he ſo much commendeth *hearing*, and ſo ſetteth out the neceſsity of it. He commendeth it by ſaying, *Mary hath*
Luk. 10. 42. *choſen the better part*: *The better part* is but a *part*, yet: therfore, not the whole then. He ſetteth out the neceſsity of it by ſaying: *Vnum eſt neceſſarium*: *Vnum*, he ſaith, not *unicum*: That, *one thing* it is, but not the *only one thing*, that is *neceſſary*, nor ſo to be reputed.

But of all other, S. *Paul* doth beſt ſhew the abſurdity of them, that ſo
1 Cor. 12. 17. eſteem it. What (ſaith he) *is all the body and eare*? Is all *hearing*? As if hee ſhould ſay: that is too groſſe. Yet thither they muſt come, even to make all the *ſenſes hearing*, and all the *body* an *eare*, that place all Religion in *Lectures* and *Sermons*.

This then being but a part only, being but one thing, wee muſt not ſtay here: Wee muſt not ſtay; for, the Scripture it ſelfe (marke it where you will) never maketh a ſtay at this of hearing. Ever, the ſentence is ſuſpended; ever, there followeth a *Copulative*, an (*And*) in the necke

of

of it. It never commeth to a pawſe, or full point, till ſomewhat elſe be ſupplied.

This people hath well ſaid (ſaith GOD in *Deuteronomy*:) What was that, that we may ſay ſo too? This it was, they ſaid to *Moſes*: *Bring thou* GODS *Word to us, and we will heare it, and do it.* Not *heare* it only (for then it ſhould not have been commended) but heare it, *and do it.* And ſo, it is well ſaid, and not otherwiſe. I will tell you (ſaith our SAVIOUR CHRIST) who is a *wiſe builder*: *He that heareth my words* (and no period there, but) *and doth them.* And, to the woman, that heard His words with a great paſsion; *Bleſsed are they that heare the Word of* GOD, *and keepe it.* And not to trouble you with many allegations, ſo concludeth He in the *Revelation*: *Bleſſed is he that readeth, and they that heare the words of this Prophecy, and keep the things written therein.* Marke it well: Never a pawſe, a breath, a full point, or ſtay at *hearing*; but ſtill an *And*: *and do, and keepe, and fulfill*; *and* ſomewhat elſe. To ſhew, it is neither the *ſole*, nor the *whole* thing: There remaineth ſtill for us ſome further duty behind.

Deut. 5.28.

Luk. 11.28.

Rev. 1.3.

In as much then, as it is never put alone, but ſtill coupled with ſome other: And, it is a Rule (not only for marriage, but for all things elſe) *What* GOD *hath coupled, let no man put aſunder*: Let us ſee, what that other thing is, which GOD hath coupled, and S. *Iames* ſupplieth to be joyned with it.

Mat. 16.6.

What is that? Is it to be moved a little with that we *heare*? Upon our hearing, to ſay with *Agrippa*, ὀλίγῳ, ſomewhat I was; I was a little moved with it? No: this is to *ſuffer*, not to *do*. S. *Iames* ſpeaketh of *doing*.

3. *But doers of the Word.*

Acts 26.38.

What is it then? Is it to cry, *Magiſter bene dixiſti, Sir you well ſaid, you have made us a good Sermon*? Nay then, what ſay you to *Nunquam quiſquam*, we never heard a better: Is not that it? No: for, this is to *ſay*, and not to *do*. S. *Iames* ſpeaketh of *doing*.

Luke 20.29.

Ioh. 7. 46.

What ſay you to *conferring of it*, by the wals of our houſe, and making that we have heard matter of diſcourſe or queſtion? I can tell what I would ſay, if our queſtions & diſcourſes tended to that of S. *Iames* (there) to *doing*: that then, we were in a *good way*. But, ye ſhall obſerve, for the moſt part, they be about ſome pretty ſpeculative point, ſome ſubtill objection; Somewhat (ever) tending to curioſity of *knowledge*, rather than *conſcience of practice*. But, if we did ſo, yet it were but to *talke of doing*, not to *do*. Still we are ſhort of S. *Iames*: who, whatſoever we do, to ſatisfie him beſides, will not leave us, till we be *doers* of it. And (ſure) any that obſerveth it, ſhall find, that thoſe I have named (1 to *heare*, 2 to be *moved* with it a *little*, 3 to *commend it*, 4 to ſpend a little *talke* about it) this is all. And that all theſe be but by-wayes, which the enemy of our ſoules

ſeeketh

ſeeketh to lead us into, ſo to divert us from the true end, that we may reſt in theſe, as in our finall concluſion, and never come to this of S. *Iames* (which is the point indeed) to be *doers*.

We ſee then what the other part is: to *heare*, that we may *do*; to *receive*, that we may *bring forth*, to be *grafted*, that we may *fructifie*.

And that our care of it may be according, I adde; that this is not only a *part*, but far the *better part* of the twain. For, though *Maries part*, was
Luk. 10. *ult.* better than *Martha's*: (*Maries*, in *hearing*; than *Martha's in entertaining*:) yet, *Maries part* in *doing* (that is) in *annointing* CHRIST, was better, than her part in *hearing* CHRIST, and hath a greater praiſe and promiſe from
Mat. 26. 13. CHRIST's own mouth: *This that ſhe hath done ſhall be ſpoken of through the world*. It is our Rule; *Unumquodque propter quid, & illud magis*: In that *doing* is the *propter quid*, the end of *hearing*; and we therefore *heare*, what *to do*, that we may *do*, what we *heare*: In that (as the *Schoolemen* ſay) *Scire eſt propter ire*; *We know the way, to go the way*: *Doing* muſt be the worthier of the twaine: Worthier in it ſelfe, and conſequently worthier our care and intendment.

Rom. 2. 13. To make it plaine, do but take them in ſunder, and ſever them: S. *Paul* ſaith plainly, then, *Non auditores*, *Hearing* is nothing; *ſed factores*, but doing is all. And when they be joyned, ſtill there is a marke ſet upon this part, to ſhew it for the chiefe. As here (at the 25 verſe following) he ſaith
Ioh. 13. 17. plainly. *Beatus erit in opere ſuo*; hee that ſhall be *bleſſed*, ſhall be *bleſſed in his work*; not in any thing elſe. Our *Saviour* Himſelfe ſaith the ſame in expreſſe termes: *If ye know theſe things*, how then? *bleſſed ſhall ye be if ye*
Iames 4 *ult.* *do them*: Marke, *Bleſſed, if ye do them.* Otherwiſe, if ye know them never ſo much, never the more *bleſſed*. Never the more *bleſſed*? Nay *ſcienti & non facienti* (ſaith S. *Iames*) *Knowing and not doing* is an *encreaſe of our ſin*, and conſequently a greater heap of our condemnation. This therefore is the principall part to be *doers*.

If then we would faine be *doers*, and aske what that is? It is a materiall point to know. There are two kinds of *doers* 1 ποιηταὶ, & 2 πρακτικοὶ; Which the *Latine* likewiſe expreſſeth, in 1 *Agere*, and 2 *Facere*. *Agere*, as in *Muſike*; where, when we have done ſinging or playing, *nothing remaineth*: *Facere*, as in *building*; where, after we have done, there is a thing permanent. And ποιηταὶ, *Factores*, they are S. *Iames* his *doers*: But we have both the words in the *Engliſh* tongue. *Actors*, as in a *Play*: *Factors*, as in *Merchandiſe*. When the *Play* is done, all the *Actors* do vaniſh: But of the *Factors* doing, there is a gaine, a reall thing remaining.

To bee a *Doer* of the *Word*, is (as S. *Gregory* ſaith well) *Convertere Scripturas in operas*, To *change the Word* which is audible, into a *Worke* which is viſible: the *Word* which is *tranſient*, into a *Worke* which is *permanent*.

Or

Or rather, not to change it, but (as Saint *Auguſtine* ſaith) *Accedat ad verbum*, unto the *word*, that we *heare*, let there be joyned the *Element* of the *Worke* (that is) ſome reall *Elementall deed*: *Et ſic fit magnum Sacramentum pietatis*, and ſo ſhall you have the great Myſtery or *Sacrament of Godlineſſe*. For indeed, *Godlineſſe* is as a *Sacrament*: hath not onely the Myſtery, to be knowne, but the exerciſe to be done; not the *Word* to be heard, but the worke alſo to be performed: or elſe, if it be not a *Sacrament*, it is not true *godlineſſe*. 1 Tim. 3. 16. 1 Tim. 4. 7.

Which very *Sacrament of godlineſſe* is there ſaid to be the *manifeſting of the Word in the fleſh*: which it ſelfe is lively expreſſed by us, when we are *doers* of the *Word*; as it is well gathered out of our *Saviour* CHRISTS ſpeech, to them which interrupted Him in His *Sermon*, and told him, his *mother was without*: *Who is my mother* (ſaith He?) *Theſe* here, *that heare and doe my words, are my mother*. They *travell of me till I am faſhioned in them*. *Hearing*, they receive the *immortall ſeed of the Word*; by a firme purpoſe of doing, they *conceive*, by a *longing deſire*, they *quicken*; by an *earneſt endeavour*, they *travell* with it; and when the *Worke* is wrought, *Verbum caro factum eſt*, they have *incarnate the word*. Therefore to the womans acclamation, *Bleſſed be the wombe that bare thee*; true (ſaith CHRIST) but that bleſsing can extend but onely to one, and to no more; I will tell you, how you may be bleſſed too; *Bleſſed are they, that ſo incarnate the written word by doing it*, as the *Bleſſed Virgin* gave *fleſh* to the *eternall Word*, by *bearing* it. Mat. 12. 50. Gal. 4. 9. 1 Pet. 1. 23. Iohn. 1. 14. Luk. 11. 27.

It is that which Saint *Iames* meaneth in the next *Chapter*, where hee ſaith, *Oſtende mihi fidem*: *Faith commeth by hearing*; ſhew me thy *faith* and thy *hearing* (ſaith he, in the perſon of an Heathen man.) The *Chriſtian faith* is, *Quando creditur quod dicitur*; the *heathen* ſaith, *Quando fit quod dicitur* (for, ſo they define it in their Bookes of *Offices*) Ye ſhall never ſhew them your *faith*, *cùm creditur quod dicitur*; but by that they underſtand (that is) their owne faith, *cum fit quod dicitur*, by *doing the word*. Enough to ſhew what is meant, by *doers of the Word*. Cha. 2. Ver. 18. Rom. 10. 17.

And leaſt we excuſe our ſelvs by this, that all Sermons (are not *de Theologia practica*, entreat not of matters of action, and ſo not to be done. By this that hath beene ſaid of the *Sacrament of godlineſſe*, we may eaſily underſtand, that there is no *Article* of *Faith*, or *Myſtery* of *Religion* at all, but is as a *key* to open, and as a *hand* to lead us to ſome operative vertue. Even thoſe myſticall points, being by the *Holy Ghoſt's* wiſdome, ſo tempered, that they miniſter every one of them, ſomewhat to bee doing with; ſomewhat pertaining to the *exerciſe of Godlineſſe*, no leſſe than the morall points themſelves. So that, if we would diſpoſe our ſelves, to keepe Saint *Iames*-his *Caution*, I make no queſtion, we might well doe it through all. At leaſt, when the points are plainely *practike*, meere *Agents*, then to make a conſcience of *doing* them, and to call our ſelves to account of what we have *heard*, what we have *done*, till as Saint 1 Tim. 4. 7.

ames-his terme is, wee finde our ſelves to be *doers of the word* : till as Saint *Iames*-his terme was, the *verbum inſitum*, the ingrafted *word* have his *fruit* in a *worke* ſuitable to the *ſeed* or *ſien*, it came of. And this is the Summe of his *Caution*.

II. The *edge* of the *caution*, 1 the *inconvenience*. 1 *Deceiving*.

What if we doe thus, what then? So doing, ſaith Saint *Iames*, wee ſhall doe wiſely, and make ſure worke; in ſaying that, Not *doing* ſo, we ſhall but *beguile our ſelves*. For indeed, thoſe are the *onely hearers*, that are *doers* too: The other, that are *hearers onely*, as good not heare; for when all is done, *doing* muſt doe it. That is plaineſt, that Scripture telleth us, how it ſhall goe at laſt : *They that have done good, ſhall goe into life everlaſting; and they that have done evill, goe* (I need not tell you) y ou know whither well enough.

Iohn. 8.29.

This very thing had *David* ſaid long before of the *word*; *A good underſtanding have all they that doe thereafter.*

Pſa.111.10.

And ſo had our *Saviour Chriſt*, who ſaith of him that *heareth and doeth*, that hee approveth himſelfe for a wiſe builder. Which is that and nothing elſe, which Saint *Iames* here implieth, that they make a ſound concluſion, or true Syllogiſme.

Mat.7.24.

As, on the other ſide, ſuppoſing they doe it not, they be *fooliſh builders*, fooliſh Virgins (ſaith CHRIST:) ſaith Saith *Iames*, they fall into a flat *fallacie*, or *Paralogiſme* : are *deceived* by a peece of the Devils ſophiſtry.

Mat.7.26. Mat.5.23.

And the Apoſtle could not poſsibly deviſe to ſpeake more fitly, or to give his *caution* a better *edge*. For, theſe great *hearers*, nothing ſo much nettles them, as to be counted men *deceived*, *unwiſe*, or *overſeene*. Men are *deceived* for want of *knowledge*: They reckon themſelves the *onely people*, *as if knowledge ſhould dye with them.* And, being men of *knowledge*, conſequently freeſt from error, of any men alive. They pity much the *blindneſſe* of the former times: but as for them, they ſee *light* cleerely, and are not *deceived* you may be ſure. Therefore this ſeemeth very ſtrange to them, and in evill part they muſt needs take it, to bee holden for men *deceived*. The more it moveth them, the liker it is to worke with them; and therefore Saint *Iames* the rather chooſeth it.

It is the courſe, the *Holy Ghoſt* ſtill keepes with them. For ſuch were in our *Saviours time*, the *Phariſees*. None, ſuch men of *knowledge*, as they, they were *knowledge* all over: in their *fore-head*, at their *wriſts* down to the very *fringe* and *skirts* of their garment. Notwithſtanding upon this very point of *Non faciunt*, our *Saviour Chriſt* lets not to call them *fooles and blinde* though they took themſelves to be the onely *Eagles* of the world. Even ſo were thoſe in the *Pſalme*, when they had heard the *Law*, Sabboth after Sabboth, forty yeares together, yet (ſaith he) *It is a people that doth erre in their hearts*; for all that: and though they have *heard* ſo long, yet they *know not my wayes*. And even ſo Saint *Paul*, with ſome in his time, whom

though

though he termes *alwayes learning, continually hearing*, ſtill at Sermons; yet for all that he ſaith, *they never came to the knowledge of the truth*: not the *true knowledge*, which conſiſteth in the *practice*; but a kinde of *jangling* knowledge, and holding of oppoſition, which he calleth *knowledge falſly ſo called*. Therefore, for all their *Sermons*, and all their *Lectures*, a *deceipt*, there is certainly. 2 Tim. 3. 7. 1 Tim. 6. 20.

For, let us examine it. If that which is *heard*, be therefore *heard* that it may be *done*, and it be not *done*, a *deceipt* there is: ſomebody there is *deceived*, light where it will. Now, there be but three in all, that bee parties to it: 1 GOD, 2 the *Preacher*, 3 and the *Hearer*. One of theſe it muſt be.

Bee not deeceived (ſaith the *Apoſtle*) *God is not mocked*: No *deceiving* of Him. It is not He ſure. Gal. 6. 8.

Then it is *we*: ſo one would thinke; ſo thought *Eſay*: *Alas* (ſaith he) *I have laboured in vaine, I have ſpent my ſtrength in vaine*, I finde I am *deceived*. But he receives anſwer of *God*, it was not ſo. That neither he had *preached* the *word*, nor the *word* he had *preached*, had beene, or ſhould be in *vaine*. For himſelfe; that *his reward was with God*, whether the hearer profited or no. For the *Word* that, as the *raine or ſnow going forth, it ſhould not returne empty without his effects*. Eſay. 49. 4. Verſe 5. Eſay 55. 11.

Which anſwer to *Eſay*, was it which put comfort in Saint *Paul*: that *were his preaching the ſavour of life, or of death*; both wayes, *it was in him a ſweet ſmelling ſavour, accepted of* GOD. And if neither GOD, nor the *Preacher*, then muſt the *deceipt* fall on the *Hearer*: and he it is that is *deceived*. 2 Cor 2. 15.

Deceived? Wherein, or how? many wayes. 1 And firſt, in groſly miſtaking the very nature of *Sermons*. Vpon *Audiunt & non faciunt*, *Ezechiel* ſaith plainely of thoſe in his dayes, they ſeemed to reckon of *Sermons*, no otherwiſe than of *Songs*: to give them the *hearing*, to commend the *aire* of them, and ſo let them goe. The *Muſicke* of a *ſong* and the *Rhetorique* of a *ſermon*, all is one. A foule error, even in the very nature of the word: for, that is a *Law*, a *Teſtament*, and neither *ſong* nor *ſonnet*. A *Law*, enacted to be *done*. For, it ſhall not ſerve the *three children*, to ſay of *Nebuchadnezars Law*, They had heard it proclaimed from point to point: but doe it they muſt, or into the *furnace*; for ſuch is the nature of a *Law*. A *Teſtament*: which, *though it be but a mans* (as Saint *Paul* ſaith) muſt be *executed*; and we are compellable to the execution of it: and to GODS much more. Dan. 3. 8. Gal. 3. 15.

To ſpeake but according to the *Metaphore* in the *Verſe* before: It is a plaine miſtaking of the *word* (which is, as *Seed* in a *ſoile*, or as a *Sien* in a *ſtocke*) to take it for a *ſtake* in a *hedge*, there to ſticke and ſtand ſtill and bring forth nothing. Or, according to the *Metaphore* in the Verſe next after; where it is termed a *Glaſſe*, which we ſhould looke in, to doe ſomewhat by: to take away ſome ſpot, to mend ſomewhat amiſſe, Verſe 21. Verſe 23.

to ſet ſomewhat right: And it is plainely to miſtake it, to *look in it*, and *looke off it*, and *forget* our chiefe errand to it.

As this is a manifeſt miſtaking in the Nature; ſo is there a like in the End. For whereas they *heare*, to *doe*; and to *doe*, is the End, why they *heare*; theſe *Auditores tantum* doe (even as Saint *Paul* ſaith) *requieſcunt in lege*, make the *Law* their *pillow*, *lay them downe upon it*, and there take their reſt: Never ſeeke farther, and ſo miſſe their marke quite.

Rom. 2.19.

But a worſe error yet than this is, that they which when they have *heard*, have done, ſeeme to thinke that *hearing* and *doing* is all one: inaſmuch as all they doe, is onely that they *heare*: and ſo, groſly confound the two parts, that are plainely diſtinguiſhed. For, *hearing* is a *ſenſe*, and ſenſe is in ſuffering: but the *hearing* of the *Word* is ſo eaſie a *ſuffering*, as if we looke not to our ſelves, we often fall *aſleepe* at it. Now, *ſuffering* and *doing* are plainely diſtinguiſhed: and not only plainly diſtinguiſhed, but (as we ſee) flatly oppoſed (by *Saint Iames* in the Text) either to other.

Not to hold you over-long: ſeeing the *Apoſtle* borroweth his terme of *Paralogiſme* from the *Schooles*, to ſpeake in *Schoole*-termes. In *hearing onely*, and not *doing*, there is (firſt) the *Elench*, *A ſenſu compoſito ad diviſum*: which they fall into, that where two things are required, reſt in one. And againe, *Elench*, *A dicto ſecundum quid, ad dictum ſimpliciter*: wherewith they are *deceived* that having a *part*, think that *part* ſhall ſerve them, inſtead of the *whole*. Which two, are a peece of the Devils *ſophiſtry*; and ſo you ſee, both [1] that they are *deceived*; [2] and how they are *deceived* that reſt upon *hearing* onely.

Deceiving your ſelves.

But to be *deceived* ſimply, is no ſo great matter; wiſe men (many of them have ſo, and any of them may be. This is that which edgeth it yet more, which giveth it a double edge: that *they deceive themſelves*.

1 In which point, firſt certaine it is, there is no man, that willingly would be *deceived*, can endure to be deceived himſelfe. Saith the firſt and greateſt Deceiver, to *Eve*, even then, when he came purpoſely to *deceive* her, אַף כִּי, *Is it for a troth, that God hath forbidden you to eat of all the trees?* As if he ſhould ſay: I would not have you *deceive me, tell me true*, whether it be ſo or no. Lo, he would not be *deceived* himſelfe, though he came meerly about *deceipt*.

Gen. 3.1.

2 But then ſecondly: If *deceived* we muſt be, of all men we would not bee *deceived* of ſuch, as we truſt: that grieves us exceedingly. Saith *David*, *He hath beguiled me whom I truſted; my Guide, my Counſellor, my familiar friend*. He can never ſay enough of it, for it is a griefe above all griefes to be ſo *deceived*.

Pſa. 55.14.

3 Thirdly then, if not by one wee *truſt*, leaſt of all, by that party, whom moſt of all we truſt (that is) by our ſelves; for, we truſt none

none better, I ſuppoſe. If we muſt be deceived; of another, of any other rather than of our ſelves. For, he that *deceiveth* himſelfe, is both the *deceived* and the *deceiver* too. The *deceived* may be *pitied*: the *deceiver* is ever to be *blamed*: Therefore, he is utterly without excuſe, that is the author of his own *deceiving*. And there is no man pitieth him, but every one mocketh him, and takes up Proverbes over him, of *ſelfe doe ſelfe have*, and I wot not what. So that, this of all other, is the worſt, [1] To be *deceived*: [2] To be *deceivers*: [3] To be their *owne deceivers*.

Will ye ſee an example of this, that they doe but *deceive themſelves*, that build upon *Auditores tantùm*? You may, *Luc.* 13. where you ſhall ſee ſome, that upon their bare *hearing*, bare themſelves very confidently, as if they could by no meanes be *deceived* in it, and yet they were. CHRIST ſaith to them, *Neſcio vos*. They thinke very ſtrange of that ſpeech, and reply, *Lord, why haſt not thou preached in our ſtreets, and have not we heard thee duly*, and never miſſed? Well for all that, for all their *hearing*, he telleth them againe, *Neſcio vos*. Though He had ſeene them at never ſo many *Sermons*, He taketh no notice of them by their being, or *hearing* there; but by their *doing* afterward. By which it appeareth, that upon this very point, they promiſed themſelves very much; but found at laſt, they had but *deceived themſelves*. Luk. 13. 25.

And (which is worſt of all) found it then, when it was too late; when no *Writ of error* could be brought; when it was paſt time, and they no way to be releeved.

And yet to goe further. If this *deceipt of themſelves* were in ſome light matter, of no great importance, it were ſo much the more tolerable; but ſo it is not, here. The laſt words of the laſt Verſe, are (as you remember) *ſalvare animas veſtras*: ſo that, it is a matter of *ſaving our ſoules*; a matter as much as our ſoules or ſalvation are worth. *Life* or *Death*; *Heaven*, or *Hell*; no leſſe matters depend upon our being *deceived* here. Things which moſt of all, it concerneth us, not to be *deceived* in.

One point more, and ſo an end. They will be *hearers of the Word*, and *not doe it*: what ſay you to this, that when they have beene *hearers onely* all their life long: they ſhall in the end, be forced to be *doers*; and *doers* of that *Word*, which leaſt of all others they would doe: Is not this evidently to be *deceived themſelves*? In the Prophet *Ieremie* they ſay, *They will give God the hearing, but not doe any of His Words*: But, they ſhall not go away with it ſo. For, when they have done what they can, they ſhall finde themſelves *deceived* in that too. A *word* there is, they ſhall not *heare* only, but heare and doe, whether they will or no. And, what is that word? Even *Diſcedite maledicti in ignem æternum*. For they that will do none elſe; that they ſhall doe: and *fulfill that Commandement* that *breake all* the reſt. And, who is able to *fulfil*, nay, to *abide that Word*? Who can endure to goe whither that will ſend him? Of all *words*, that is *durus ſermo*, nay *duriſsimus*, the hardeſt to *doe* of all: better *doe any*, yea, better *doe all*, than doe that. Ier. 18. 18. Mat. 25. 41. Iohn. 6. 50.

You ſee then, what an *edge* the *Apoſtle* hath ſet upon his *advice*: how great an inconvenience they runne themſelves into, that be *hearers onely*. Which if it be intollerable (as ſure, it is) it will import us, to take heed to the *Caution*, that ſo we may avoid this *double edge*.

Firſt then, that we doe as we doe, *heare ſtill*. For, *Bené-facitis Attendentes*.

Yet not to be carried away with the common error, that *Sermon-hearing* is the *Conſummatum eſt* of all *Chriſtianity*; and, ſo we heare our *Sermons* duly, all is ſafe, more needs not. But, to reſolve with our ſelves, that onely will not doe it: ſomewhat there muſt be beſides. And when all is done, it muſt be *Factores verbi*.

Laſtly, that we may (if we pleaſe) entertaine other opinions touching this point; but they will deceive us, and we in holding them, be *deceived*. And that, in a matter of great weight and conſequence: which then we ſhall finde and feele, when it will be too late to helpe it.

Then, that *hearing*, and not *doing*, we ſhall in the end be forced both to *heare* and to *doe* a word, the heavieſt to be heard, and the worſt to be *done*, of all others. Therefore, that we ſee to it in time, and keepe the *Caution*, that we may avoid the *penalty*. Which Allmighty God open our eyes, that we may ſee, &c.

A SER-

A SERMON PREACHED AT THE OPENING OF THE PARLIAMENT,

An. Dom. MDCXXI.

PSAL. LXXXII. VER. I.

Deus ſtat in Synagoga Deorum : in medio Deos judicavit.

The *Greeke*, word for word, the ſame.

[a]GOD *ſtandeth in the Congregation of* Princes.

[b] *or*, in the Aſſembly of the Gods,

[c] *or*, of the Mighty.

In the midſt will he judge the Gods.

[a] The *Pſalter.*
[b] The *Geneva.*
[c] The *New Tranſlation.*

Which was the Pſalme for the day, viz. *the* XVI, *day of the month, on which day the* Parliament *was firſt begun.*

GOD *ſtandeth in the Congregation of Princes*, &c. Of a *Congregation* of *Princes* is this *Pſalme* (as you have heard.) And behold, here, ſuch a *Congregation* (and *God*, I truſt, *ſtanding* in it.) And who then can doubt but this *Pſalme* is for this *day*.

The *words* (ſure) ſeeme to favour it: The *uſe* much more, which hath ever gone with it.

For, *ſtanding* the *Policie* of the *Common-wealth* of *Iſrael* (their Writers tell us,) when ought was to be done,

for choo'ing their *Rulers*, for placing them and *giving them* their *charge*: but ſpecially, when there was any meeting of them in their *Synagoga magna*, their *great Congregation*, this was ever the *Pſalme* before they ſate downe. Purpoſely ſet (as it ſemeth) for the *Aſſembly*, to ſet them in *tune*. For that *end ſet*: and to that *end* ever uſed.

It was *Moſes* the man of *God*, that by ſpeciall direction from *God* Himſelfe, *Deut.* 19. *began* and *brought up* this order firſt, of making mens *duty* into *muſike*; *putting it into their mouthes*, that ſo, with the *ſweetneſſe* of *melody* it might be conveighed into their mindes. And *David* ſince continued it, and brought it to perfection, as having a ſpeciall grace and felicity; he for a Song, and his ſonne *Salomon* for a Proverbe: By which two (the *unhappy Adage*, and a *wanton ſong*) *Satan* hath ever *breathed* moſt of his *infection* and *poiſon*, into the minde of man.

Now in this holy and heavenly uſe of his harpe, He doth by his tunes (as it were) teach all ſorts of men, how to tune themſelves. And there is no eſtate whatſoever, but in this *Booke he ſweetly ſingeth* their duty into them. Into his *Court*, *Pſal.* 101. and ſo ſeverally, into the reſt. And here now, in this *Pſalme*, how to preſerve *harmony* in a *Congregation*.

The Diviſion. Of which *Pſalme* this is the firſt *verſe*, the *Key*, and the *Compendium* of the whole. And thus we divide it. 1. Into two Parties, firſt. 2. Into *two Acts*, ſecond. Two *Parties*, [1] the firſt word of it is *God*, *God* in the *ſingular*: [2] the laſt is *Gods*, *Gods* in the *plurall*: theſe two *Parties* are diſtinct, [1] one *from* another, [2] one *above* another.

1 GOD *that ſtandeth*, from the *Congregation* He *ſtandeth in*. 2. GOD that *judgeth*, from and above the *Gods* whom *He will judge*.

The *Gods* we conſider two wayes, as the word is *twice* repeated; [1] *Deorum*, and [2] *Deos*. [1] *In Synagoga Deorum*, and [2] *In medio Deos*. *Deorum*, in the *Congregation* [2] *Deos* out *of it*. If you will, thus, Into the [1] *Gods of the Congregation*, and the [2] *Congregation of the Gods*.

Now of the *firſt God* in and upon the *laſt Gods*, and in and upon the *Congregation* of them, *two Acts* there are ſet downe, [1] His *ſtanding*, [2] His *Judgement*.

1 In the *Congregation*, He *ſtands*: *Stat in Synagoga Deorum*.

2 *Out* of it, the *Gods He will judge*: *Deos judicabit* (that is) call them to *accompt* (every *God* of them:) and even upon this very point, how they carried themſelves before Him *ſtanding in the Congregation*. 1 This *He will doe*: and doe it in *medio*, not in a *corner*, but bring them forth into the *midſt*, and doe it in the view of all. *In medio Deos judicabit*.

The *Order* lieth plaine. [1] Of the *Gods*, firſt, [2] Then, of the *Congregation* of them. After, of GOD; *His ſtanding*, and *His judging*. *Standing, now*; *Deus ſtat? Iudging, hereafter*; *Deus iudicabit*. *Judging*, [1] *even* the *Gods* themſelves. And that [2] *in medio*, that all the world may ſee it.

1. In the whole courſe of our lives, we may have good uſe of theſe two.

2. But

But the *Pſalmiſt* ſeemeth to thinke, not at any time ſo good, as at *this*.

Therefore, what ever elſe ſlip you, my deſire is, theſe two may ſtick with you, and be ever in your mindes all the *Seſſion* long. *Two* they be; and *ſhort ones*; and *plaine ones* they be (but two words a-peece) [1] *Deus ſtat*, [2] *Deus judicabit*: [1] *God doth ſtand*, and [2] *God will judge*. [1] *Doth ſtand* for the preſent: [2] And *will judge*, *will* take a time to call each party to a reckoning, for every thing ſhall here paſſe.

[1] The taking to heart; a true impreſsion there of theſe *two*, cannot but doe much good, keepe all in true *meaſure*, *time* and *tune*. [2] The *ignorantibus* or *non recordantibus* of it (as it is at the fourth Verſe) like enough to *put all out of courſe*: while men runne on and carry things away before them, as if there were no *judicare* in the *Creed*, as if they ſhould never come to *accompt* againe.

It hath beene thought, there needeth no more to make a *good Parliament*, but the *due recording* of this *Verſe*. It will ſerve as a *wreſt* to *tune*, and to ſet all *right*. To ſet GOD, [1] Firſt *ſtanding*, and then [2] *judging*, before our eyes.

But ſpecially *ſtanding*. For, if we ſhall regard Him well, when He *ſtands*, we ſhall never need to feare Him, when He *judges*; and then I ſhall never need to trouble you, with that part. The regard then of *Gods ſtanding*, to be our onely care for the preſent, and we to commend it to your care, and ſo to conclude.

OF the *Gods* firſt. And firſt on our parts that be men: after, on theirs that be the *Gods*.

The two *parties*.

On our parts: When we read, and weigh well with our ſelves, this high terme and title of *Gods*, given to them that are in *authority*; wee learn, To hold them for *Gods*, to owe & to beare all reverend regard to their *Places* and *Perſons*. And above all, highly to magnifie ſuch *Aſſemblies* as this. So taught by the *Prophet* here; who once and twice, over and over againe, ſo ſtileth them, their *perſons* themſelves, *Deos*; their *Aſſembly*, *Synagogam Deorum*. In the *Congregation* they are ſo: Out of it they are ſo. Adde to theſe two, a *third* yet, more *authenticall* (and it is in this *Pſalme* too.) The *Prophet* ſpeaketh here; GOD Himſelfe; there, *Ego dixi dij eſtis*, This ſaith our SAVIOUR (*Ioh.*10.35.) is *ſermo Dei*. The other two may ſeeme to drop out of the *Prophets* penne, but this came from GODS owne mouth: the more (ſay I) to be regarded. And this is not *Old Teſtament* (as ſay our *Anabaptiſts*.) Our *bleſſed Saviour*, in the New, *comments* upon theſe words (the *beſt Commenter*, that ever was) and

The *Gods of the Congregation*.

a The duty of inferiors to the *Gods*.

Verſe.6.

two

two things he tels us. 1 *One*, we thought it to be but a *Pſalme*, He tels us it is a *Law*, *Nonne ſcriptum eſt in Lege?* And ſo gives it the force of a *Law*. 2 The other, that it is a *binding Law* ſtill: ſo binding that *Non poteſt ſolvi* (they be His owne words) it cannot be looſed. Was not by Him; nor can, by any other: And ſo, is in full force ſtill.

John. 10.34. John. 10.25.

1 Pet. 2.18.

Theſe then, *Dij*, *Deorum*, and *Deos*, are not S. *Peters* ὑπέρογκα ματαιότητος *ſwelling words of vanity*. This is not to give *titles*, but of GODS owne *giving*: Nor to ſay one ſyllable more than GOD hath ſaid before us. *Said* it muſt be, that *God* hath *ſaid*, who never gives *titulum ſine Re*. So they are by Him intituled: and ſo they are.

Yet not to hold all the *Gods equall*

But I take it my duty not to keepe from you, that all that are compriſed here under *Dij*, *Deorum*, and *Deos* are not all *Gods* alike. No: in this *God-head*, *Some are before or after other*, *Some are greater and leſſer than another*. *There ſome higher than other* (ſaith *Salomon*, *Eccleſ.* 5.12.) *And there are others yet higher than they*. *For the powers that are*, *are by God*, both *ordained*, and *ſet in order* (ſaith *Saint Paul.*) So *in order*, (ſaith *Saint Peter*) as there is one ὑπερέχων, and that (he ſaith) is the *King* by name, *ſupereminent above the reſt*, and the reſt *ab eo miſſi*, have their *miſſion*, and *commiſſion* from *him*. Many *Superiors*, but one *Soveraigne*.

Rom 13.2. 1 Pet. 2.13.

Ego dixi, was ſaid to *all*; but not to *all* at once. To ſome one, before the reſt: even to *David*, to whom before the writing of this *Pſalme*. 1. *Sam.* 23.3. GOD (ſaith he) *even the ſtrength of Iſrael ſpake to me and ſaid*, *Thou ſhalt beare rule over men*. Nor did all the *ſonnes of the moſt High* (as they are after called at the *ſixth Verſe*) come into the world, at one time. There was *Primogenitus inter fratres*: Of whoſe *Primogeniture* or *birthright*, this was a *part*, *Geneſis* 27.29. *Be thou Lord over thy brethren*, *and let thy mothers ſonnes bow unto thee*. And take even the word *Synagoga*: Never was there *Synagogue* heard of, but there was an *Archiſynagogus*, a *Ruler* of it.

Nazianzen ſpeaking of *Magiſtrates* as of the *Images of God*, and ſorting them, compareth the *higheſt* to a *picture drawne cleane through downe to the feet*; The *middle ſort*, *to halfe pictures drawne but to the girdle*; The *loweſt*, to thoſe ſame *Idyllia*, no further but to the *neck* and *ſhoulders*. But all in ſome degree, carry the *image of God*, as all have the honour to be called by *His Name*. This for *our parts*. Now for *theirs*, the *Gods*.

What infer we of this? Nothing, but that, what they are, they would be: *having obtained ſo excellent a name*, they would be even what their name bodeth. They that weare *Gods* name, hold *Gods place*, repreſent *His perſon*, *what manner perſons ought they to bee*: Choice perſons they would bee; taken, as the *fat from the ſacrifice*; having more ſparks of the *Deity*, a larger portion of the *ſpirit of God*, more lively expreſſing the *image* and *ſimilitude* whereto man was made, than the reſt. If it were poſsible, ſuch, as of them might be ſaid in the *Lycaonian tongue*, *Gods are come downe to us*, *in the likeneſſe of men*. Sure, they that are ſtyled *Gods*

a The duty of the Gods: To be as they be called, Gods, indeed. Heb. 1.4. 2 Pet. 2.11. Gen. 1.26. Acts. 14.11.

ſomewhat more than they would be; as like, come as neere *rem nominis*, the truth of that they are *named*, as humane frailty will permit.

But have they beene ever ſo? I cannot ſay it. *Aſſemblies* there have beene, [a] *Abimelech* had one; and [b] *Roboam* his, and *Ieroboam* his. But *Abimelech*, with his *needy indigent Sichemites*: *Roboam*, with his *youth*, that *never ſtood before Salomon*: [c] *Ieroboam*, with his crue of *malecontents*, *Sons of Belial*, ſhall I call any of theſe *Synagoga Deorum*? I cannot, I ſee no lineaments, no reſemblance at all, nothing, for which this name ſhould once be vouchſafed them (of *Gods*,) Nay, nor ſcarce of *Synagoga* neither; as deſerving, not onely to be left out of the *liſt* of *Gods*, but even to be put *extra Synagogam*. Scarce a *Synagogue*, much leſſe of *Gods*.

Yet have they not alwayes beene ſuch.

a Iudg. 9. 4.
b 1 Reg. 12. 8.
c 2 Chro. 13. 7.

After, in this *Pſalme*, at the V. Verſe, they are told as much, when by their *ignorantibus*, or *non intelligentibus*, things were *growne out of courſe*. And told it by GOD Himſelfe, and that with a kinde of *indignation*, that He had ſaid *they were Gods*, and they carried themſelves ſcarce like *men*: gone from their *names* quite.

But I leave them, and come to this of ours. There is not in the world a more reaſonable requeſt than this, *what you would be, that to bee*: *what you would be in name, that to be in deed*; to make good your *name*. Every one to be *Homo homini Deus*, by doing *good*: ſpecially, that *good* which is the *good* of all, that is, the *good* of this *Aſſembly*. This the *time* and *place* for it: And, ſo my *wiſh* is, you *may*, and my *truſt* is you *will*. And ſo I leave *Deorum*, the *Gods* of the *Congregation*: and come to *Synagoga*, the *Congregation* it ſelfe.

But ours we wiſh to be ſuch.

II.

The *Congregation* of the *Gods*.

Ezek. 1. 20.

For when we conſider theſe *Gods* each apart, they are as in *Ezechiel*, Every *ſpirit on his wheele*, *and every wheele in his owne courſe*, when they are at home in their ſeverall countries. But when as *in a Congregation*, then are they to come and to be together.

God alloweth ſuch *Congregations*, when there is cauſe.

d Num. 10. 34.

And this (if cauſe be) GOD alloweth well of. 1. For he hath to that end left with His *Lieutenant*; *a power* d *to blow the trumpets, one or both, to call together a part*, or *the whole Congregation*. By the *Trumpets*, while they were all within the *Trumpets* ſound: but after, when they were ſetled all *Canaan* over, to call them by the *penne of the writer* (that is, by *Writ*:) Of which we have a faire example, *Iudg.* 5. 14. 2. For Secondly, *He hath willed the Angels of His Church*, *by the Angels example* (*Iudge.* 5. 23.) to lay *Meroz's curſe to them that come not to it*. 3. For thirdly, *Hee heere calleth their meeting by the name of Synagogue*, which is a *Holy place*; a *Sanctuary*, a *High place*, or *Court of refuge*, (מועד ſignifies all theſe.) 4. For fourthly, He hath to that end ſpared them a peece of His owne *Temple*, to have their *meetings* in, e *On the South ſide* of it, called twice by the name of *Aſſuppim* (which was to them, as the *Parliament*-houſe is to us) that ſo their feet might ſtand *on holy ground*. And they knew *themſelves*

e 1 Chro. 26. 15.

ſelves, to be, no קהל common or prophane, but עדה *a ſacred Aſſembly to him.*
5 For fifthly, he hath ſet them here a *Monitorie Pſalme* of this, to put them in minde, how to beare themſelves in it, like *Gods* (that is) *Divinely.*
6. For laſt when they are together, He comes Himſelfe in *perſon* and *ſtands* among them. All which ſhew, He favours and likes well ſuch *Aſſemblies* as this.

The *cauſe of the meeting* of ſuch Congregations.
f 1 Cor. 11. 17.
g Iudg. 5. 16.

But then, there muſt be a *Cauſe*: And indeed, elſe it is *Concurſus atomorum*, rather than *Congregatio Deorum*. Thus *many*, ſo *goodly* a Company to meete to *no end*, GOD forbid. If the *Apoſtle* had not, *Nature* doth teach us, f *When we come together, to come together for the better not for the worſe.* And nothing is worſe, than to come together for *nothing*. Better (as *Debora* ſaith well) g *ſtay at home, and heare the bleating of their flockes.* This be farre from any *Aſſembly*; ſpecially the *Aſſembly of the Gods*, who are herein to imitate GOD, who doth nothing *in vaine*, or without a cauſe.

This *cauſe* double.
1 One from *Synagoga.*
2 The other from *Deorum.*

If you aske me the cauſe, the *two words* themſelves, *Synagoga* and *Deorum*, containe either of them a *cauſe* of *it.* As a *Congregation*, for the good of the *Congregation*: As *Gods*, *Cœtus Deorum Cœtus Dei* (ſaith Saint *Hieron.*) the *Congregation* of *Gods* is GOD's *Congregation*: As *Him*, for *Him*, for *His* honour, who gave them theirs; to the high pleaſure for [illegible] GOD, whoſe *Ego dixi* Gods [illegible] them all. And ſo (as I remember) it is written *In capite libri*, the firſt page, or *front* of your *acts*, *To the high pleaſure of Almighty God* (there, ſo, it is) *and for the weale publike* (there is the *Congregation.*) Not this onely here, the *Congregation of Gods*, but the *Congregation of men* (I know not how many) all the *Land* over, even the *great Congregation.*

1 From *Synagoga* when it is in danger.

Learne a Parable of the *Naturall Body*. If there be no other cauſe, each *Member* is left to looke to it ſelfe; but if there be any danger toward the *whole body*, preſently all the *parts* are ſummoned (as it were) to come together, and every *Veine* ſends his *bloud*, and every *ſinew* his *ſtrength*, and every *artery his ſpirits*, and all draw together about the *heart* for a while, till the ſafety of the whole be provided for; and then returne backe, every one to his place againe. So it is with the *Body Civill*, in caſe of *danger*, and never but in it.

The *danger* of two ſorts
1 *Ordinarie.*
2. Or upon *ſpeciall occaſion.*
1 Ordinary By *Sinagogavitiorum.*
2 *Ex malis moribus.*

But is there any danger then towards? There is, and that to both. To the *Synagogue* firſt, and that from a *twofold Synagogue*, and of two ſorts: 1 One *continuall* or *ordinary*: 2 The other not ſo, but *ſpeciall* and upon *occaſion.* The *danger*, this *Pſalme* expreſſeth thus (*Verſe* V.) That *things are brought out of courſe*, yea, *foundations and all.* Thus: there be (I may call them a *Synagogue*, for they be many) of theſe ſame *mali mores*, that like *tubera terræ*, ſhoot out daily, no man knowes whence, or how; never heard of before: Theſe if they be ſuffered to grow, will bring all *out of courſe.* And grow they doe; for even of them, ſome that have *penalties* already ſet (I know not how) ſuch a *head* they get, as they overgrow their

puniſhments

punishments : that if this *Congregation* grinde not on a new and a sharper *edge*, they will bring things yet further *out of Course*.

Besides, those that should keep all in course, the *Lawes* themselvs are in danger too. There be a sort of men (I may well say of the *Synagogue of Satan*) that give their wayes, and bend their wits to nothing, but even to devise, how to fret through the *Lawes*, as soone as they be made; as it were in scorne of this *Congregation*, and of all the *Gods* in it. These goe to the *foundations* (for so, are the *Lawes*;) *undermine* them and in a sort, though after another manner, seeke to *blow up all*. Great *pitie*, but this *Congregation* here should look well to the *foundations* of all. Great pitie, that it should be *overcome of their evill*, but that *their evill should be overcome of our good*, and this of yours goe beyond them. b *Ex legibus depravatis.* Rom. 12.21.

It is not to goe through all. Generally, *Quid populo, quòd flet?* What the *Congregation of men* have just cause to complaine of, the *Congregation of Gods* sit to redresse. Whatsoever *Synagoga Satanæ per malos mores* doth put out; *Synagoga Deorum, per bonas Leges*, is to set in joint againe. And that is the proper worke of this *Assembly*, to make *Lawes*. And that is properly the *worke of* God: *His worke*, at *Sinai*, and at *Sion* both. And in truth, *That there is but one Lawgiver, and that is* God (saith S. *Iames*, *Chap. 4. Ver.* 12.) As, till *Ego dixi*, till then, there was but one God: but together with *His Name*, He imparted also *His Power*, and made you a *Congregation of Lawgivers*, and of *Gods*, both at once. A high *Power*, the highest in earth, save one: Next to the *Scepter in Iuda's hand*, is the *Lawgiver betweene his feet*, even with *Iacob*. And so with *Salomon*: After *Per me Reges regnant*, presently followes *Et Legum conditores justa decernunt*. To this so high a worke, a whole *Synagogue* of wisedome is little enough; to bring into course that is out, to set the *foundations* fast, against this *Synagogue of Satan*. And this lo, is the ordinary and continuall danger, I spake of. 1 Sam. 11. 15. These to be helped with *good lawes.* Gen. 49. 10. Pro. 8. 15.

But for all this danger, we might well enough stay a longer time and not come together, ther is no such present haste to meet with that. There is another (I take it) more presing, as I said before, upon a more speciall and present *occasion*. Will you but looke over into the next *Psalme* following, into the beginning of it? there, you shall find another *Congregation*, a second, *casting their heads*, and *confederate together*, able to *put foundations* and all *out of course*. And then he reckons up a rabble of them. *Edomites*: the *Edomites* first, and you know what they *cried*, *Exinanite usque ad fundamenta*, *Vp withall*, *foundations* and all: the *Edomites*, and *Ismaelites*, and *Moabites*, and *Agarenes*, *Gebal*, and *Ammon*, and *Amalek*. And at last, *Assur also was joyned with them*: (*Assur*, that even then, purposed; and after did eat them all up one after another; yet he was then *joyned with them.*) Such a *Congregation* (as is said) there is now abroad, and what will they doe? No harme; bring nothing *out of course* (they say.) But it will be the wisedome of this *Congregation*, to be provided for them 2 Vpon special *occasion.* By *Synagoga inimicorum.* Psal. 83. 3. Ver. 6. Psa. 137. 7.

if they ſhould not doe as they *ſay*: This *Pſalme* ſtands before that, that this *Congregation* may be before-hand, with that.

Peace and *perfect amitie* to be wiſhed before all: (no man doubts of
Rom. 12. 18. that:) *If it be poſsible as much as in us lieth, peace with all men.* But, *Peace* will be had, with never the leſſe aſſurance, and with never the worſe conditions, if the *Congregation* be well appointed, that ſeeke it.

And this is the *ſecond* worke of *this Congregation* (if not the *firſt*.) Therefore (it may bee thought) at this time called together, that there may be *Multitudo Conſilii*, ſoundly to adviſe of it; and *Multitudo Auxilii*, roundly to goe through with it. The Text intends this of *helpe* ſpecially; for, in ſome tranſlations, it is *the Congregation of the Mighty*; but howſoever, the very name is taken from אל, that *Name* of GOD, that is *given Him* for *His ſtrength* and *Power*. Of thoſe that are *Mighty* and ſo can ſhew themſelves, of thoſe is *this Congregation*. Ever remembring this, that they who aſſemble for an *End*, aſſemble alſo to deviſe how to furniſh meanes to compaſſe that *End*: (and indeed, of the *End*, pro-
Luc. 14. 13. perly, we conſult not, but of *meanes* rather.) Our SAVIOUR CHRIST, ſpake with His owne mouth, *Who will ever reſolve upon Warre, but they will ſit downe firſt, and ſet downe what forces will be needfull?* and how much they will ſtand in? and how that is to be had or levied, that (as the *wiſeman* ſaith) *Reſpondit omnibus; Anſwers, takes order for all.*

Eccl. 10. 19. Thus for the *Synagogue*: What for GOD? There is no doubt (bleſ-
1 From *Deorum*. ſed be GOD for it) but what *Moſes* ſaid of *Iuda* (*His owne hands ſhall bee ſufficient for Him, if thou* LORD *helpe him againſt his enemies*) may be ſaid
Deut. 33. 7. of this our Land: If GOD *helpe us, ſufficient enough.* And He will helpe
Iudg. 5. 23. us, if we helpe *Him*. *Helpe* GOD? what a word is that? Even the very word, the *Angell* uſed, when he had laid a *curſe* upon *Meroz*, for not *comming to helpe the* LORD: againe, leſt wee might thinke it ſcaped him, upon deliberation hee ſaith, *to helpe the* LORD *againſt the Mighty*, that is *Siſera* and *Iabins* mighty preparations. Ever, where the right is, there GOD is; when that in *Danger*, GOD in *danger*: they that helpe that, helpe *him*; and *hee* will helpe them. If the *Congregation*, *God*; *God*, *the congre-*
Iudg. 5. 20. *gation*. *They will fight from heaven* (then) *the ſtars in heaven will fight in their courſes for us*, And then it will be an *Auxiliarie Warre* right. And in ſigne, that He will ſo, when they are met together about theſe matters, GOD comes Himſelfe here *in perſon*, and *ſtands* among them. GOD, *in the Congregation of Gods*, what more proper and kindly? And ſo much for the *Gods*, and for their *Congregation*.

III.

The *two acts*.

Now for the two *Acts of* GOD: in and upon this *Congregation*: 1 His *Standing*, and 2 *Iudging*: Firſt, *jointly*; After, *apart*: 1. *Iointly*: They are thought to be ſet firſt (theſe two) as *two Correctors* of the two former, *Deorum* and *Deos*, leſt the *Gods of the Congregation* ſhould bee exalted

1 Iointly.

1 To correct the word. (*Gods.*)

above

above measure with this *deifying revelation*. Secondly, as two *Markes of difference* betweene the *first* GOD, and the *last Gods*; so to let them see what manner of *Gods* they be indeed, how differing from *Him*.

2 To put a *difference* betweene *them & God.*

GOD *stands*: This may well referre that in the sixth Verse: *But you shall fall*. A *standing* GOD; He who onely *stands*, and will *stand*, when they all *shall fall*, and *fall* even to *dust*, every *God* of them. And this could not be told us in a fitter *place*: the *place* where we stand, is compassed about with a *Congregation* of these *fallen Gods*, these same *Dij caduci*; with *Monuments* of the *mortality* of many a great *Elohim* in their times. And let me tell you this, that in the Hebrew tongue the *Grave* is called a *Synagogue* as well as the *Church*. *All* shall be *gathered*, even the *Gods*, even the whole *Synagogue* of them, into this *Synagogue* at last. So this first shewes them, *Their Godships* give them no *immortality*. *Gods*: but *mortall, temporall Gods* they be.

God stands: they *fall*.

The other is of *judging*. That as they have no *exemption* from the *first statute*, * *Statutum est omnibus semel mori*: So neither from the *second*, *Et post mortem judicium*. They be *Dij sub Iudice*: They be not *Gods*, *absque aliquo computo reddendo*. When they have done *judging* others, they shall come to be *judged themselves*. *Dij caduci, Dij judicandi*: *Gods* that shall *fall*, *Gods* that must come to *judgement*. From neither of these shall their *Godhead* excuse themselves.

God judges: they are *called to accompt*.

*Heb. 9.27.

These two then, sever them from the first GOD; the *Eternall* GOD, and the *Soveraigne Iudge of all*. And shew (the one, their *judging*) that their *Glory* is not *equall*; (the other, their *falling*) that their *Majesty* is not *co-eternall*, that so they may understand themselves aright.

1 Severally. The first *Act.*

And now to *standing* and *judging*, either of them a part *by it selfe*. *Standing*, first. The *members* of man, the *eye*, *hand*, and *foot*; and the *acts* of them, *seeing*, *doing*, *standing*, are not in GOD (to speake properly:) onely by them, is noted in GOD, the *efficacie* of those *acts and members*. By the *eye*, His *knowledge*: by the *hand*, His *Power*: by the *foot*, His *Presence*. The meaning then is first, that GOD is *present*. It is not enough for Him to looke downe from heaven, and behold us afarre off, but hee comes and *stands* heere. And not (as in the *Canticles*) *Behind the wall, and lookes in by the gates*: but it is even *in the Assembly* it selfe, even in the *place* where the *Gods are*.

The Metaphor of *standing*.

1 *Gods presence.*

Can. 9. 2.

Present? Why what great matter is that? Where is *He* not present? [a] *Heaven and earth He fils, the earth is His footstoole*, where then *stands He* not? Indeed GOD is present in all places; yet not in all alike. In some by a more speciall *presence*, than in othersome: And among all, and above all; there where the *Gods are together*.

Not as *every where*.

[a] Ier. 23. 24.

[b] Esay. 63. 1.

For though GOD be both in *heaven* and *earth*; yet we say (*which art in heaven*:) intending that there He is with a far more *high* and *glorious presence*. And so, here is *He* in a more *eminent* sort, For, no where on earth doth

But in a *more speciall manner*.

His glory ſhine, and ſhew forth it ſelfe, as in a *well ordered Aſſembly*.

Mat.18.20. And, if where *Two or three* common *Chriſtians be together in His name*, there is *He in the middeſt of them*; when *three or foure hundred*, and thoſe *no common ordinary perſons*, but of His owne name (*Gods*) even a whole *Congregation of them*, (Of His *Name*, and in His *Name* too;) are together, in moſt ſolemne manner *aſſembled*; and to doe His *Worke*: ſhall He not much more be there, and in a much more *excellent manner* of *preſence* to aſsiſt them? Yes ſure: it toucheth *His providence* in the higheſt degree.

2 *Gods Attention.* *Preſent* then: And ſecondly, the manner of *His preſence*: *ſtanding*. And that is a word of *Site*. *Standing* is a *ſite*, and it is *ſite* of *Attention*. When we ſit and heare ought, that we would liſten better to, up we ſtand and leave ſitting: So doe we (without the occaſion) uſually; Even to ſtirre up our ſelves: For, *ſitting* we may *fall on ſleepe*. This, to ſhew we ſhall not need to ſay to Him here, as in another *Pſalme*, they doe, *Vp Lord why ſleepeſt thou?* For He *ſtands*, and they never *ſleepe*. The truth is: to be *preſent*, as good be *abſent*, if we doe not *intend*. This then

Pſal.44.23. ſheweth GOD is ſo *preſent*, as He is alſo *attentive*: nothing paſſes but *Deo aſtante & atteſtante*; but He is an *eare*, nay an *eye-witneſſe*, nay more than that, a *heart-witneſſe* of all.

3 *Gods perſeverance.* *Stands then*: and thirdly, the manner of *His ſtanding*. Which is (as is obſerved) נצב; and that is not the ordinary word *for ſtanding*, when one *flitts*; ſo ſtands, as he will remove: no, but as one *fixed*, not to *ſtart*: It is *Statio militaris* this, that *pitch* about their *ſtandard*, not to remove thence, but ſtill to maintaine and keep their *ſtanding*. So *He*, where you *leave Him*, you ſhall be ſure *to find Him*. He make it His *reſt*, meanes to *ſtand* it out to the very laſt.

These *three* [1] *Preſence*, [2] *Attendance*, [3] *Perſeverance*, be in this *ſtanding* of *His*. Preſent, for he *ſtands*; and *ſtanding marks*: *marks*, and *will marke from the beginning to the end*. So we, not to conceive of *Him*, [1] as if he were *away*, [2] or here *ſtood* and *noted not*, [3] or did *for a time*, but would *leave off* and *give over*, and not *ſtand* it out. This, for *ſtanding*.

IV.

2 The latter Act. Gods *judging*. He not only *ſtands*. The *Act*. But *will judge* alſo.

And, ſo long as it is but *Standing* and no more, it is no great matter; So *he* ſuffer them to go on quietly and trouble them not. And indeed ſo long as GOD doth no more, he may be ſaid to *ſtand*, and but even to *ſtand*. But (ſaith the *Text*) when *He hath done ſtanding*, *He hath not done*. Stay a while, you ſhall ſee, *He* ſo *ſtands* as *he will judge* alſo before He have done.

The *Congregation* will not alwaies ſit; nor GOD alwaies *ſtand*. But that is over and paſt, the *Prophet* here begins to ſet him up a *State*, to erect *Him* a *Throne* to ſit downe and *iudge* in. And then (lo) the courſes will change. We *ſit* now, and he *ſtands*: *he* will *ſit* then, and we *all ſhall ſtand*. *All*; *Omnes ſtabimus ante Tribunal*, *Before his Iudgement ſeat*. His firſt act (*ſtanding*) then to take *an end*; and his latter act (*iudicabit*) to have his *turne* too.

2 Cor.5.10.

But

But by this we ſee (as before I told you) while He *ſtood*; He *ſtood attentive*: He *ſtood* not like an *idol*: was all the while no *idle ſtander by*, or *looker on*, but as the *Writing* was *on the Wall*, *Mene*, *Mene*, He *told* and *numbred*; and *Tekel*, *Stetit cum ſtatera*, *Hee weighed and pondred well*, *every Motion* that was made, every *Bill* that was read, every *Conſent* or otherwiſe paſſed upon it. And weighed withall, whence every of them proceeded, whether from a *dutifull regard* of *him* and *his* Preſence; or otherwiſe, for ſome *by-reſpect* of our owne. *Stetit ut teſtis*; as a *Witneſſe*, *he ſtood*: *Sedet ut Iudex*; Now *ſits* as a *Iudge*, and will give His *doome* accordingly. And upon whom will He give it? Not upon the meaner ſort, upon *inferior perſons*, but even upon the *greateſt*: Vpon *Deos*, the *Gods* themſelves. For even to them, doth this his *iudgment* extend. They that *ſit* and *iudge others*, ſhall then *ſtand* and be *iudged themſelves*. They be *Gods*; but he is *Deus Deorum*, *Pſal.* 50. 1. They are *Iudges*; but He *Iudex Iudicum*: *Iudex iudicum* and *iudiciorum* both; *Iudge* of *iudges* and of *Courts*; and even of *this high Court* and all. Men may not, GOD may and will convent even the *Conventions* themſelves, if they forget themſelves: Yea even the rather, for that they are *Gods*, ſhall he judge them. And namely, how they uſed themſelves in their *Deitie*, when they ſate in his place, and went under his *Name*.

So while he *ſtood*, he *ſtood attentive*. Dan. 5.

The *Perſons*. He will iudge the *Gods*, *Deos*.

And not for any fault they ever have made; as for thoſe they have made here, *in Synagoga*. Above all, for them: for not regarding *his Preſence* and *ſtanding* here.

And becauſe there is here a double mention of *Deorum*, and *Deos*; *Deorum in Synagoga*, and *Deos in iudicio*: It will not be amiſſe to ſet them before us both at once. Now when they ſit *in Synagoga*, how glorious! But when *in iudicio*, they ſhall *ſtand* to be *iudged*, how poore then! When GOD but *ſtands* and lookes on, how ſecure! when he ſhall *ſit down* to his *Sentence*, how full of *feare* then! Specially, when he ſhall take, and they ſhall *give accompt* of *abuſing* His *Preſence* here. For a ſpeciall *iudicabit* belongs to that, and remaines for them that ſo doe. They that deſpiſe GODS long ſuffering, when he *ſtands* here, ſhall find and ſuffer his ſeverity, and ſuffer it long, when he *ſits* to *iudge* there.

The *difference* of the Perſons; *Deorum in Synagoga*, and *Deos iudicabit*.

But I cannot ſay, this will be preſently, or out of hand. It may be, it will be deferred yet, for a while: it is not *Iudicat* in the *preſent*; but *iudicabit* in the *Future*, *he will iudge*; *Cum accepero tempus* (as he ſaith *Pſal.* 75. 3.) *he will take a time* for it.

The *time*. The *iudgement* will not be *preſent*. It is *iudicabit the Future*.

But *take a time he will*, and *iudge he will*. Even the *heathen*, that have written *de ſera Numinis vindicta*, are cleere for this point; That you may well accompt of it, he that *ſtands*, will *ſit*, and *ſitting*, *iudge*: *Iudge*, and never a *God* of them all ſhall eſcape him.

The *place*. He will iudge *in medio*. 1 Of *Themſelves*.

And *in medio* he will doe it; *in the midſt*, it ſhall bee. The *midſt*, either *Inwardly* of the *Gods* owne ſelves, even of their owne *hearts* (בקרב will beare it, and ſo it is taken, *Ierem.* 31. 33.) There in *the middeſt*, in their

their *heart* : their *Conſcience* accuſing them, and a *worme* their *gnawing* when they ſhall ſee the evill, that doth follow of their carrying matters unduely; ſee any *foundation* ſhaken by it.

2 Of the *world.*

Or, *in the middeſt* (that is) *openly*: as, *openly* He hath ever made it appeare, that *evill counſell*, firſt or laſt, ſhall prove worſt for them that *gave it*.

3 Of them that *regard*, and them that *regard not.*

Or, *in medio*, referring it to the *Parties*: that is, *in the middeſt* betweene them both. Thoſe that regard: and thoſe other, that never looked after, nor cared for *Him* nor *His ſtanding*.

The future *judicabit*, & *in medio*, are two favours to us.

And it is well for us, it is *Iudicabit*: for ſo wee have a time to bethinke us of it, and to prevent it. And againe it is well for us, that it is *In medio*: For ſo, we may yet chooſe *our ſide*, which *ſide* we will fall on: for indeed, *Iudicare* is *Actus in medio*; it may be *for*, and it may be *againſt*. It is not neceſſary it ſhould be *againſt*: GOD forbid: we may not *prejudice* it then.

All is, as wee carry our ſelves here. For, as *wee here*, ſo *Hee there*. They that ſaw Him *ſtanding* and demeaned themſelves accordingly; a *judicabit* for *them*. Thoſe other, that ranne on their owne courſes (His *ſtanding* there, notwithſtanding) a *hard judgement* will they have, they that be loth to endure it. And this for GOD, His *ſtanding*, and His *judging*.

V

Our owne *duty* to the Text.

And now to our ſelves, and to our *duty* to GOD, thus *ſtanding* and *judging*.

To regard Gods ſtandings.

To avoid GODS *judgement* (the *Apoſtle* tell us) *there is but one way*: **To judge our ſelves.* And here now in this, not upon many, but upon this one Point only of GODS *ſtanding* (for, I will bee bold to cut off the other, His *judging*:) Regard His *ſtanding*, and you ſhall never need to feare His *judging*.

*1 Cor. 11. 31.

Foure things to be done.

To regard that; doe but theſe foure: 1 *Set downe this and beleeve it*, that He is *preſent*. 2 So *behave* your ſelves, as if you did ſo *beleeve*. 3 To doe that, ſhew your ſelves well *affected* to *His ſtanding*. 4 To ſhew that, *Procure* but thoſe *meanes*, that *He* may take pleaſure in His *ſtanding*. Theſe foure.

1 To beleeve *God is preſent.*

Iob. 9. 11.

Ioh. 1. 26.

Heb. 11. 26.

Firſt, never imagine this, that GOD is farre enough off, or hath otherwiſe to buſy *Himſelfe*, than to have a *hand* or *foot* in theſe *Aſſemblies*. But (with *Iob*) *beleeve*, *He is hard by us*, *though wee perceive Him not*: Or (as the *Baptiſt* ſaid of CHRIST) *Medius veſtrûm ſtetit, quem vos neſcitis*; *He ſtandeth in the middeſt of us, though we know not ſo much.* To ſee *Him* ſo *ſtanding*, with the *eyes of faith*, with which (the *Apoſtle* ſaith) *Moſes ſaw Him that was inviſible.*

2 To *behave our ſelves* as if *preſent.*

Then will it follow of it ſelfe, To doe all we do, *Tanquam* DEO *ſtante & inſpectante*, As if GOD *ſtood and beheld us.* This we behove to thinke: When He comes thus to *ſtand among us*, He will ſay as much for *Himſelfe*,

as

as he did for his *Sonne* in the Goſpell, *Certè reverebuntur Me*, Surely they will yet *reverence Me*; *my ſtanding*, my *being there*, will make them the more carefull: If I come and *ſtand* among them, all will go the better, if it be but becauſe *I am there*. Not any thing at all ſhall (I truſt;) but if ought ſhould be moved againſt *His good liking*, ſhall not our owne hearts ſmite us, and tell us ſtraight, What? GOD *ſtanding*, and *looking on*, ſhall we offer this? What give *Him* an affront in His owne preſence, to His owne face? *Nonne iudicabit ſuper hoc?* what, *will He never iudge for this geare?* And when *He* doth, ſhall it goe for nought? Thus, to behave our ſelves as in His preſence. Mat. 21. 37.

But yet (I know not how) this is not it; To doe it for feare of *Him*, or of *His iudicabit*: but to doe it *willingly*, that is it. For, as if ſome were not *willing* to allow *Him* a place, not ſo much as to *ſtand* in, with a kind of *Ironie* (ſome thinke) he ſaith: Well yet howſoever, GOD *ſtands in the Congregation*, though againſt ſomebodies will, that would be content (if they durſt) to ſay with them in *Eſay*, 30. 11. *Cauſe the* HOLY-ONE *of Iſrael to ceaſe from us, Get Him away*; Or with them in the *Goſpell* (the *Gergeſites*) not onely give CHRIST good leave, but even to *pray Him* faire *to be gone*, and take His eaſe ſome where elſe, their matters would ſpeed better, if He were out of the way. 5 To ſtand well *affected* to *Gods ſtanding*. Mat. 8. 34.

Never ſpeake of that: there *He ſtands*, and there He will *ſtand*; He ought not, will not, cannot be excluded. To endure *Him*, that is not it: The point is, how we *ſtand affected* to *His ſtanding*: Whether we be willing with it: whether it be the deſire of our hearts, that He ſhould, and the joy, that He doth *ſtand*, and will *ſtand* there.

Put caſe He *ſtood* not: would we earneſtly intreat Him to vouchſafe us *His preſence*, to take up His *ſtanding* among us? If *He* made *as if hee would be gone* (as *Luc.* 24. 29.) would we be inſtant with *Mane nobiſcum Domine, Stay with us ſtill good Lord?* MOSES ſaid, *If Thou goe not with us, carry us not hence*; would we ſay, *If thou Lord ſtay not with us*, what doe we here? GOD bee gone, *migremus hinc*, let us be gone too; And never hope for good of that *Aſſembly* where He is not. Exo. 33. 15.

Now fourthly, if we be willing and glad, if we take comfort in *His ſtanding*, hereby ſhall wee be tried; if we uſe all meanes, as will procure *Him to ſtay in our Aſſembly* the more willingly; as will make His *ſtanding* pleaſant and not *grow tedious to him*. And ſuch things there are: And theſe they are. 4 To procure the *meanes* that *God* may bee *willing to ſtand*.

Thoſe be *foure*.

One ſpeciall thing that gives Him content, is a *Place* where there is *Concord* and *Vnitie*. a At *Salem* (that is) *where peace is*, *In pace factus eſt locus Ejus* (So read the *Fathers*) there is *his Tabernacle*: And that *Tabernacle* is the *Tabernacle* of the *Congregation*: His *feet*, and our *feet*, and both *ſtand willingly in the Gates* there. (The reaſon:) b *For*, it is *at unitie within it ſelfe*. There loves He to *ſtand*. And there, *his Spirit*, where c *they were all, with one accord, in one place*. d *Qui facit unanimes habitare in domo*, if He 1 To be of *one minde*.
a Pſal. 76. 2.
b Pſa. 122. 2.
c Act. 2. 1.
d Pſa. 68. 6.

Psal.133.2. make *all of one minde that are in the house*, if *brethren to dwell together in unitie*, O how *good*, ô how *pleasing* is that *standing to Him*! It *passes Aarons perfume*, *His ointment* is nothing to the delight of it.

And in very deed, if we consider it well, it is the *vertue* (this of *Concord*) that is most *proper*, nay *essentiall* (then) to a *Congregation*: without *it*, a *gregation* it may be, but no *Congregation*. The *Con* is gone: a *disgregation* rather. Enough to make *him* to be gone (that.) For, if there [a] *spring up a root of bitternesse*: if the *evill spirit* get in, that was *sent upon Abimelech and the men of Sichem*: [c] *If the divisions of Reuben doe make great thoughts of heart*: there, GOD *stands* upon *thornes*. But where [d] the *hearts of all the Congregation are bowed as the heart of one man*, there *stands* GOD, and there he *delights to stand*.

a Heb.12.15. b Iud.9.23. c Iud.5.15.16. d 2 Sam.19.14.

To use no *cunning* but *plain dealing* Psal.51.6. Another: he takes pleasure to *stand* among them, that are *good and true of heart*. Where he finds *truth in the inward parts*: Where, without *art* or *artificiall glosing* or *cunning carrying* of things under-hand, men goe plainly to worke, every one in the *sincerity* and *singlenesse* of an *honest upright meaning*. And the more *plainnesse*, ever the more *pleasure God* takes, there to *stand*. *Truth*, as it is the *mightiest*, so is it the *wisest thing*, when all is done. They that love it not, but to cover, and colour, and carry all by *cunning*, they shall never *stand in Gods Tabernacle*. Neither *they* in *his*, nor *he* in *theirs*. Psal.15 1.

To looke to *Idipsum*. One more. There is a *word*, and it is a great *word* in this *Booke* τὸ αὐτό *In idipsum*; that is, to looke to the thing it selfe, the very point, the principall matter of all; to have our eye on that, and not of it, upon *alia omnia*, any thing but it.

Neither to *by matters*. Nor to *personall respects*. So say I (againe) upon the thing it selfe, not upon some *persons* or *personall respects*: *God accepts no person*, nor *loves* them that doe. The very first thing, that in the very next Verse, he finds fault with, and charges them with, is this: when men are *for*, or *against* a thing (be it what it will be) and neither, for it *selfe*, but onely, because it *proceeds from such or such persons*: Neither of these is *in medio*. *Idipsum*, that is the *Centre*, that the *middle*: That *place* is GODS *place* To goe to the *point*, drive all to that; as also to goe to the matter reall, without declining from it, this way or that, to the *right hand* or to the *left* for any *personall regard*.

To doe that we do, *cheerfully*. And last of all, that which pleaseth *him best of all*: And that is, where *he finds a ready well-willing mind, his heart is upon such*. And where *his heart is*, ever his *feet stand at ease*: *Cal cat rosas*, he *treads upon roses* there. In the Song of *Debora* it is thought, there is set downe a patterne of the *Vertues* or *Faults* of an *Assembly*. In that Song, there are two *Halleluja's*, two *Benedicite's* for it. *First*, at the very *beginning*, *Halleluja*, *Praise the Lord*: Why? *for the people that came off, and offered themselves so willingly*. Iud.5.2. And againe *seven verses* after, *My heart is upon the Governors, that offered (themselves) and made the people to offer so willingly*, *Halleluja*, *Praise the Lord*. Ver 9. *Halleluja*, for the *Princes*; *Halleluja* for the *people*; *Blessed be* GOD, *for both* Iud.5.9.

Then

Then have you againe after thoſe, two verſes together : in the one, *Meroz curſed* for their *backwardneſſe*; And *Iael*, for *her forwardneſſe*, *bleſſed* and *bleſſed* againe. For, this inded is the *marrow* of the *Sacrifice*, the *fat* of the *offering*: and without this, all is poore and leane. Iudg.5.23. 24.

This is ſure: GOD, *loves not to dwell in Meſech* : that is *interpreted*, *prolongatus eſt*. And *His Sonne* calling on, *Serve nequam & piger*, ſhewes, He loves *piger* as *evill*, as He does *nequam*. And *His Spirit* cannot skill of theſe ſame *tarda molimina*. In a word, none of them to be wearied, with *ſtanding* I know not how long. *b* And redily *Pſa.120.5. Mat.25.21.

And ſee the very next word of all, the next that followes theſe immediatly, is *How long!* So he begins *his complaint*, the firſt word of the next Verſe: which ſhewes, he *loves* it not.

Not, that *he* can be *weary*. It is an *Infirmity* (that) and ſo is *griefe*, and ſo is *repentance*; and they cannot fall into GOD : They are *attributed* to *him* though. And GOD is ſayd as to [a] *repent*, and [b] to be *grieved*, ſo to be *ſtarcke* [c] *weary*. In no other ſenſe, but this : That if *he* be not *weary*, no thankes to *us* : For, if it were poſsible, if the *divine Nature* were or could be ſubject to it, if GOD could be *weary*, if *his feet* were not of *braſſe* (*Apoc.* 1.5.) we would *put him to it* : we do even what in us lieth to tire *him* outright, to make *him* crie *uſque quo*, *how long!* *a* Gen.6.6. *b* Eph.4.30. *c* Ier.6.11.

But, 1 where there is accord without *Reubens diviſions*; 2 where plaine meaning, and *dealing*, without (as *Eſay* calls them) theſe ſame *deepe digged devices*; 3 where the *eye* is upon *idipſum*, and no *ipſum* elſe; 4 where GOD is not conſtrained to *dwell in Meſech*, but the *People* and their *Governours offer willingly*; there *ſtands* GOD, and there will *he* ever *ſtand*. Of that *place* he ſaith; *Hæc eſt requies mea*, *This is my reſt*, *here will I ſtay*, *for I have a delight therein*. Eſay.29.15. Pſa.132.14.

Thus doing then, thus procuring, our *Aſſembly* thus *qualified*, we performe our *duty to* GOD, and to *his ſtanding*. And this done, we ſhall never need to feare *iudicabit*: come when it will.

And now to conclude. Mine unfained hearty prayer to GOD is and dayly ſhall be, that if ever in any, *he would ſtand in this Congregation*. And if ever any uſed the meanes ſo to procure him, we may uſe them: The rather, that *Eccleſia malignantium*, the *malignant Synagogue* may not aske with *deriſion*, *Where was then their* GOD? Where *ſtood he*? *Behind the wall* (ſure) not in the *Aſſembly* : Such, *proceedings*, and his *ſtanding* will never ſtand together. To have regard what will be *ſaid abroad*. Pſal.26.5.

But rather, that all may ſay, *Verily* GOD *was among them*, *Of a truth* GOD *ſtood in that Congregation*; where, with ſo good accord, ſo good things, ſo readily were paſſed. CHRIST was in the *midſt of them*, his *holy Spirit reſted on them*. 1 Cor.2.14.

Yet I know, what men ſay off or on, is not it; what GOD ſaith, that is *all in all*. To men we doe not; To GOD, *we ſtand* or *fall*, whoſe *iudicabit* we cannot ſcape, either the one way or the other : but have a *iudica-*

bit

Mat. 25. 23.

bit for us, that we may, if we yeeld his *ſtanding* all due *reſpect*, Even *Euge ſerve bone, intra in gaudium Domini*, which in the end will be worth all.

But if any ſhall ſay; O the *time* is long to that (peradventure not ſo long though, as we reckon:) well yet in the meane time, now for the preſent, it ſtands us in hand to uſe *him* well, and our *ſelves well to him*. For if *hee ſtand* not to us, we ſhall not *ſubſiſt*, we ſhall not *ſtand*, but fall before our *enemies*. This time is now; this danger is at hand.

To have regard of our *preſent uſe* of Him *againſt our enemies*.

Uſe him well then: *Stand* before *Him* thus *ſtanding*, with all due *reverence* and *regard*: that as by His *preſence*, he doth *ſtand* among us; ſo hee may not onely doe that, but by *His Mercy* alſo *ſtand by us*, and by *His Power ſtand for us*. So ſhall we *ſtand* and *with-ſtand* all the adverſe forces: and at laſt (for thither at laſt we muſt all come) *ſtand in His judgment*, *Stand* there *upright*: To our *comfort* (for the *preſent*) of *His ſtanding by us*; and to *our endleſſe comfort* (for the time to come) *of His judging for us*.

(**)

A SER-

A SERMON PREACHED AT CHESWICKE IN THE time of *Peſtilence*, AUGUST XXI, *An. Dom.* MDCIII.

PSAL. CVI. Ver. XXIX, XXX.

Thus they provoked Him to anger with their owne inventions, and the Plague was great (or brake in*) among them.*
Then ſtood up Phinees, *and prayed (or,* executed judgment*) and ſo the Plague was ceaſed (or,* ſtayed.*)*

HERE is mention of a *Plague*: of a great *Plague*; For, there died of it *foure and twenty thouſand*. And we complain of a *Plague* at this time. The ſame *axe* is layd to the *root* of our trees. Or rather, becauſe an *axe* is long in cutting downe of one tree, the *Raſor is hired for us*, that ſweeps away a great number of haires at once (as *Eſay* calleth it) or a *Scithe* that mowes downe graſſe, a great deale at once. Num. 35.9. Eſay. 7.20.

But here is not onely mention of the *Breaking in of the Plague*; in the XXIX. Verſe; but of the *ſtaying or ceaſing of the Plague*, in the XXX.

Now, *whatſoever things were written aforetime, were written for our learning*; and ſo was this Text. Vnder one, to teach us how the *Plague* comes, and how it may be *ſtayed*. Rom. 5.4.

The

The Diviſion. The *Plague* is a *diſeaſe*. In every *diſeaſe*, we conſider the *Cauſe*, and the *Cure*. Both which are here ſet forth unto us in theſe two verſes. In the *former*, the *Cauſe* how it comes. In the *latter*, the *Cure* how it may be ſtaid. To know the *Cauſe* is expedient; for if we know it not, our *Cure* will be but *palliative*, as not going to the right. And if knowing the *Cauſe*, wee adde not the *Cure*, when we are taught it, who will pity us? For, none is then to blame, but our ſelves.

I Of the *Cauſe* firſt: and then of the *Cure*. The *cauſe* is ſet downe to be twofold: 1 GOD'S *anger*, and 2 their *inventions*.

GOD'S *anger*, by the which: and their *inventions*, for the which, the *Plague brake in among them.*

II. The *Cure* is likewiſe ſet downe: and it is twofold, out of *two* ſignifications of one word, the word (*Palal*) in the Verſe. *Phinees prayed* (ſome read it:) *Phinees executed judgement* (ſome other;) and the word beares both. Two then, 1 *Phinees Prayer*, one: 2 *Phinees executing iudgement*, the other; by both which the *Plague ceaſed*. His *Prayer* referring to GOD'S *anger*: His *executing iudgement*, to their *inventions*. GODS *wrath* was appeaſed by his *prayer*: *Prayer* referres to that. *Their inventions* were removed by his executing of *iudgement*: The *execution* of *iudgment* referres to that. If his *anger* provoked doe ſend the *Plague*; His *anger* appeaſed will ſtay it. If our *inventions* provoke his *anger*, the *puniſhing* of our *inventions* will appeaſe it. The one worketh upon GOD, pacifieth *Him*: The other worketh upon our *ſoule*; and *cures it*. For there is a *cure* of the *ſoule*, no leſſe than of the *body*, as appeareth by the *Pſalme*, *Heale my ſoule, for I have ſinned againſt thee.*

Pſal. 99. 8.

Pſa. 41. 4.

We are to beginne with the *Cauſe* of the plague, in the firſt Verſe: And ſo to come to the *Cure*, in the ſecond.

I. Of the *Cauſe*

OF the *Cauſe*. 1 Firſt, there is a *Cauſe*. 2 And ſecondly, *What that Cauſe* may be.

A *Cauſe* there is.

1 That there is a *cauſe* (that is) that the *plague* is a thing *cauſall*, not *caſuall*; comes not meerly by *chance*, but hath ſomewhat, ſome *cauſe* that procureth it.

Sure, if a *Sparrow fall not to the ground without the providence of* GOD, of which *two are ſold for a farthing*; much leſſe doth any *man*, or *woman*, which are *more worth than many ſparrowes*.

Mat. 10. 29.

And if any one man *comes* not *to his End* (as we call it) by *caſualty*, but it is GOD, that *delivers him ſo to die*: How much more then, when

Exod. 21. 13.

not

not *one*, but *many thouſands* are *ſwept away* at once? The *Philiſtines*, in their *plague*, put the matter upon triall of both theſe waies: 1 Whether it were GODS *hand*, 2 Or whether it were but a *chance*. And the event ſhewed, it was no *caſualty*, but the very *handy-worke of* GOD upon them.

And indeed, the very name of the *Plague* doth tell us as much. For *Deber* in *hebrew* ſheweth, there is a *reaſon*, there is a *cauſe*, why it commeth. And the engliſh word *Plague*, comming from the Latine word *Plaga*, which is properly a *ſtroke*, neceſſarily inferreth a *Cauſe*. For where there is a *ſtroke*, there muſt be *One* that *ſtriketh*. And in that both it, and other evill things (that come upon us) are uſually in Scripture called *Gods judgements*; If they be *judgements*, it followeth, there is a *Iudge* they come from. They come not by *adventure*; by *chance* they come not. *Chance* and *Iudgement* are utterly oppoſite. Not *Caſually* then, but *Iudicially*. *Iudged* we are; *For when we are chaſtened, we are judged of the Lord.*

1 Sam. 6. 9.

1 Cor. 11. 32.

There is a *Cauſe*: Now, what that *Cauſe* is, Concerning which, if you aſk the *Phyſitian*, he will ſay, the cauſe is in the *aire*. The *Aire* is infected; the *Humors* corrupted: the *Contagion* of the ſicke, comming to and converſing with the ſound. And they be all true *cauſes*.

1 That *Cauſes*. 1 Naturall.

The *Aire*. For ſo we ſee, by *caſting* * *aſhes* of the furnace towards *heaven* in the *aire*, the *aire* became infected, and the *plague* of botches, and blaines, was ſo brought forth in *Egypt*.

1 The *aire infected*.

*Exod. 9. 8.

The *Humors*. For to that doth *King David* aſcribe the *Cauſe* of his *diſeaſe*: (that is) that his *moiſture in him was corrupt, dried up, turned into the drought of Summer*.

2 The *Humors corrupted*.

Contagion. Which is cleare by the Law: where, the *leprous* perſon for feare of *contagion* from him, was ordered to cry, that *no body ſhould come neere him*: To dwell apart from other men: The clothing he had worne to be *waſhed*, & in ſome caſe to be *burnt*: The houſe-walls he had dwelt in, to be *ſcraped*; and in ſome caſe, the *houſe* it ſelfe to be *pulled downe*.

Pſal. 32. 4.
3 *Contagion*.
Levi. 13. 45. 46. 52.

In all which three reſpects, *Salomon* ſaith, *A wiſe man feareth the Plague and departeth from it, and fooles runne on and be careleſſe*. A *wiſe man* doth it, and a *good man* too. For *King David* himſelfe durſt not goe to the *Altar* of GOD at *Gibeon*, to enquire of GOD there, becauſe the *Angell that ſmote the people with the plague, ſtood betweene him and it*: (that is) becauſe he was to paſſe through *infected places* thither.

Pro. 14 16.

1 Chro. 21. 30.

But as we acknowledge theſe to be true, that in all *diſeaſes*, and even in this alſo, there is a *Naturall cauſe*: ſo we ſay, there is ſomewhat more, ſomething *Divine*, and *above nature*. As ſome what, which the *Phyſitian* is to looke unto, in the *Plague*: ſo likewiſe ſomething for *Phinees* to do, and *Phinees* was a *Prieſt*. And ſo ſome worke for the *Prieſt*, as well as for the *Phyſitian*, and more, then (it may be.)

2 Supernaturall. *By which.* GOD.

It was *King Aſa's* fault. He in his ſickneſſe, looked all to *Phyſitians*, and looked not after GOD at all. That, is noted as his fault. It ſeemes

his fault. It ſeemes, his conceit was, there was nothing in a diſeaſe, but *naturall*, nothing but *bodily*: which is not ſo. For, *infirmity*, is not onely a thing *bodily*; there is a *Spirit of infirmity*, we finde, *Luk.* 13. 11. And ſomething *ſpirituall* there is, in all infirmities; ſomething in the *ſoule* to bee healed. In all, but ſpecially in this: wherein that wee might know it to bee *ſpirituall*, we finde it oft times to be executed by *ſpirits*.

Exo. 12. 13. We ſee an *Angell*, a *deſtroying Angell*, in the *Plague* of *Egypt*: another in the
Eſa. 37. 36. *Plague in Senacherib's Campe*: a third in the *Plague at Ieruſalem* under *Da-*
1 Chro. 21. 16. *vid*: a fourth, pouring his phiall upon earth, *and there fell a noyſome plague*
Rev. 16. 2. *upon man and beaſt*. So that no man looketh deeply enough into the *Cauſe* of this ſickneſſe, unleſſe he acknowledg the Finger of *God* in it, over and above any cauſes naturall.

God then hath his part. GOD; But how affected? God *provoked to anger*: ſo it is in the Text: His *anger*, His *wrath* it is, that bringeth the *plague* among us. The Verſe is plaine; *They provoked Him to anger*, and *the plague brake in among them.*

God provoked to anger.

Generally, there is no *evill* (ſaith *Iob*) but it is a *ſparke of* Gods *wrath*.
Iob 5. 6. And of all evills, the *plague by Name*. *There is* wrath *gone out from the*
1 Chro. 21 LORD, *and the plague is begun* (ſaith *Moſes*, *Numbers* 16. 46.) So it
7. is ſaid GOD *was* diſpleaſed with *David*, *and he ſmote Iſrael with the plague.* So that if there be a *plague*. GOD is angry: and if there be a great *plague*, God is very angry. Thus much for *By what*; for the *anger* of God, by which the *plague* is ſent. Now for *what*.

For Which. *Sin in generall.* There is a cauſe in God, *that he is angry*. And there is a *Cauſe*, for which he is *angry*. For he is not *angry* without a *Cauſe*. And what is that cauſe? For what is God *angry*? *What*, *is* God *angry with the waters*
Hab. 3. 8. *when He ſends a tempeſt?* (it is *Habacuk's* queſtion.) Or is God angry with
Eph. 5. 6. the *earth*, when He ſends *barrenneſſe*? Or with the *aire*, when he makes it *contagious*? No indeed, His anger is not againſt the *Elements*, they *provoke* him not. Againſt them it is, that *provoke Him to anger*? Againſt *men* it is, and againſt their *ſinnes*, and *for them commeth the wrath of* God *upon the children of diſobedience.*

And this is the very *Cauſe* indeed. As there is *Putredo humorum*; ſo there is alſo *putredo morum*. And *putredo morum*, is more a *Cauſe*, than *putredo humorum*. The *Corruption* of the *ſoule*, the [a] *corruption of our waies*, more than the [b] *corrupting of the aire*. The [c] *Plague of the Heart*, more than the ſore, that is ſeene in the *body*. [d] *The cauſe of death*, (that is) *ſinne*, the ſame is the *cauſe*, of this [e] *kind of death*, of the *Plague of mortality*. And as the [f] *Balme of Gilead*, and the [g] *Phyſitian* there, may yeeld us helpe, when Gods wrath is removed: ſo, if it be not, no *balme*, no *medicine* will ſerve. Let us with the Woman in the Goſpell, [h] *ſpend upon all Phyſitians, we ſhall be never the better*, till we come to CHRIST, and he cure us of our ſins, who is the onely *Phyſitian* of the diſeaſes of the *ſoule*.

[a] Mica. 7. 3.
[b] Gen. 6. 12.
[c] 1 King. 8. 38.
[d] Rom 5. 12.
[e] Pſal. 38. 5.
[f] Ier. 8. *ult.*
[g] Ier. 48 46.
[h] Mar. 5. 26.

And with CHRIST, the *cure* beginns ever *within*. Firſt, *Sonne thy ſinnes be forgiven thee*: and then after, *take up thy bed and walke*. His *ſinnes*

Mar. 9. 2.

be

firſt, and his *limbes* after. As likewiſe when wee are once well, Chriſts counſell is, *ſin no more, leſt a worſe thing come unto thee.* As if *ſin* would certainly bring a *relapſe* in a ſickneſſe.

But ſhall we ſay, the wrath of GOD for *ſins indefinitely*? That were ſomewhat *too generall*: may we not ſpecifie them, or ſet them downe in *particular*? Yes, I will point you at three or foure. *Particular ſin.*

Firſt, this *Plague* here, as appeareth by the *XXVIII.* Verſe, the Verſe next before, came for the ſin of *Peor* (that is) for *fornication* (as you may read.) And not every *fornication*, but *fornication paſt ſhame*; as was that of *Zamri* there, with a *daughter of Moab*. And indeed if we marke it well, it fits well. For, that kind of ſin (*fornication*) doth end in *Vlcers* and *ſores*; and thoſe as infectious as the *Plague* it ſelfe: a proper puniſhment; ſuch *ſore* for ſuch *evill*. 1 *Fornication.* Num. 25. 1.

Secondly, *Davids plague of ſeventy thouſand* (which we mention in our Prayer) that, came for Pride, plainly: *His heart was lifted up to number the people.* And that ſeemes ſomewhat kindly too, and to agree with this diſeaſe. That *pride* which *ſwels* it ſelfe, ſhould end in a *tumor*, or *ſwelling*; as for the moſt part this diſeaſe doth. 2 *Pride.* 1 Chr. 21. 14

Thirdly, *Zenacheribs plague* (it is plaine) came from *Rabſhakes blaſphemie*: *Blaſphemy* able to infect the *aire*, it was ſo foule. In which regard, *Aarons* act might be juſtified, in putting odours into his *Cenſer*, to purifie the *Aire* from ſuch corruption. 3 *Blaſphemy* Eſay 37. 36. Num. 16. 46

And laſt, the Apoſtle ſets downe the *Cauſe* of the *plague* at *Corinth*: *For this cauſe* (ſaith he) that is, *for neglect* of the *Sacrament*: Either in not *caring* to come to it; or in *comming* to it, we care not how: *For this cauſe*, is there a *mortality* among you; *and many are ſicke, and many are weake, and many are fallen a ſleepe.* And this is no new thing. *Moſes* Himſelfe, his neglect of the *Sacrament*, made him bee ſtricken of *God*, that it was like to have coſt him his life. And hee ſaith plainly to *Pharaoh*: *If they neglected their ſacrifice*, GOD *would fall upon them with the Peſtilence*: which appeareth by this, that the *Sacrament* of the *Paſſeover*, and the *bloud* of it, was the meanes to ſave them from the *Plague* of the *deſtroying ANGELL* in *Ægypt*. 4 *Neglect of the Sacrament.* 1 Cor. 11. 30 Exod. 4. 24. Exod. 5. 3.

A little now of the *phraſe*; that *their ſins* are here called by the name of *their inventions*. And ſo (ſure) they are: as no wayes taught us by *God*, but of *our own imagining* or finding out. For indeed, our *inventions* are the *cauſe* of all *ſins*. And if we look well into it we ſhal find our *inventions* are ſo. By *Gods* injunction we ſhould all live, and His injunction is: *You ſhall not doe every man what ſeemes good in his owne eyes* (or *finds out in his own braines*) *but, whatſoever I command you, that only ſhall you doe.* But we, ſetting light by that charge of his, out of the old diſeaſe of our *Father Adam* (*Eritis ſicut Dii, ſcientes bonum & malum*) thinke it a goodly matter to be *witty*, and to *finde out* things our ſelves to *make to our ſelves*, to bee Authors, and inven- The phraſe for ſin, *Their inventions.* In matters of *Religion*, Deut. 12. 8.

tors of ſomewhat, that ſo we may ſeeme to be as wiſe as *God*, if not wiſer: and to know what is for our turnes, as well as he, if not better. It was *Sauls* fault. *God* bade deſtroy *Amaleck* all; and he, would invent a better way to ſave ſome (forſooth) for *ſacrifice*, which *God* could not thinke of.

Mat. 16.22. And it was S. *Peters* fault, when hee perſwaded *Chriſt* from His Paſsion, and found out a better way (as he thought) than *Chriſt* could deviſe.

This is the proud invention, which will not be kept in, but makes men even not to forbeare in things pertaining to *Gods Worſhip*, but there, to be ſtill deviſing new tricks, opinions and faſhions, freſh and newly taken

Deut. 32.17. up, which their *Fathers never knew of*. And this is that, which makes men

2 Tim. 4.3. that have *itching eares, to heape to themſelves Teachers, according to their owne luſts*, which may fill their heads full, with new inventions.

In the *common life*. And this is that, that even out of *Religion*, in the *common* life, ſpoiles all. The *wanton invention*, in finding out new *meats* in diet, in *inventing* new faſhions in *apparell*, which men ſo dote on (as the *Pſalme* ſaith at the 39. Verſe) as *they even goe a whoring with them*, with *their owne inventions*, and care not what they ſpend on them. And know no end of them: but as faſt as they are weary of one, a new *invention* is found out, which *whatſoever it coſt*, how much ſoever it take from our *Almes*, or *good deeds*, muſt be had, till all come to nought. That the Pſalmiſt hath choſen a very fit word, that *for our inventions*, the *plague* breakes in among us: for them, as for the *primary*, or firſt moving cauſe of all. Indeed for them, as much, and more than for any thing elſe.

We ſee then, 1 Firſt, that a *Cauſe* there is. 2 That that *cauſe* is not only *naturall*, but that *God* Himſelfe hath a hand in it. 3 *God* as being provoked to anger. 4 To anger for our ſinnes in generall (and for what ſins in ſpeciall) For our *ſins* proceeding from nothing, but our *inventions*. Which *cauſe* if it continue, and yet we turne not to the *Lord* (as *Amos* the fourth,) *then will not his anger be turned away, but His hand will be ſtretched out ſtill* (as *Eſay* the ninth.) And *no way to avoyd the one, but by appeaſing the other*.

II. Of the *Cure*. For the *cure* now *One contrary is ever cured by another*. If then it bee *anger*; which is the *cauſe in God*, *anger* would be *appeaſed*. If it be *Inventions*, which is the *cauſe in us*, of the *anger of God*, they would be *puniſhed* and *removed*. That ſo, the *Cauſe* being taken away, the *effect* may ceaſe. Take away our *inventions*, *Gods anger* will ceaſe. Take away *Gods anger*, the *plague* will ceaſe.

Two Readings (we ſaid) there were: 1 *Phinees prayed*, or 2 *Phinees executed judgment*. *Palal*, the *Hebrew* word will beare both. And both are *good*: And ſo we will take them both in.

Againſt *Gods* anger. 1 *Prayer*. *Prayer* is good againſt the *Plague*, as appeareth: Not onely in this *plague* in the text, wherein all the *Congregation* [a] *were weeping*, and *praying before the doore* of the *Tabernacle*: But in *King* [b] *Davids Plague* alſo; where we ſee, what his *prayer* was, and the very words of it.

[a] Num. 25.6. [b] 2 Sam. 24. 17.

And

And in [c] *Ezechias's plague*, who turned *his face to the wall, and prayed unto* GOD (and his *prayer* is ſet downe:) GOD heard his *prayer*, and *healed him*. And (for a generall rule) [d] *If there bee in the Land any peſtilent diſeaſe; Whatſoever plague, whatſoever ſickneſſe it bee, the prayer and ſupplication in the Temple made by the people, every man knowing the plague of his owne heart, God in Heaven will heare it*, and remove his *hand* from afflicting them any further.

[c] Eſay 38 3.

[d] 1 Kings 8. 37, 38, 39.

And it ſtandeth with good reaſon. For, as the *Aire* is infected with *noyſome ſents* or *ſmels*, ſo the *infection* is removed by *ſweet odours*, or *incenſe*: which *Aaron* did in the *Plague* (*put ſweet odours in his Cenſer, and went betweene the living and the dead.*) Now there is a fit reſemblance betweene *Incenſe* and *Prayers*: [f] *Let my Prayer come before thy preſence, as the Incenſe.* And when the *Prieſt* was within, burning Incenſe, [g] *the people were without at their prayers*. And it is expreſly ſaid, [h] *that the ſweet odors were nothing elſe, but the prayers of the Saints*.

Num. 16. 48.

[f] Pſal. 141. 2.

[g] Luk. 1. 10.

[h] Rev. 5. 8.

Prayer is good, and that *Phinees prayer*. *Phinees* was a *Prieſt*, the ſon of *Eleazar*, the Nephew of *Aaron*. So as, there is *Vertue*, as in the *prayer*, ſo in the *perſon* that did *pray*: in *Phinees* himſelfe.

2 *Phinees* prayer, as a *Prieſt*.

As (wee know) the *office of a Sergeant* being to *arreſt*; the *Office* of a *Notary* to make *acts*; the *act* that is done by one of them, is much more *authenticall*, than that which is done by any common perſon. *So every Prieſt being taken from among men, and ordained for men, in things pertaining to* GOD, *that he may offer prayers*: the *prayers* hee offereth, hee offereth out of his *office*, and ſo even in that reſpect there is (*cæteris paribus*) a more force, and energie in them, as comming from him, whoſe *calling it is to offer them*; than in thoſe, that come from another, whoſe calling it is not ſo to doe.

Heb. 5. 1.

To this end, *God* ſaith to *Abimelech*: *Abraham is a Prophet, and he ſhall pray for thee, and thou ſhalt live*. So that the *prayer* of a *Prophet*, in that he is a Prophet, is more effectuall.

Gen. 20. 7.

And in the *Law*, you ſhall find it all along: when men come to bring their ſacrifice for their ſins, it is ſaid, *the Prieſt ſhall make an attonement for them before the Lord, and their ſins ſhall be forgiven them*.

And in the Prophets we ſee plainely, in time of diſtreſſe, *Ezekia* ſent unto the *Prophet Eſay*, to entreat him to lift up his *prayer* for the remnant that were left: and ſo he did, and was heard by *God*.

And in the New Teſtament, S. *Iames* advice is, *In the time of ſickneſſe to call for the Prieſts, and they to pray over the party*, and that Prayer ſhall *work* his health; *and if he have committed ſins they ſhall be forgiven him*. For, where the grace of prayer is, and the *calling* both, they cannot but availe more, than where no *calling* is, but the *Grace* alone.

The *prayer of Phinees*, and of *Phinees* ſtanding. What need there be any mention of *Phinees* ſtanding? Was it not enough to ſay *Phinees prayed*? It skils not whether he *ſate* or *ſtood*; for praying it ſelfe was enough.

No: we muſt not thinke, the *Holy Ghoſt* ſets downe any thing that is *ſuperfluous*. Somewhat there is, in that he *ſtood*. Of *Moſes* it is ſaid before
Ier.18.20. in this *Pſalme*, that he *ſtood in the gap to turne away the wrath of God*. In *Ieremie* it is ſaid, though *Moſes* and *Samuel* ſtood before me: So there is mention made of *ſtanding* alſo. And the *Prophet* himſelfe puts *God* in minde, that hee *ſtood before Him, to ſpeake good for the people*, and *to turne away His wrath from them* (that is) *put God in minde of the very ſight of His body*.

Ioh.4.24. For, though God be a *Spirit*, and ſo *in Spirit* to be *worſhipped*; yet in aſmuch as He hath given us a *body*, with that alſo are we *to worſhip Him*, and
1 Cor.6.20. Rom.12.1. *to glorifie him in our body and ſpirit*, which both *are Gods*: and *to preſent* (or offer) *our bodies to God, as a holy and acceptable ſacrifice, in the reaſonable ſervice of Him*.

1 Cor.14.40 And to preſent them decently. For that alſo is *required in the ſervice of*
1 Cor.11.13 *God*. Now *judge in your ſelves*, Is it comely to ſpeake unto our *betters*; *ſitting? Sedentem orare, extra diſciplinam eſt* (ſaith *Tertullian*) to pray *ſitting* or ſit *praying*, is *againſt the order of the Church*. The *Church of God* never had, nor hath any ſuch faſhion.

All tendeth to this, as *Cyprians* advice is, *Etiam habitu corporis placere Deo*, even by our very *geſture*, and the *carriage of our body*, to behave our ſelves ſo, as with it we may *pleaſe God*. *Unreverent, careleſſe, undevout behaviour* pleaſeth Him not.

It is noted of the very *Angels*, *Iob* 1. 6. *Eſay* 6.2. *Dan.*7.10. that they were *ſtanding before God*. If *them* it becomes; if *Phinees*, if *Moſes*, if *Samuel*, and *Ieremy*, it may well become us to learne our *geſture* of them.

Againſt their *inventions*. 1 *Execution of judgment*.

Prayer is available to appeaſe *Gods wrath*, and ſo conſequently to remove the *Plague*: but not *prayer* alone. For though it abate the *anger of God* (which is the firſt) yet it goeth not high enough, takes not away the *ſecond cauſe* (that is) our inventions, which are the cauſe of *Gods anger*. We ſee it plaine in *Num.* 25. 6. they were all at *prayers*, and *Phinees* among them, he
Num.25.7,8 and the reſt. But yet the *plague* ceaſed not for all that: till (in the verſe following) *Phinees* tooke *his javelin*, wherewith in the very act of *fornication, he thruſt them both through, Zamri* and his *Woman*, and then the *Plague* was ſtayed *from the children of Iſrael*. For, as prayer referreth properly to anger: ſo doth *executing judgement to ſin*, or to our inventions the cauſe of it.

Prayer then doth well: but prayer and doing *juſtice*, both theſe together (joyntly) will doe it indeed. And if you *disjoyne* or ſeparate them, no-
Eſay 29.14. thing will be done. *If we draw neere to God with our mouthes, and honour Him with our lips*, it will not availe us, if *judgment be turned back*, or *juſtice ſtand afarre off*.

2 By *Phinees* as a *Prince* in his *Tribe*, and a *Magiſtrate*.

There are two perſons. Both of them were in *Phinees*. For, as hee was a *Prieſt*; ſo he was a *Prince* of his Tribe. So then, both theſe muſt joyne together, as well the *devotion* of the *Prieſt* in prayer, which is his *Office*: as the *zeale* of the Magiſtrate in executing *judgement*, which is His. For, *Phinees* the Prieſt, muſt not onely ſtand up, and pray: but *Moſes* the Magiſtrate

Magiſtrate alſo) muſt *ſtand in the gap, to turne away the wrath of God, that he deſtroy not the people.* No leſſe *he, than Aaron,* with his *golden Cenſer, to run into the midſts of the Congregation, to make atonement for them when the plague is begunne.*

Moſes he gave in charge for the executing of them, that were *joyned to Baal-Peor, Num.25.4. Phinees,* he executed the *charge*: *Moſes ſtood in the gap,* when he gave the *ſentence*: *Phinees ſtood up*, when he did the *execution.* And theſe *two* are a *bleſſed conjunction.* One of them without the other, may miſſe; but both together never faile. For when *Zamri* was ſlaine; and ſo when *Rabſhakeh* periſhed; and ſo when the *inceſtuous Corinthian* was *excommunicated*; in all three, the *plague* ceaſed.

But what if *Moſes* give no charge: what if *Phinees* doe no *execution*, as oft it falleth out? How then? In that caſe, every private man is to be *Phinees to himſelfe*, is not only to *pray* to *God*, but to be *wreaked*, do *judgement*, *chaſten his own body*; and ſo *judge himſelfe that he may not be judged of the Lord.* For every one, for his part, is a cauſe of the *judgments of Gods* ſent down; & ſo may be, & is to be, a cauſe of the *removing them.* Somewhile the *King*, as *David* by the *pride* of his *heart.* Otherwhile the *people*, by their *murmuring againſt Moſes*, & *Aaron.* So that, *King* & *people, both*, muſt *judg themſelves*; every private offender, himſelfe. *Zamri* if he had *judged himſelfe, Phinees* ſhould not have *judged him.* The *inceſtuous Corinthian*, if he had *judged himſelfe*, S. *Paul* had not *judged him.* For, either by our *ſelves*, or by the *Magiſtrate*; or if by neither of both, by GOD Himſelfe. For, one way or other ſin muſt by *judged. Zamri*, by his *repentance*; *Phinees*, by his *Prayer* or doing *juſtice*; or GOD, by the *plague* ſent among them.

3 By *every man upon himſelfe.*

2 Cor.2.11.
1 Cor.9.27.
1 Cor.11.3.

1 Chro. 21. 1.8.
Num. 16.3

Now then, theſe two [1] *Phinees ſtood up and prayed*, [2] and *Phinees ſtood up and executed judgment*, if they might be coupled together I durſt undertake, the concluſion would be, *and the plague ceaſed.* But either of them wanting I dare promiſe nothing.

To conclude then. 1. The *plague* comes not by chance, but hath a *Cauſe.* 2. That *Cauſe* is not altogether *naturall*, and pertaines to *Phyſicke*; but hath ſomething *ſupernaturall* in it, and pertaines to *Divinity.* 3. That *Supernaturall Cauſe* is the *Wrath of God.* 4. Which yet is not the *firſt cauſe.* For, the *Wrath of God*, would not riſe, but that he is provoked by our ſins (and the certain ſins, that provoke it, have been ſet down.) 5 And the *cauſe* of thē, *our owne inventions.* So, our *inventions beget ſinne*; *ſinne provokes the Wrath of God*: *the Wrath of God* ſends the *Plague* among us. To ſtay the *plague*, *Gods Wrath* muſt be *ſtayed*: to *ſtay it*, there muſt be a *ceaſing* from *ſinne*: That *ſinne* may *ceaſe*, we muſt be out of love with our own *inventions and not goe a whoring after them. Prayer*, *that* aſſwageth *anger*: To *execute juſtice*, that abateth ſinne: To execute *juſtice*, either *publikely*, as doth the *Magiſtrate*; or *privately*, as every man doth, or may doe upon himſelfe. which joyned with *prayer* and *prayer* with it, will ſoon rid us of that we complaine: and otherwiſe, *his anger will not be turned away, but his hand ſtreched out ſtill.*

A SERMON PREACHED AT THE FVNERALL OF THE RIGHT HONOVRABLE AND REVEREND FATHER IN GOD LANCELOT *LATE LORD BISHOP OF* WINCHESTER, In the Pariſh Church of St. SAVIORS *in* SOUTHWARKE. On Saturday being the XI. of *November*, *A. D.* MDCXXVI.

By the Right Reverend Father in GOD,
IOHN late L. Biſhop of ELY.

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MDCXLI.

A SERMON PREACHED AT THE FVNERAL OF THE R. R. FATHER IN GOD, *Lancelot* late Lord Biſhop of WINCHESTER.

HEB. Chap. XIII. Ver. XVI.

To doe good, and to diſtribute forget not: for with ſuch ſacrifices God is well pleaſed.

IN the tenth Verſe the Apoſtle ſaith, *Wee have an Altar, of which they have no right to eate, that ſerve the Tabernacle. Habemus Altare.* We have, that is, *Chriſtians*: So it is *proprium Chriſtianorum*, proper to Chriſtians: not common to the Iewes together with Chriſtians; they have no right to communicate, and eate there, that *ſerve the Tabernacle*. And yet it is *commune Altare*, a common Altar to all Chriſtians, they have all right to eate there. And ſo it is *externum Altare*, not only a ſpirituall Altar in the heart of every Chriſtian; then *Saint Paul* ſhould have ſaid *habeo*, or *habet unuſquiſque*, I have, and every Chriſtian hath in private to himſelfe: but *We* have an *Altar*, that is, all Chriſtians have; and it muſt be Externall, elſe all Chriſtians cannot have it.

Our Head CHRIST offered His Sacrifice of Himſelfe upon the Croſſe; *Crux Altare* CHRISTI; and the Croſſe of CHRIST was the *Altar* of our Head, where he offered the *unicum, verum, & proprium Sacrificium*, the only, true, proper ſacrifice, propitiatory for the ſins of mankind; in which all other ſacrifices are accepted, and applicatory of this propitiation.

1 The *Onely Sacrifice*, one in it ſelfe, and once only offered, that purchaſed eternall redemption: and if the redemption be eternall, what need is there, that it ſhould bee offered more than once, when once is all-ſufficient?

2 And the *True Sacrifice*: All other are but Types and Repreſentations of this ſacrifice; this onely hath power to appeaſe GODS wrath, and make all other Sacrificers, and ſacrifices acceptable.

3 And the *Proper Sacrifice:* As the Pſalme ſaith, *Corpus aptaſti mihi*, thou haſt fitted me with a *Body*; the Deity aſſumed the Humanity, that it might *accipere a nobis quod offerret pro nobis*; being the Deity could not offer, nor be offered to it ſelfe, He tooke fleſh of ours, that he might offer for us.

Now as Chriſts Croſſe was His Altar, where He offered Himſelfe for us; ſo the Church hath an Altar alſo, where it offereth it ſelfe: not *Chriſtum in capite*, but *Chriſtum in membris*, not Chriſt the Head properly (but onely by commemoration) but Chriſt the Members. For, Chriſt cannot be offered truly, and properly, no more but once upon the Croſſe: For Hee cannot bee offered againe, no more than Hee can be dead againe: and dying and ſhedding bloud, as He did upon the Croſſe; and not dying, and not ſhedding bloud, as in the *Euchariſt*, cannot be *one Action* of *Chriſt* offered on the *Croſſe*, & of Chriſt offered in the *Church* at the Altar by the Prieſt, by Repreſentation only, no more than Chriſt and the *Prieſt* are one perſon: & therefore though in the Croſſe and the Euchariſt there be *Idem ſacrificatum*, the ſame ſacrificed thing, that is the *Body* and *Bloud* of Chriſt, offered by Chriſt to His *Father* on the croſſe, and received and participated by the Cõmunicants in the Sacrifice of the Altar; yet *Idem ſacrificium quoad actionem ſacrificii*, or *ſacrificandi*, it is impoſſible there ſhould be *the ſame ſacrifice*, underſtanding by ſacrifice the *action* of ſacrifice. For then, the Action of Chriſts ſacrifice, which is long ſince paſt, ſhould continue as long as the Euchariſt ſhall endure, even unto the worlds end; and his *conſummatum eſt* is not yet finiſhed: And dying and not dying, ſhedding of bloud and not ſhedding of bloud, and ſuffering and not ſuffering cannot poſſibly be *one action*: and the *Repreſentation* of an Action cannot be the *Action* it ſelfe.

And this conceipt was unknowne to Antiquity. All the Fathers held it a *ſacrifice*, onely becauſe it is a *Repreſentation* or *Commemoration* of the *True ſacrifice of* Chriſt upon the Croſſe; even as our Saviour commanded, *Doe this in remembrance of me.* Saint *Auguſtine* ſaith, *Hujus ſacrificij caro & ſanguis, ante adventum Chriſti, per victimas ſimilitudinum promittebatur: in paſsione Chriſti, per ipſam Veritatem reddebatur: poſt aſcenſum Chriſti, per Sacramentum memoriæ celebratur, &c.* And Saint *Chryſoſtome*, *Hoc eſt exemplar illius, &c.* And *Thomas Aquinas* giving the reaſon of the diverſe Names given to this Sacrament ſaith, that it hath a triple ſignification. 1 *Reſpectu præteriti*, one in reſpect of the Time paſt, inaſmuch as it is *commemorative* of the LORDS *Paſsion*, which is called a true ſacrifice; and according to this, it is called a *ſacrifice*. 2 *Reſpectu præſentis*, in reſpect of the preſent, that is, of the *Vnity* of the Church, unto which men are gathered by this Sacrament, and according to this it is named a *Communion*, or *Synaxis*, becauſe by it we communicate with Chriſt, and are partakers of His Fleſh and Deity. 3. *Reſpectu futuri*, in reſpect of that which is to come, inaſmuch as this Sacrament is *prefigurative* of the fruition of GOD, which ſhall be in heaven; and accordingly it is called *viaticum*, becauſe it heere furniſheth us in the way, that leads us thither. Againe it is called the *Euchariſt*, that is, *bona gratia*, the good grace, becauſe *eternall life is the grace of God*, *Rom.* VI. or elſe, becauſe it really containes Chriſt, who is *full of grace.* It is alſo called *Metalepſis*, or *Aſsumptio*, becauſe by it we aſſume the Deity of the Sonne. All this, *Part.* III. *Q.* LXXII. *Artic.* IIII. *In corpore.* And in his Anſwer *ad* III^m. he addeth, That this Sacrament is called a *Sacrifice*, inaſmuch as it doth repreſent the *Paſsion* of Chriſt; it is likewiſe called *Hoſtia* an Hoſt, inaſmuch as it containeth Chriſt himſelfe, who is *Hoſtia ſalutaris*, Epheſ. V.

Contra Fauſtum, lib. 20. 21.

Ad Hebr. Hom.

Here is a *Repreſentative*, or *Commemorative*, and *Participated Sacrifice* of the *Paſsion* of Chriſt, the *True Sacrifice*, that is paſt; and here is an *Euchariſticall Sacrifice*: but for any *Externall proper ſacrifice*, eſpecially as *ſacrifice* doth ſignifie the *Action* of *ſacrificing*, here is not one word. And therefore this is a new conceipt of latter men, ſince *Thomas* his time, unknowne to him, and a meere Novelliſme. And the cure is as bad as the Diſeaſe: Though *Thomas* gives no other reaſons, why it is called a *ſacrifice*, yet (ſay they) *Thomas* denieth it not. For, that is plainly to confeſſe that this is but a patch added to Antiquity. And yet when he ſaith, it is a Repreſentative or Commemorative

morative Sacrifice *reſpectu præteriti*; in reſpect of that which is paſt, that is, the *Paſsion* of *Chriſt*, which was the true *Sacrifice*, he doth deny by conſequent, that it is the true ſacrifice it ſelfe which is paſt. And if Chriſt be ſacrificed daily in the *Euchariſt*, according to the *Action* of *Sacrifice*, & it be one & the ſame ſacrifice offered by Chriſt on the *Croſſe*, and the *Prieſt* at the *Altar*, then can it not be a *Repreſentation of that ſacrifice which is paſt*, becauſe it is one and the ſame ſacrifice and *action* preſent.

Therefore *Saint Paul* proceeds in the XV. Verſe: *By him therefore let us offer the ſacrifice of praiſe to God continually*, that is, the fruit of our lips giving thankes to His Name. *Let us offer up to* GOD; Chriſtians then have an *offering:* and let us offer up to GOD *continually*; this is the ground of the *daily Sacrifice* of Chriſtians, that anſwereth to the daily ſacrifice of the Iewes. And this *ſacrifice* of *praiſe* and *thanks* may well be underſtood the *Euchariſt*, in which we chiefly praiſe and thanke *God* for this his chiefe and great bleſſing of our Redemption. And this and all other *Sacrifices* of the Church external or ſpiritual muſt be offered up & accepted *per Ipſum*, in, by, and through Chriſt. S. *Paul* ſaith not, *Ipſum offeramus*, Let us offer Him (that is) *Chriſt*; but let us offer and ſacrifice *per Ipſum* by him, in whom only we and our ſacrifices are accepted. And Rom. XII. I. *Offerte corpora, Offer your bodies living ſacrifices, holy and acceptable to God, which is your reaſonable ſervice:* It is not *Corpora ſine animis*, not bodies without ſoules; For in them without ſoules, there is no *life*, no *holineſſe*, no *accepting:* and this is mans *reaſonable ſervice*; all elſe is without reaſon. And S. *Peter* (the firſt Pope as they reckon him, who I am aſſured had infallibility) ſaith I *Pe.* II. V, *Ye alſo as lively ſtones are built up a ſpirituall houſe, and holy Prieſthood, to offer up ſpirituall Sacrifices acceptable to God, per Ipſum Chriſtum*, by IESUS CHRIST. And S. *Iames* (Cha. I. Ver, XVIII.) tels us, that to this end *God begat us by his word of truth*, that we might be *primitiæ creaturarum:* not offer to *God* the firſt fruits of our *fields* or *cattle*, but that we might offer up our *ſelves* as *firſt fruits* to *God*. So all the *offerings* of the Church are the Church it ſelfe; and Chriſt the Head offered *corpus naturale*, his naturall Body, his ſoule and fleſh for a ſacrifice; for the ranſome & price of our ſin, therby *purchaſing eternall redemption*, *Heb*, X. XI. and by this one offering *He perfected for ever them that are ſanctified*, Ver, XIII. Neither doth Chriſt there (that is) in heaven where he now appears in the preſence of *God*, offer often, or any more for us, but this once; there is *appearing*, but no offering, And the Apoſtle gives the reaſon of it. For then he muſt have *often ſuffered* ſince the foundation of the world, *Heb.* IX, 24, 25, 26. He *appeares* in heaven as our *High Prieſt*; and *makes interceſsion* for us; but Hee *offers* his naturall body no more but once, becauſe he *ſuffers* but once. No *offering* of Chriſt (by S. *Pauls* rule) without the *ſuffering* of Chriſt: the Prieſt cannot *offer Chriſts* naturall body without the *ſuffering* of Chriſts naturall body.

So likewiſe the Church, which is Chriſts myſticall body, offers not Chriſts naturall body: it hath no power to offer the naturall body, which is proper to Chriſt only, *Pono animã & nemo tollit*; not the Church, nor they that are not the Church. And there is no ſuch thing in Scripture, nor I preſume can eaſily be ſhewed out of any of the probable and undoubted Fathers, but the Church offers *corpus myſticum*, Chriſts myſticall body (that is, it ſelfe) to *God* in her daily Sacrifice.

Firſt, all ſacrifice is proper & due only to *God*. Be men never ſo venerable, never ſo worſhipfull, yea *adorandi*, to be adored alſo, yet no man ever offered ſacrifice to any, unleſſe he knew him, or thought him or feigned him to be *God*. True Angels would never accept Sacrifice: and wicked Angels only ſought it, becauſe they alſo affected to be deified. Saint Aug. de Civ. Dei, l. 10. c. 4. Et cont. Fauſt, l. 20. 21.

In which reſpect, never any Prieſt at the Altar, even *ſuper corpus Martyris*, over the body or ſepulcher of any Martyr, prayed thus, *Offero tibi Sacrificium, Petre, Paule, Cypriane*, I offer ſacrifice to Thee, ô Saint *Peter*, Saint *Paul*, or Saint *Cyprian*. All celebrities towards them, whether prayſes to GOD for their victories, or Exhortations to their imitation, are onely *Ornamenta memoriarum*, the Ornaments of their memories, not *Sacra*, nor *Sacrificia mortuorum, tanquam Deorum*, not the ſacred things or Sacrifices of the dead, as if they were GODS, *Lib.* VIII. C. XXVII.

And therefore Saint *Auguſtine* often denies *Temples*, *Altars*, and *Sacrifices* inward and outward, viſible and inviſible to all *Martyrs* and *Saints*, as being proper and peculiar to GOD onely. And I truſt, *Prayers* and *Invocation* be in this number. For as *Orantes & Laudantes*, praying & praiſing, we direct our ſignifying words to him, to whom we offer the things ſignified in our hearts: ſo ſacrificing, we know the viſible ſacrifice is to be offered to no other but to him, whoſe viſible ſacrifice in our hearts we our ſelves ought to be, *Nos eſſe debemus*, *Lib.* X, *Cap.* XIX. And then it followeth in the XX. Chapter: The true *Mediator* inaſmuch as taking upon Him the *forme of a ſervant*, the Man IESUS CHRIST became a *Mediator of God and Man*; whereas in the forme of GOD He takes ſacrifice with His Father, yet in the forme of a ſervant, *Maluit eſſe, quam ſumere*, He choſe rather to *be a Sacrifice*, than to *receive Sacrifice*; leſt even by this occaſion any man might think he might ſacrifice to a Creature, by this (Nature) He is a Prieſt; the ſame the offerer, and the ſame the thing offered: *Cujus rei ſacramentum*, of which things he would have the daily Sacrifice of the Church to be a Sacrament, *quæ cum ipſius capitis corpus ſit, ſeipſam per ipſum diſcit offerre:* which Church being the body of our Head himſelfe, doth learne to offer it ſelfe (that is, the *Church*) by Him, that is, by *Chriſt*. Here the Body of the Head, is the *myſticall body* of *Chriſt*: and therefore the daily Sacrifice of the Church is not the *Naturall Body* of *Chriſt*, but the *Myſticall Body* that offers it ſelfe to *God* by *Chriſt*. This made *Saint Auguſtine* to ſay of Angels, and Elect and Glorious *Saints*, *Nec illis ſacrificemus, ſed cum illis ſacrificium Deo ſimus*, Let us not ſacrifice to them, but let us *bee a ſacrifice* to *God* together with them, *Cap.* XXV.

But a ſingular and full place we have in the ſame X^th^. Booke, and VI. Ch. Where having ſhewed what *Sacrifice* is, that is, every worke w^ch^ is performed, that we may cleave to *God* in an holy Society, being referred to that end of good, by which wee may bee truly bleſſed: (as a *man conſecrated* to the name of *God*, and dying to the world, that he may live to *God*, is a *Sacrifice*; as the *Body chaſtened* by temperance, is a *Sacrifice*, ſuch as the Apoſtle cals for, *Offer up your bodies to be a Living Sacrifice*, *Rom.* XII. I. And if the *body*, the ſervant and inſtrument of the ſoule, much more the *ſoule* it ſelfe is a ſacrifice; As likewiſe *workes* of *mercy* and the like:) Hence (ſaith hee) it commeth to paſſe, *Vt tota ipſa, redempta Civitas ſocietaſq; ſanctorum univerſale ſacrificium offeratur* DEO, *&c.* [That the *whole redeemed City* and *Society* of the *Saints* is offered up an *univerſall ſacrifice* to *God*, by our great Prieſt; who alſo offered himſelfe in His paſſion for us, that we might be the body of ſo great a Head, in the forme of a ſervant. For this he offered: in this he was offered, becauſe according to this he is our Mediator, in this our Prieſt, in this our Sacrifice.] And then urging againe the Apoſtles words. *Rom.* XII. I. of *offering our bodies a living ſacrifice, holy and acceptable to* GOD, *which is our reaſonable ſervice of Him*, he adds, *Quod totum ſacrificium ipſi nos ſumus* [All which whol ſacrifice we are:] We the *Members* are this whol ſacrifice, not Chriſt the *Head*. For as in the body there are many members, and many offices of thoſe members; ſo *we being many, are one Body in* Chriſt, *and every one members of one another*, having divers *gifts* according to the *grace* given us. *Hoc eſt ſacrificium Chriſtianorum, multi unum Corpus ſumus in Chriſto*, [this is the ſacrifice of Chriſtians, many are one body in Chriſt.] This muſt neceſſarily be the *myſticall body* of Chriſt; the *naturall body* it cannot be: *Quod etiam Sacramento Altaris Fidelibus noto frequentat Eccleſia; ubi ei demonſtratur, quod in illâ oblatione quam offert, ipſa offeratur:* [Which Sacrifice the Church alſo frequents in the *Sacrament* of the *Altar*, well knowne to the faithfull; in which it is demonſtrated to the *Church*, that in that oblation which the Church offers, the *Church it ſelfe is offered.*] I hope, the *Church* is the *myſticall body* of Chriſt, not the *naturall*. *Lib.* XX. *cap.* X. *Ipſum verò ſacrificium Corpus eſt Chriſti, quod non offertur ipſis, quia hoc ſunt et ipſi*; denying Temples, Altars, and Sacrifices to Martyrs and Saints, he ſaith [The *ſacrifice* it ſelfe is the *Body* of Chriſt, which is not offered to them, becauſe *they* are alſo *this ſacrifice.*] This may ſuffice to ſatisfie any reaſonable man of the *Sacrifice* of the *Church*, in Saint *Auguſtines* judgment, Yet give me leave to adde one place more, becauſe it may ſtand for many, a nd that is *Lib.* X.

cap.

*cap.*13. *Nec jubent, &c.* [Neither do they command, that we ſhould Sacrifice to them, but only to Him, whoſe Sacrifice we together with them ought to be a Sacrifice, *Vt ſæpe dixi, & ſæpe dicendum eſt*, as I have often ſaid, and muſt often ſay.]

This then is the *daily Sacrifice* of the *Church* in *Saint Auguſtine's* reſolute judgement, even the *Church* it ſelfe, the *Vniverſall body* of *Chriſt*, not the *Naturall Body*; whereof the *Sacrament* is an *Exemplar*, and a *Memoriall* onely, as hath been ſhewed. And when they ſhall prove the *Churches Sacrifice* to be the *Naturall Body of Chriſt*, and the ſame Sacrifice with the Sacrifice of the *Croſſe*, as it denoteth the *Action* of *Sacrificing*, becauſe the Fathers often uſe the word *Corpus Chriſti*, The Body of *Chriſt*; they ſhall be further anſwered.

In the meane time the Church of England in her reformed Liturgie [*offering our ſelves, our ſoules, and bodies to be a living Sacrifice, holy and acceptable to God, which is our reaſonable ſervice of him*] may truly and boldly ſay, that in this ſhe hath far exceeded their *Canon* of their *Maſſe*, in which there is not one ſyllable, that mentions the *Sacrifice of our ſelves and ſoules and bodies*, which is the onely thing that *God* lookes and cals for at our hands, and in *Chriſt* our Head is moſt pleaſing; nay more, onely pleaſing to Him, and in our power to offer properly.

We denie not then the *dayly Sacrifice* of the *Church* (that is, the *Church it ſelfe*) warranted by Scriptures and Fathers. We take not upon us to Sacrifice the *naturall Body* of CHRIST otherwiſe than by the *commemoration*, as CHRIST Himſelfe, and *Saint Paul* doth preſcribe. They rather, that take a power never given them over the *naturall body* of CHRIST, which once offered by Himſelfe purchaſed eternall redemption all-ſufficient for ſinne, to offer it againe and often, never thinking of the offering of CHRISTS *myſticall body*, the *Church*, that is, our ſelves, our ſoules and bodies; they (I ſay) doe deſtroy the *daily Sacrifice* of *Chriſtians*, which is moſt acceptable to *God*.

Now then that which went before in the Head *Chriſt* on the *Croſſe*; is daily performed in the members, in the Church. *Chriſt* there offered Himſelfe once for us; we daily offer our ſelves *by Chriſt*, that ſo the whole *myſticall body* of *Chriſt* in due time may be offered to GOD.

This was begun in the *Apoſtles*, in their Liturgie, of whom it is ſaid (*Acts.*13.) *Miniſtrantibus illis*, while they *miniſtred* and *prayed*, the *Holy Ghoſt* ſaid unto them, &c. *Eraſmus* reads it, *Sacrificantibus illis*, while they *Sacrificed* and *prayed*. If they had offered *Chriſts Naturall body*, the *Apoſtles* would ſurely have made ſome mention of it in their writings, as well as they doe of the *Commemorative Sacrifice*. The word is λειτουργούντων ſo it is a *Liturgicall Sacrifice*; or a Sacrifice performed or offered in our *Liturgy* or forme of *Gods* worſhip: ſo the *offering of our ſelves, our ſoules, and bodies*, is a part of *Divine worſhip*.

Now as it is not enough to feed our owne ſoules, unleſſe we alſo feed both the ſoules and bodies of the *poore*; And there is no true *faſt*, unleſſe we *diſtribute* that to the *poore*, which we denie to our owne bellies and ſtomachs; And there cannot bee a perfect and compleate adoration of GOD in our devotions; unleſſe there be alſo *doing good* and *diſtributing* to our neighbours; therefore to the *Sacrifice* of *praiſe* and *thankſgiving* in the *Euchariſt*, in the Church, mentioned in the fifteenth Verſe, we muſt alſo adde *beneficence* and *communication* in this Text: For, *Devotio debetur Capiti, Beneficentia membris*, the ſacrifice of *devotion* is due to our *Head* CHRIST, and *piety* and *charity* is due to the *Members*. So then, offer the *Sacrifice of praiſe* to GOD daily in the Church, as in the fifteenth Verſe; and *diſtribute* and *communicate* the *Sacrifice of compaſsion* and *Almes* to the *poore* out of the Church, as in this Text.

Shall I ſay *extra Eccleſiam*, out of the Church? I do not ſay amiſſe, if I doe ſay ſo: yet I muſt ſay alſo, *intra Eccleſiam*, this ſhould be a Sacrifice in the Church, the *Apoſtles* kept it ſo in their time; *Primo Die*, the firſt day of the weeke, when they came together to pray and to breake bread, *Saint Pauls* rule was, *Separet unuſquiſque*; Let every one *ſet apart*; or *lay by in ſtore*, as GOD hath proſpered him, that there be *no gatherings*,

gatherings, when I come. And our *Liturgy* in the *Offertory* tenders her *Prayers* and *Almes* on the *Lords day* or Sunday, as a part of the *Sacrifice* or Service of that day and of GOD's *Worship*; which I wish were more carefully observed among us. For this also is a *Liturgie* or *Office*, so called by the *Apostle*, 2. *Cor.* 9. 12. ἡ διακονία τῆς λειτουργίας, the *Administration of this Service*, or *Office*, or *Liturgie*: there is the word *Liturgie* or *Office*. For, the daily Service and Sacrifice, not onely supplieth the *want of the Saints*; but is abundant also by many *thanksgivings* unto GOD. So the *Lords day* or *Sunday* is then best kept and observed, when to our *Prayers* and *Prayses* and *Sacrifices of our selvs*, our soules and Bodies, we also adde the *Sacrifice of our goods* and *Almes*, and other workes of mercy to make it up perfect and compleat, that there may be *Opus diei in die suo*, the worke of the day in the proper day thereof, and these two *Sacrifices* of *praise* and *Almes* joyned here by GOD and His *Apostle*, may never be parted by us in our lives and practice.

First then we see, that as our SAVIOUR first *preached* in the Mount, and then *healed* in the Cities and townes; so when we have *offered our selves*, our soules, and bodies, to be *living and spirituall sacrifices* in the Church unto GOD, by our High Priest CHRIST, we must not rest there, but must also *offer our goods* and almes, whether in the Church or out of the Church, to the relieſe of the poore members of CHRIST, that are in want. And that these two, [1] the *sacrifice of Praise*, [2] & the *sacrifice of Almes* may appeare to be indivisible and separable, insomuch that he that will give himselfe, his soule, and body to GOD, will never spare also to give his goods to those that sufferhunger, and thirst, and nakednesse; See how our *Apostle* joynes these two. [1] First, *Per Ipsum offeramus*; By CHRIST our High Priest, Let us offer our selves: [2] and lest that should be thought, to be all the *whole Sacrifice*, that man is to render to His GOD, He adds this second, with a *Nolite oblivisci*, by a kind of *Negative*, which is may times more forcible than an ordinary *Affirmative*: *to doe good, and to distribute forget not:* fearing as it were, lest when man had done his homage and fealty to GOD, of whom he holds in chiefe, he might think, that were enough to sacrifice to GOD in the Church on the *Lords day*, and then forget his Brother all the week after, and never to take compassion on him: whereas the truth is, *Vnus amor*, but *duplex objectum*; the *love* is but *one*, wherewith we love *God* for Himselfe, & our *brother* who is *Gods* image for His sake, as there be two *eyes*, yet but one *visuall faculty*. For as it is to no purpose, to learne our duty at the mouth of *Gods* Preachers, on the *Lords day*, and never to put it in practice all our weeke, or life following, as if it were a matter onely for the braine and understanding; whereas in truth, first it should *edifie our faith*, and then *fructifie in our lives:* So it is a very short love to professe to love *God*, whom we have not seene, and starve our poore brethren, who lye at our gates in such sort, that we cannot choose but see them.

The Division.

So then the words containe, first an Act, *Beneficentia & communionis*; to doe good, and to distribute: and that must needs be a great worke, for it is to *doe good*, and nothing is truly great, but that which is good. 1

2. A Caveat, *Nolite oblivisci*, it is a work of great consequence, very important to our salvation, it may not be *forgotten*. 2

3. How small or vile it may seem in it selfe, yet it is of a high rate and great esteeme: *sacrificia sunt, & talia sunt*; they are *sacrifices* and *sacrifices* of much *price*, though they be but Crummes of bread, or drops of water: And so much the more precious, because they are gratefull to *God*; *delectatur*, or *placatur Deus*, *God* is *pacified*, or *God* is *well pleased*: and all the world is well given to appease and pacifie His wrath, and gaine His favour. 3

Now the worke is comprised in two words, *Beneficentia & communicatio*: beneficence and distribution. *Beneficence* or *bounty*, that is, *Affectio cordis*; the affection and compassion of the heart: And *Communication* and *distribution*, that is *Opus manuum*; the worke of the hand. And these two may be no more divided, than the two other sacrifices, of *devotion* in the sacrifice of our selves, and *Charity* in the Releefe of the poore: For *Beneficence* is *ut Fons*, as the fountaine and spring or cisterne, whence all workes of Compassion doe arise; and *distribution* is *ut Rivuli*, as the Rivers or

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channels or pipes, by which the waters of comfort and goodneſſe are carried to hungry ſoules.

Beneficence is as the *Sunne, diſtribution* is as the light that proceeds from the Sun: At the *beneficence* of the *heart* there we muſt begin, & by the *diſtribution* and *communication* of the *hand*, there is the progreſſe. And it is not enough that our *heart* is charitable, and full of compaſſion, if we be *cluſter-fiſted*, and *cloſe-handed*, and give nothing: *Goe and be warme*, and *goe and be fedde*, and *goe and be cloathed*, they bee *verba compaſſionis*, words of compaſſion: but if we doe not as well *feed* and *cloath*, as our *tongue bleſſeth*, we may have *gentle hearts* like *Iacobs voice*, but our *hands* will be *cruell* and *hayry* like *Eſaus*, that vowed to kill his Brother.

And true Religion is no way a *gargaliſme* onely, to waſh the tongue and mouth, to ſpeake good words: it muſt root in the heart, and then fructifie in the hand; elſe it will not cleanſe the whole man.

Now, *God* only is good, and the univerſall good of all things, and goodneſſe it ſelfe: If there be any good in man, it is particular, not univerſall, and it is *participatum*: man is not good in himſelfe, but only by participation: Goodneſſe in *God* is *Eſſentia*; eſſence and being: and He is ſo goodneſſe, that He cannot be but goodneſſe, good in Himſelfe, and good of Himſelfe.

In man goodneſſe is *Accidens*, an Accident; and ſuch an accident, as moſt commonly he is devoid of it, but onely by the grace and likeneſſe of GOD: So that man is good *ſolâ ſimilitudine bonitatis divinæ*, onely by the ſimilitude and imitation of the divine good: the neerer to *God*, the neerer to goodneſſe; and the further from *God* the more removed from all goodneſſe. So that as in every good, the greateſt good is moſt deſired: ſo in *doing good*, that is ever beſt, that joynes us moſt to our greateſt good.

All Creatures are ſaid to be good, by the goodneſſe of *God*, *Vt principio*, as the principle, and efficient cauſe of all good. 1
2. *Vt Exemplari*, as the patterne and exemplar, and Idea, according to which all good things are faſhioned. 2
3. *Vt fine*, as the end and finall cauſe for which all things were made. 3

And the like is in this *beneficence* and *doing of good*. For firſt, it muſt be good *à cauſa*, in regard of the firſt & efficient cauſe, which is *God*: as the good fruit proceeds from the good tree, and the tree owes his goodneſſe to *God* that tranſplants and waters it. 1
2. It muſt be good *in fundamento*, in reſpect of the foundation: as the houſe, and the living ſtones and ſpirituall buildings are therefore good, becauſe they are built upon the immovable foundation, the *Rock Chriſt*. 2
And 3. it muſt be good *à fine*, from the end to which it is referred: it takes beginning from the *Holy Ghoſt*, and the riches of *grace*, and it muſt be directed only to the ſupreme and grand end of all things, *Gods glory*, and the reliefe of the poore members of *Chriſt*. 3

And theſe two, *Beneficence & Communication*, the eminent and imperated Acts of true *Religion*, the mother of all vertues they are alſo the acts of many other particular vertues. For firſt, they are the Acts of *Charity*, becauſe they proceed from the *love* of *God*: 1
2. They are the acts of *Iuſtice*, becauſe *Reliefe* and ſuſtentation is the *due debt*, that is owing to the *poore*: 2
3. They are the acts of *Liberality* and *Bounty*, becauſe the free *gift* of men, not the merit of the needy: 3
4. They are the acts of *Mercy*, becauſe they participate with the wants and miſeries of the afflicted. 4

So that as *impendere*, is *Bonitatis*: to doe good, and diſtribute, and beſtow is the act of *goodneſſe*; ſo likewiſe *rependere*, to pay them, where we owe them, is *Iuſtitiæ*, the worke of *Iuſtice*. And therefore our goods, they are not properly ours, in ſuch ſort that we can carry them with us, when we go hence: but they are *bona pauperum*; ſo our goods, that they are alſo the goods of the poor, wherof we are rather *Stewards*, than *Proprietaries* and *Lords*: and he that ſo keepes and hoords them, that he doth not expend them, to buy the kingdome of heaven with them, at the hands of the poor (*Ipſorum eſt Regnum*) he doth indeed *detinere alienum*, he defrauds the poore, and detaines that which is anothers. And therefore the Pſalme ſaith, *Diſperſit, dedit pauperibus, Iuſtitia Ejus manet in æternum* (*Pſalme* 112. 9.) Hee hath diſperſed and given to the

poore:

poore: his *righteouſneſſe* endures for ever; not his *mercy* only, but his *Iuſtice* alſo.

Where, by the way obſerve; that there it is firſt, *Diſperſit, dedit*; he diſperſed and gave to the poore: here, in the Text that lies before me this day, it is *Dedit, diſperſit*; He gave it, and then he diſperſed it, to the *poore*, in ſuch ſort, that He did as it were ſtudy how to diſpenſe it to all ſorts of poore, even as many kindes of poore, as Hee could deviſe and find fit to receive it, learned old men, widowes, children and priſoners, and the like.

And this goodneſſe whether wee underſtand it plainly, as the Intention of the *heart*, that doth the good, and the works of the *hand*, that diſtributes and divides it: or whether we underſtand it, as ſome doe, that there is *Beneficentia in iis quæ dantur*; beneficence in thoſe things that are given: and *Communicatio in iis quæ ſervantur*, Communication in thoſe things that we give not: becauſe in theſe times, *Omnia erant communia*, All things were in common, & ſo they did communicate even thoſe things which they did not communicate and diſtribute: This goodneſſe I ſay, hath two properties of true goodneſſe: Firſt, it is *diffuſivum ſui*; diffuſiue of it ſelfe, it 1 imparts it ſelfe to as many as can, it heapes not all upon one, as thoſe doe that rob all others, that they may enrich their heire: Secondly, it is *unitivum Deo, & proximo*; 2 it is unitive, and unites us to God, for whoſe ſake we doe it, and to our Neighbour to whom wee do it.

And ſurely as in the civill States, *Quid leges ſine moribus vanæ proficiunt?* what will the beſt lawes profit us, if there be no obedience, no manners? are they not altogether vaine, of leſſe force that *Spiders webs?* and in Chriſtianity, *Quid fides ſine operibus?* what will faith and knowledge profit us, if it fructifie not in life and worke? what can *Devotion*, and *Iuſtice* profit, if *Almes* follow not? He that will ſend an Embaſſage to *God*, that ſhall ſurely ſpeed, he muſt ſend ſighs from his heart: teares from his eyes, prayers from his mouth, & alſo almes from his hands, and they will prove of that force, that *God* cannot deny them.

And if we will take with us the reſolution of the learned, out of the forme of the laſt Iudgement, it will amount to thus much; that not onely *Peccata commiſſionis*, ſinnes of commiſſion, or ſinnes committed will condemne us, but alſo *Peccata omiſſionis*, ſinnes of omiſſion, or omiſſion of doing good, as not feeding and clothing the poore, will caſt us into hell: and *auferre aliena & non dare ſua*, to take other mens goods from them, either by force or fraud; and not to give our owne to the poore, both are damnable, though not in the ſame degree. And therefore our Saviours councell is well worth our learning (*Luke* XVI.) *Make you friends of the unrighteous Mammon, that when you ſhall faile, they may receive you into everlaſting Tabernacles.* And theſe externall gifts they are the *viaticum*, or vians to carry us to heaven: for though *Non hîc Cælum*, heaven be not here in this life; yet *Hîc quæritur Cælum*, here in this life heaven is to be ſought, and here it is either found or loſt. So then, ſhall wee *faſt* from *meat*, and not from *ſinne?* ſhall wee *pray*, and *rob the poore?* ſhall our tongue praiſe charity, and our hands ſpoyle thoſe that need our charity? GOD forbid.

And now, moſt glorious *Bounty*, and *Communication*, and *Diſtribution*, what ſhall I ſay of thee? but that thou art *Vita ſanctorum*; the very life, and joy, and delight of all Saints: and when Saints muſt leave this life, and all things els leave them, and they leave all things; yet thou leaveſt them not, but are *Comes defunctorum*, the unſeparable companion of the dying. For of all that a man hath, there is nothing that ſhall accompany him to the Tribunall of the great Iudge of the quicke and the dead, but *Peccata & bona opera*, Sins and good works: and then it will appeare, that the voice of a few *good workes*, done for *Chriſts* ſake, will ſpeake lowder and plead harder, and more effectually for us, than all our glorious words and profeſſions.

And this *doing good* and *diſtributing*, is not only profitable, but admirable alſo, For why? by evils and wants of others, it ſelfe is bettered; and it becomes beautifull, by the uncleannes & naſtineſſe of the wretched; it is enriched by others poverty, by others infirmities it growes ſtrong; the bearing of burdens attols and lifts it up: and

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therein of all other it is happy, *de ſpinis colligit uvas*; it does that, which CHRIST denies to be feiſable, it gathers *grapes* of *thornes*, and ſweeteſt conſolation out of greateſt miſeries; and that which is contrary to all Nature, and Naturall reaſon, *ex agro ſteriliſsimo paupertatis, meſſem copioſiſsimam colligit*, out of the *moſt barren fields* of *poverty*, it reapes the *moſt plentifull harveſt*. And herein are theſe two Vertues moſt to be admired: *Miſericordia miſeriam aliorum facit noſtram*, Mercy makes other mens miſeries and calamities to be our owne: and *Charitas facit bona noſtra proximorum*, Charitie makes our goods to be our Neighbours.

If a travelling man were heavy loaden, were it not a great and happy eaſe for him, if his fellow-traveller would beare part of his burden? And *Divitiæ, onus*: Riches is a heavy load, it preſſes downe many ſo much, that they are never able to climbe up to heaven. What is then to be done? *Da partem comiti*: give thy companion (the *poore man*) a part with thee, thou ſhall refreſh him that is weary of his wants, and thy ſelfe ſhall runne moſt lightly and nimbly to heaven gates.

And now if thou wilt doe as my Text teacheth (that is, to *doe good*, and *diſtribute*) yet take theſe few rules in the way, they will make thee to make the more and better ſpeed. Firſt, doe it *Voluntary*, willingly: not by compulſion, as if it were a grievous tax or ſeaze: For GOD more regards thy *affection*, than thy *gift*; the *widowes two mites*, more than great heapes of treaſure: and why? GOD is *Ponderator ſpirituum, non panis aut monetæ*: GOD is a *weigher of the ſpirits*, rather than of *bread* and *money*. 1 2. Doe it *hilariter*, cheerefully: for thou well knoweſt what GOD loves moſt, that is, a *cheerefull giver*. He doth not reſpect *Quid*, what it is that thou giveſt; but *Ex Quanto*, the *cheerefull heart* it comes from. 3. Doe it *Affabiliter*, with kinde words and faire language: Not of a wearineſſe to be rid of a begger, as the *unjuſt Iudge* righted the *importunate widow*; but out of compaſſion to releev him. And certainly, when there is *Pietas in re*, Compaſſion and pity in the deed, *non ſit in verbis contumelia*: though thou give him good counſell, yet load him not with reproches and contumelies; upbraid him not with his wants or diſeaſes; for GOD might have turned the tables, and made him as rich as *Abraham*, and thee as poore and infirm as *Iob* or *Lazarus*. 4 Doe it *Feſtinanter*, ſpeedily: for *Bleſſed is he that conſidereth the poore and needie*, and prevents his petition: For, this is indeed to *give twice*, to *give quickly*; to have his money or his bread prepared and ready at his hand, as more ready to give, than they to ask: And this is indeed *Quærere pauperes, quibus benefacias*, to ſeek and ſearch for poore, to whom thou maiſt do good: and know withall that *Abraham*'s *ſpeed* to entertaine CHRIST and His *Angels*, made *ſinum Abrahæ receptaculum Lazari*: *Abraham*'s *boſome* to be the receptacle and place of Reſt to *Lazarus*, as well as *Lazarus*'s *patience* advanced him to *Abraham*'s *boſome*. And 5. Doe it *Humiliter*, in all humility: *Vt eluas peccatum, non ut corrumpas Iudicem*: to *Redeeme thine owne ſinnes* by thine *Almes*, as *David* ſaid to *Nebuchodonozor*; but not to *corrupt thy Iudge*, that thou may'ſt ſinne more freely, more ſecurely. For, GOD is like to heare the loudeſt cry; and it may be the cry of thy *ſinne*, may decry or cry downe thine *Almes*; and the ſcale of ſinne may make thine Almes to be found too light.

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Againe, take I beſeech you theſe things into your conſideration: Firſt, *Quis petit?* Who it is, that askes an Almes of thee. Thou takeſt it to be the poore man, but thou miſtakeſt it, It is DEUS *in paupere, &* CHRISTUS *in paupere*: GOD thy Creator, and CHRIST thy Redeemer in the poore man: and doeſt thou hoord up for thy wife, or thy childe, or thy ſervant, that will ſpend it in ryot; *Et negas Creatori, vel Redemptori*; and doſt thou deny to GOD thy *Creator*, and CHRIST thy *Redeemer*, that bought thee with His owne bloud and life?

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Secondly, *Quid petit?* what it is that he doth aske: in ſhort, *Suum non tuum*: He askes not thine, thou haſt only the uſe, and diſpoſe of it, but He askes His owne; and *what haſt thou, that thou haſt not received*; even to thy ſelfe, thy ſoule, and thy body, all the gifts of Nature, and all the gifts of grace? And when all is ſaid, this is indeed all, *Da quod dedi*: give me that I firſt gave thee, a fruit of mine owne tree; I beſtowed it on thee: *Da et reddam*, give me but ſome crummes, ſome drops out of thy heape, out

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of thy fountaine, I will repay it: Nay, *da & debitor ero*; give me any part, I will become a debtour to thee upon my word and promiſe, to repay it in heaven.

3 Thirdly, *Ad quid*, To what purpoſe doth GOD aske thee by the *poore man*? to gaine it to himſelfe? No: *ad mutuandum*, only to borrow of thee; and be aſſured, he is the beſt pay-maſter, he will reſtore to thee an hundred fold. And wilt thou lend to a *Iew*, or a *Turke* for *ten* or *eight* in the hundred; *Et Deo non accommodas*, and wilt thou not lend to thy *Creator* and *Redeemer*, who will give an *everlaſting weight of glory* for thy crummes and drops.

4 And fourthly, *Quid daturus, qui petit*; what will He give thee, that now begs of thee? For thy broken bread & meat, He will make thee partaker of the *Feaſt* of the *Lambe*; and for a few drops of water, He will crowne thee in the Kingdome of glory: *pro poculo aquæ frigidæ, torrens voluptatis*; for a *cup* of *cold water* (*water* the common element, and *cold* water, that coſt thee not the charg of a fire to warme it) there is a torrent, nay, a very ſea of pleaſures provided for thee for all eternity.

Doe good then and *diſtribute*: but doe it *Manibus proprijs* with thine owne hands, if thou canſt ſpare it: not by other mens hands, which may die ſoone after thee, or elſe deceive thy truſt. *Lucerna in manibus, non à tergo*; hang not thy light at thy back, to ſhine after thy death, but carry it in thy hand; be Executor of thine owne Will. And doe it *Secretò*; in ſecret, without a Trumpet: The *ſeed* muſt be buried or harrowed under the earth, elſe it neither roots nor multiplies: which though *perdi videtur*, it ſeemes to be loſt, yet unleſſe it be thus ſowed and buried, *reverà perditur*, it will be loſt indeed: And the more thou ſoweſt, the more thou ſhalt reape, for *he that ſowes ſparingly, ſhall reape ſparingly*.

Pars II. And now in the ſecond place, marke the Caution: *Nolite oblivisci*: to doe good, and to diſtribute *forget not*. Offer the ſacrifice of praiſe *daily*: and if *daily*, it is likely enough to be remembred, becauſe it never was forgotten, never omitted in the Church, whither thou art put, as to the Schoole of Memory. This is but a *lip-labour*; or at the moſt, but an *heart-labour*, it coſts nothing but breath: but to give *Almes*; to *doe good*, and to *diſtribute*, that coſts more; it will put thee to the charge of bread, and water, and cloathes, and the like, which is chargable and burdenſome. Any thing but our *purſes*: No, that muſt not be left out neither: To *doe good* and to *diſtribute*, to'rob thine owne back and thy belly, to feed the hungry and cloath the naked, *Nolite oblivisci*; forget not to adde the *Sacrifice* of *Almes*, to that other of *devotion* and *praiſe*.

And ſurely, I may call this the *Chapter* of *Remembrances*, or the *Remembrancers Chapter*. In the ſecond Verſe: *Memento hoſpitalitatis*, forget not to be hoſpitable: *Abraham* entertained *Angels*, yea, the Son of GOD, the LORD of Angels by his *hoſpitality*. In the third Verſe: *Memento vinctorum, & afflictorum laborantium*; Remember thoſe that are *in bonds*, & *afflicted*, being your ſelves in bonds and adverſity together with them: for, as CHRISTUS *paſcitur in iis*, ſo *incarceratur*; as CHRIST is fed in the *poore*, ſo He is impriſoned with them that are in bonds, & exiled with His exiled members, and condemned to the Mines, with thoſe that are chained in the Mines: and it is an impoſſibility to baniſh the Head from His members, in whom He lives, and they in Him. In the eight Verſe: *Memento Præpoſitorum*, Remember your *Governours*, that have the Rule over you: you owe much to them that have ſowen in you the Word of GOD, whoſe faith is a light or example to you. So here, *To doe good, and to diſtribute forget not*. The reſt are particulars, *Hoſpitality* to *ſtrangers*, *Viſitation* to *priſoners*, *comfort* to the *perſecuted*, and *Suſtentation* to our *ſpirituall Governours*: but this is generall, and extends to all; ſtrangers, priſoners, perſecuted, Governours, and all other men in need, in generall; though with a *præcipuè*, chiefly *to the houſhold of faith*. For, every man is our *neighbour*, to whom charity is to be extended; but they are more neerely our *neighbours*, to whom we ſtand bound by a double obligation and fraternity, of *Nature*, and *Grace*.

Why

Why then is our *Apoſtle* ſo ſolicitous, that we *forget* not this *doing good* and *diſtributing?* A man would thinke, the precept need not be ſo ſtrictly urged and inculcated, and that in the negative which binds *Semper & ad ſemper*, and therefore never to be *forgotten*. The Moraliſt gives a good Rule, *Homo in homine calamitoſo miſericors, meminit ſui:* That man that is *mercifull* to a *man in miſery* and calamity, remembers *himſelfe*: he might have beene in miſery and need, as well as his afflicted neighbour, if GOD had ſo diſpoſed. Is it ſuch a matter, to be ſo much and ſo often inculcated? Can a man forget himſelfe? or can any man thinke that, that which fals to another man, might not fall upon him? Equall in *nature* and *grace*, may alſo be equall in *miſery*, if GOD will: Yes ſurely there is need; for, he that beheld his face in the glaſſe, *Iames* 1. 24. he went away, *& ſtatim oblitus eſt*; ſtraight-way he *forgetteth his owne ſhape*, his owne ſpots and deformities, amends none of them, never thinkes on them more, till he come to the *glaſſe* againe: be the *glaſſe* never ſo true, never ſo pure, even as pure as the word of GOD it ſelfe, yet ſo often as he comes, ſo often he *forgets*, therefore nothing is more needfull then this *not forgetting*.

And the truth is, moſt men are like to the young man, that ſaid to our SAVIOUR CHRIST: All theſe things, the Commandements of GOD, *cuſtodivi ab adoleſcentia*, have I kept from my youth: but yet he had not ſo ſtrictly kept GOD's Commandements, but that withall, *cuſtodivit bona omnia à pauperibus*; he had more ſtrictly kept all his goods from the poore: and becauſe hee had great ſubſtance, and loved it greatly, he had need to be remembred with *Nolite obliviſci*, Forget not to doe good, and to diſtribute: for he was *Cuſtos pecuniæ, potiùs quàm præcepti*; he was a keeper, but a keeper of *money*; and no keeper, but a breaker of the *Commandements*. Mat. 19. 20.

The Rich-man and all his fellowes, *Luke* 16. have need of this, *Forget not*: He ſaw *Lazarus* full of *ſores*, from the crowne of the head to the ſole of the foot, and the very ſight of him, was *conflatorium pietatis*; the very bellowes and Anvile of compaſſion: and he lay at his gate, he could neither goe in, nor out, but he muſt look upon him, yet *obliviſcitur quod vidit*; he forgot him that he ſaw, and could not chooſe but ſee him: Nay, he ſaw the *dogs* more mercifull in *licking his ſores* than himſelfe was, in curing or feeding him: and therefore *non accepit guttam aquæ*, he received not one drop of water *to coole his tongue*. (He was a great, but a moſt miſerable profeſſour, and therefore his *tongue* was moſt tormented, becauſe therein conſiſted all his Religion.) And the reaſon is, becauſe *Non dedit micam panis*, he would not give him ſo much as he gave his dogs, not one *crumme of bread*.

There be ſome that ſay, *Mat.* 25. 37, 44. *Quando te vidimus eſurientem, nudum, &c?* When did we ſee Thee hungry or naked? peradventure they never ſaw Him, in His owne perſon, *in capite*, as a particular man, the *Head*; but they could not but ſee Him, *in membris*; in His members, the *poore*: *Vident pauperem*, but CHRISTUM *in paupere non vident*; they ſaw the *poore man*, but CHRIST they ſaw not in the poore man: Here is great need of this *Nolite obliviſci*, Forget not to put them in minde, that they flatter not themſelves with this ambiguity. *Te & Te totum*: they ſee not the *Man* JESUS, the *Head* alone, but they cannot chooſe but ſee *whole* CHRIST, that is CHRIST the *Head*, and the *poore* His *members*.

There is one, and I would there were but one, that received a *talent* and *hid it in a napkin under the earth*: he was worthy to heare *Serve nequam*, Evill ſervant: For hee knew his Maſters will, that gave his talents to *receive them with increaſe*; his memory failed and had need to be rubbed with *oblitus tradere uſurariis*; he forgot that which he did not forget; he forgot not to take uſe for his money, and uſe upon uſe, but hee forgot the true and lawfull uſury, to *give* it *to the poore*, and ſo to *lend* it *to the* LORD, who would ſurely have paid both principall and intereſt alſo; both the ſubſtantiall reward of eternall life, and alſo the accidentall degree and meaſure of glory. Mat. 25. 18. 27.

How many are there that forget the Preachers precept, *Caſt thy bread upon the waters*? How many are there that ſay, *My barnes are too little, I will pull them downe and build bigger?* who have beene at the Schoole of forgetfulneſſe, and do not remember, *Quòd ventres pauperum capiunt. quod horrea non capiunt*, that the *bellies* of the *poore* are Eccleſ. 11. 1. Luk. 12.

greater than the greateſt *barnes*, and will receive and conſume all that which the greateſt barnes cannot hold; yea, the *poore* doe ſoe multiply, that the rich are not able to feed them. The fooliſh *Rich-man* ſaid in the Goſpell, *Soul, thou haſt much goods laid up in ſtore for many yeares*: but when he ſaid ſo, he had not many *houres* to reckon, to *eate and drinke and take his pleaſure*. *Malè recondita, melius erogata*; they were ill layed up, they had beene much better diſtributed and ſcattered abroad. It may be they may paſſe all the degrees of compariſon. *Malè parta*; ill gotten by oppreſſion, and fraud, and Rapine: And *Pejùs detenta*, worſe kept and detained; that which is ill gotten may be worſe kept; and ſo that is, that is ſcraped and extorted from all others, is denyed to all others, and moſt of all to *himſelfe*, and GOD, and CHRIST: And *Peſſimè erogata* expended worſt of all, in ryot and exceſſe, in pride and vanity, in cruelty and rebellion, in denying maintenance to the King and Country, or to the *poore*.

Luk. 12. 18, 19

But howſoever ill gotten, worſe impriſoned and debarred the light of the Sun: and worſt of all ſo ſpent, that with them, the ſoule, and life, and Heaven it ſelfe is ſpent and loſt: yet the truth is, they are then beſt kept, when they are well expended, and never better, then on the *poore afflicted members* of CHRIST, than in buying of Heaven. But if you will make a true conjunction indeed, they are then *bene recondita*, when *bene erogata*; well ſtored and laid up, when they are well laid out. *Reconde in ſinu pauperum*; The beſt houſe to lay them up, is to put them into the box and boſome of the poore: for, that indeed is the ſafeſt and ſureſt Treaſury, ſafer than the Temple it ſelfe, the *living Temples of* GOD: A Treaſury, *Sine fure, Sine verme*; without *thiefe*, without *worme*; whatſoever is put there, *defertur Deo*; the poore man will carry it to GOD, out of whoſe hands it can never be taken.

And this is indeed the Art of Arts. Not the gold-making Juggling art, which under the name of gold-making, is the conſumer of gold: but the art of turning earth into heaven, and earthly almes into celeſtiall riches; *dando, cæleſtes fiunt*, theſe tranſitory earthly things procure us the unſpeakable riches and treaſures of heaven. And now conſider, *Cornelius*'s *Almes* and *prayers aſcended* as a memoriall to GOD, and procured the great grace of the *knowledge of* CHRIST, and the *gift of the* HOLY GHOST: And *Dorcas*'s *Almes* obtained her *Reſurrection* to life: GOD remembred them both, and ſhall we *forget to do good* and *diſtribute* our almes, which have that force, that GOD will never forget them?

Act. 11.

Part III. GOD cannot forget them, if we doe remember, and performe them: Nay GOD holds them at a great rate, He accepts them as *ſacrifices*, and ſuch *ſacrifices* as both *paciſie* and *pleaſe* Him. *Talibus ſacrificiis*, with ſuch ſacrifice GOD is pleaſed; *talibus*, with theſe of *Praiſe* and *Almes*; and with all thoſe that are like, or of the ſame nature with theſe. Not with the *ſacrifices* of *Nature* and *Moſes*'s *Law*: ſuch are both *Mortua*, and *mortifera*; dead in themſelves, and mortiferous and deadly to all that ſhall uſe them. Theſe had their time, and were accepted as *types* and *figures*, of the true *ſacrifice* of CHRIST upon the Croſſe, in whom all ſacrifices were accepted; In which they were partakers of CHRIST, and *did eat the ſame ſpirituall meat*, and *drinke the ſame ſpirituall drinke*, that we now eat and drink by faith, and the *Rock* that followed them was CHRIST.

No more then to doe with the ſacrifice *pecoris trucidati*, of the ſlaine beaſts; that is paſt: but *cordis contriti*, with the *ſacrifice* of a broken and *contrite heart*: that was from the beginning, and ſo ſhall continue *acceptable to God* even to the end: the *ſpirituall ſacrifice*, or the ſacrifice of the ſoule and ſpirit, that is it, which GOD ever *accepted* in the ſacrifice of His *Sonne* CHRIST, even from the firſt *Adam*, to the laſt Son of *Adam*, the laſt man that ſhall live at the laſt day. And GOD hath been and is weary of *carnall* and *externall ſacrifice*, and neglected, yea, rejected it, for default and want of the *inward ſacrifice*, but of this *inward* and *ſpirituall ſacrifice* GOD will never be wearied with it.

In *vocall prayer*, and *faſting*, and *outward almes*, and the like, there may be *Nimium*, too much; but of *inward prayer* and *faſting* from ſin, and *compaſſion* and mercy, there can

can never be *nimium*, too much; nay, not *satis*, not enough; for GOD cals for all, and all we are not able to performe which we owe. So then, the *sacrificia* must be *talia:* such *sacrifices*, that is, *spirituall.*

And they be *sacrificia*; in the plurall number, *sacrifices* the *sacrifice representative*, or memoriall of CHRIST's *sacrifice*, the *Eucharist*, which is truly the *sacrifice* of *praise*; and the daily *sacrifice*, of our *selves*, *our soules and bodies* in devotion and adoration to GOD. And the *sacrifice* of *Mercy* and *Almes* (both here recorded) these be the *sacrifices* here mentioned that *please* GOD: and all others not here mentioned, that are included in the *talibus*: in such like *sacrifices*, GOD is *pleased.*

And be the number of them as great as any man please to make them, yet because they are all reducible to three, I will comprise them in the number of three. First, *Sacrificium cordis contriti*, the sacrifice of the *contrite* and *broken heart*, as before, which we tender to *God* in our *Repentance*, and sighes and teares for our sinnes. 1 The second, *Sacrificium cordis grati*, the sacrifice of the *thankfull heart*, in praise & thanksgiving to GOD, called here, the *sacrifice of praise*. 2 The third, *Sacrificium cordis pii*, the sacrifice of a *pious* and *mercifull heart*, in compassion and workes of *Mercy*, and *Almes-deeds*, called here, *doing good* and *distributing*. 3

All these, and every one of these, which are indeed but the variations, or divers affections of one and the same heart, they are the *talia sacrificia:* such sacrifices which GOD *accepts:* Saint *Bernard* was a skilfull confectioner, he made three rare and most odoriferous Oyntments of them, most pleasing unto GOD Himselfe: The first, *Unguentum contritionis*, the oyntment of *contrition*, made of the *sighes* of the heart, and the *teares* of the eyes, the *confession* and prayers of the tongue, the *revenge*, the *judgement*, and *execution* done upon our owne soules, for our sinnes: And this compunction in heart, though it be all made of bitter and sharpe poynant ingredients, yet the more sowre it is, the sweeter and more welcome it is to GOD. 1 The second is *Unguentum pietatis*: the oyntment of *piety* and *compassion*, made up of the *miseries* and the *wants* of the *poore*, wherein the greater is the *miserie*, the greater is the *mercy*; and the more fellow-feeling and compassion of the pressures of the poore, the more odoriferous is this sacrifice to pacifie GOD's wrath. 2 The third is *Unguentum devotionis*, the oyntment of *Devotion*, which spends it selfe in *praise* and *thanksgiving*, by the remembrance of His manifold blessings and graces, which cannot but be acceptable unto GOD, because though praise and glory be nothing unto GOD, who cannot be encreased by the breath of a mortall man; yet because it is all the Rent & tribute that man can render to his GOD, whereof to rob GOD is the greatest sacriledge, it is an oyntment most welcome to GOD; the rather, because man ever did himselfe the most hurt, when he kept glory backe from GOD and ascribed it to himselfe. In the LI. *Psalme*, The *Oyntment* of *Contrition* is accepted of God, with a *Non despicies:* the sacrifice of the broken and contrite heart, God *will not despise.* The *Oyntment* of *compassion* in this place, is accepted of God, with *delectatur Deus:* with such sacrifices God is *pleased*, The *Oyntment* of *Praise* goes somewhat higher with an *Honorificat me:* he that offers me praise he honoureth me, *Psal.* L. So the *contrite heart*, the *mercifull heart*, and the *thankfull heart*; *Talibus sacrificiis*, with such *sacrifices* God is pleased: all of these together, and every one of these severally, and all others like unto these, they doe *pacifie*, and *please*, and *delight* God Himselfe.

Placatur or *conciliatur*, God is pacified or reconciled, as some reade: *Delectatur*, God is pleased or delighted. *Hilarescit*, or *pulchrescit*, God is cheered or lookes upon us with a serene or pleasant countenance: but the *Vulgar* will have it *Promeretur Deus*, God is promerited, in favour of *merits*. I will not much stand upon the word; be it *promeretur*, in the Fathers sense, in which, *merit* is *via obtinendi*, the way and meanes of obtaining, the matter is not great.

But the word in the proper sense, signifies no more but this, that God is pleased, or at most *pacified* with such sacrifices: and this is remarkable, that the same word,

Hebr, XI. VI. ſignifies onely, GOD is well pleaſed, when it is ſpoken of faith. For, without faith it is impoſſible to *pleaſe* GOD, εὐαρεστῆσαι: but here εὐαρεστῆσαι, muſt be *Promeriti*, as if *workes* were more meritorious than *faith*: when all the merits of workes proceed from *grace* and *faith*, as the goodneſſe of the fruit is from the root, and the ſappe thereof. And ſo, GOD may be both pacified & pleaſed, and yet no *merit in us*, but *acceptation in* GOD: for the beſt *workes* and *ſacrifices* and *righteouſneſſe* in man, are ſo farre from true *merit*, out of any *dignitie*, or *condignity* of the *worke*, that they cannot ſtand before GOD without *mercy* and *grace*. The beſt and moſt laudable life of the beſt man, hath a *Va*, or *VVoe*, lying upon it, *Si ſine miſericordiâ diſcutiatur*, if it come to be diſcuſſed without *mercy*: and in the diſtinct judgement of GOD, no man, no not the man *after Gods owne heart* dare enter, but prayes againſt it, *Ne intres in judicium cum ſervo tuo*, Enter not into judgement with thy ſervant O LORD (*Pſalme* CXLIV. III.) and why? For, *no fleſh is righteous in thy ſight*: no *fleſh*, no *man* righteous or juſtified, then ſurely no true *merit*.

Braſſe or *copper money* may be made currant by the Kings Proclamation, but ſtill it is but *braſſe* and *copper*, and wants of the true value of *Gold* and *ſilver*: and good workes, and *to doe good* and *diſtribute*, may goe for currant, by GOD's promiſe, & receive a *reward* out of juſtice, but Iuſtice with *mercy*: for, there is *Iuſtitia in reddendo*, Iuſtice in giving the Crowne according to his promiſe: but there is *Miſericordia in promittendo*; *Mercy* that *triumpheth over juſtice*, in promiſing to give an *infinite reward*, to a *finite worke*, as *heaven* for a *Cup of cold water*, or bread, or drinke, or clothes and the like: and betweene the *kingdome of heaven*, and the *crowne* of *glory*, and *eternall life*, which is infinite, and a few *crummes*, or *drops*, or *rags*, which are ſcant ſo much as finite, there is no equality. *Inter finitum & infinitum nulla eſt proportio*: there is no *proportion* betweene that which is *finite*, and that which is *infinite*. So that as much as infinite doth exceed that which is finite, ſo much doth GOD's *infinite rewards*, exceed the *beſt finete workes*, of the beſt man. And the Rule of the Schoole in this is true: GOD puniſhes *citra condignum*, leſſe than we deſerve; ſo there is mercy in GOD's Iuſtice and puniſhments: and GOD rewards *ultra meritum*, beyond our merit or deſert; and ſo eternall life is the *grace and free gift of God*.

1 Inſomuch that we may thus reſolve; Firſt, *Non tenetur Deus*: GOD is not bound
2 to give us any *reward* for any *dignity* or *worthineſſe of our workes*. Secondly, *Non Meremur nos*, we deſerve nothing, but are *unprofitable ſervants*, and our beſt workes are unperfect, and fall ſhort of that perfection that Law and Iuſtice doe require. And thirdly, *Non deerit tamen Deus*: though GOD be not *bound*, and man *merits*
3 not, yet GOD never failed any man, that did doe any good worke, but he was ſure of his *reward*. For, though we be bound to good workes *ex debito*, of duty: *God* commands them, and requires an account of them: yet *God* is not bound to reward them *ex debito*, out of any debt owing to us for them; but onely *ex pacto*, out of His promiſe, and agreement. For, *eternall life* is not a reward which men may exact and require in *Iuſtice* at *Gods* hands, for his *labour* and *hire*; but it is *His free gift*: and therefore He calleth it not *tuum*, thine, but *Meum*, mine owne; *May I not doe what I liſt with my owne*.

What is the reaſon the Prophet ſaith (*Pſal.* LXXI. XVI.) *O Lord, Memorabor Iuſtitiæ tuæ ſolius*, I will remember *thy righteouſneſſe only*, but becauſe there is no other righteouſneſſe worth the remembring, but only *thy righteouſneſſe only*: that righte-
Eſay 64.6. ouſneſſe that is *à Domino*, inherent in us by *ſanctification* of the gifts and graces of the LORD, is not worth the remembrance, for it is a *defiled cloth*, and *dung* in it ſelfe; and were it never ſo good, *God* hath no need of it; nay, being offred to *God*, He is nothing increaſed by it. If thou do all good works, *Deus meus es, & bonorum meorum non indiges*: Thou art my *God* (ſaith *David*, *Pſal.* XVII. II.) *my goods*, and therein are his *good workes* alſo, are nothing to thee: *God* is not increaſed or inriched by them. If thou doe commit all manner of *ſins* with all manner of *greedineſſe*, thou canſt not defile *God*, nor take any thing from him; thy evill cannot decreaſe or diminiſh him. But it is *Iuſtitia in Domino*, Righteouſnes *in the Lord* (that is) *Chriſt*'s *righteouſneſſe* communicated

municated, or *imputed* to us; for CHRIST is made to us *wisdome* from GOD, and *Iustice*, or *righteousnesse* and *sanctification* and *redemption*, and Hee doth not say *fecit nos*, He made us righteous in the *concrete*; but *factus est nobis*, He was made righteousnesse to us in the *abstract*, becauſe He communicates His righteouſnes to us, and thereby covers our nakednesse, as *Iacob* clothed in his elder brothers garments received the blessing. And therefore the Name of the *Sonne* of GOD is IEHOVAH *Iustitia nostra, The Lord our righteousnesse.* 1 Cor. 1. Ierem. 23. 6.

Besides, no man is accepted or well pleasing to GOD for his *workes* sake, but rather the worke is accepted for the *workemans* sake: as GOD first *Respexit Abelem*, He respected or *accepted* of *Abels person*; and then followes *& sacrificium ejus*, and then his sacrifice: For, GOD cares not for *Abels lambe*, but becauſe *Abel the lambe* offered it; his heart and willing readinesse to offer a lambe, was pleasing, and He accepted the sacrifice. As in the *Father of the Faithfull*, GOD could not accept the *sacrifice* of *Isaac*, becauſe he was not sacrificed *facto*, *sed voto* or *voluntate*: not in deed, but only in *vow*, and *will*, and *purpose*: in him, *Voluntas reputatur pro facto*, his *will* was accepted for the *sacrifice*.

And in *Cain*'s sacrifice, GOD made no difference betweene the *lambe* and the *sheafe of corne*, both which were after commanded equally in the Law, and the *Panes propositionis* were ever joyned with a *lambe*. The difference was, he offered his eares of corne, but not himselfe: and therefore the words be, *ad Cain verò, & ad munera ejus non respexit*, But to *Cain*, and to his offering GOD had not respect: He accepted not his *person*, and therefore He regarded not his *sacrifice*. And therefore the Ancient say: That either of them offered *parem cultu & religione hostiam*, an equall sacrifice in respect of Religion, and the worship of GOD: *Sed non rectè uterq; divisit*: *Cain* made an ill division, he offered the fruits of the earth to GOD; *Cor retinuit sibi, seipsum non obtulit*; he reserved his *heart* to himselfe, and he offered not *himselfe* to GOD: but *Abel* first offered himselfe to GOD, and then his *lambe*. *Rupert. in Gen. lib. 4 cap. 2.*

And so Saint *Paul*'s words are true; *Abel offered a greater sacrifice to* GOD *than Cain*. Greater first, *Quia hostia copiosior*; becauſe he offered a *double* sacrifice, *himselfe* and his *lambe*: but *Cain* only offered his *corne*. Secondly, *Quia excellentior*: he offered a more *excellent* sacrifice, better chosen, becauſe *de adipibus*, of the fattest, and best of the flocke: *Cain* carelesly tooke that came first to hand; *de fructibus*, of the *fruit*, and no more. Thirdly, *Quia ex fide*: by *faith* he offered it; and that *faith* justified him and his sacrifice, becauſe he beleeved in the *Seed of the Woman*, that should *bruise the serpents head*. And so it is true, *dignitas operantis*, the *faith* and *piety* of the *sacrificer*, and worker, *dignitatem confert operi*, conferres all the worth to the worke, For if an *Heathen* or *Turke* doe the same *worke* of *Almes* or *mercy* that the *faithfull Christian* doth, it shall passe without all regard; whereas the *faithfull heart* and *person* makes the *worke* of the hand *acceptable* to the *Lord*.

So then *sacrifices* of goodnesse and *Almes* or *distribution* there must be, they are necessary to Salvation in them that have time and opportunitie, and meanes: and therefore *sufficit ad pœnam meritis carere*, It is sufficient to *punish us*, if wee *want good workes*. But there can be no trust or confidence placed in them; for, they are unperfect and defective, and therefore *merit* nothing at GOD's hand out of *Iustice*, but onely are accepted out of GOD's *mercie*, and the infinite *Merit* of CHRIST, which is equall to His Person that is infinite, as Hee is the eternall *Sonne* of GOD: and therefore, *Sufficit ad præmium, demeritis non præsumere*; the greatest part of the *dignitie* of the best *workes*, of the best men, is to renounce all trust and confidence in our selves, and our best workes, and to repose all our hope in the *mercy* and *merits* of CHRIST.

Now to returne to the use of the word [*Promeretur*:] in Antiquity, I remember Saint *Cyprian* useth it not for the *dignity* and *merit* of the best worke, but onely for the *way* or *meanes* of obtaining. For, reading that place of Saint *Paul*, 1 *Tim.* I. XIII. [*But I obtained mercy, becauſe I did it ignorantly in unbeleefe*:] he reades it thus: *Sed Misericordiam merui*: *But I merited Mercie*: what was *Merui*, in

Epiſt.73. N.11. Saint *Cyprian*'s ſenſe, but I *obtained* mercy, and ſo the Vulgar reads that place.

Againe, ſpeaking of thoſe that were baptized, and ſigned in the fore-head with the ſign of the Croſſe, he ſaith of *Ozias* the *Leper*, that he was *maculated* with leproſy, in that part of his body in which they are ſigned, *qui Dominum promerentur*, which *promerit* the LORD; ſo would our *Rhemiſts* reade it: But the true underſtanding is, they that *promerited the* LORD, that is, they that *enter Covenant* with the LORD in Baptiſme (*de unitate Eccleſiæ, Num.16.*) And I preſume, rather the *keeping* the Covenant, than the *entring* ſhould be meritorious, if there be any merit at all.

And Saint *Auguſtine* (*de gratiâ, & libero arbitrio, cap. 5. & 6.*) ſpeaking of Saint *Paul*, ſaith; *Meritum fuit in Paulo, ſed malum*; in *Paul*, there was *merit*, but *evill merit*, when he *perſecuted* the *Church*, and received good for it. And after; Let us returne to the *Apoſtle*, whom we finde without any *good merits* (*Sine ullis bonis meritis, imo cum multis malis meritis*) yea with many evill *merits*, to have obtained the grace of GOD: and then he adds, *Vt poſt bona merita conſequatur coronam, qui poſt mala merita conſecutus eſt gratiam*; that after his *good merits* obtained the *crowne*, who after his *evill merits* had obtained *grace*. 1. Here, firſt it is plaine, *merit* is joyned in both with *obtaining*. 2. Againe, Merits are *good*, and merits are *bad*: the word is common to both. 3. *Merit* ſignifies in Saint *Auguſtines* ſenſe, no *dignity of worke*, but onely a *meanes of obtaining*. For, it is impoſſible, that *evill merit* (that is, *ſinne*) out of the *dignity* of the *worke* ſhould *merit grace*; and by the ſame proportion and forme of ſpeech, it is as impoſſible, that the *dignity* of the *worke* ſhould *merit a crowne*; ſince Saint *Auguſtine* in the ſame place doth ſay, There would be none unto whom GOD the juſt Iudge, *redderet coronam*; ſhould render a *crowne*, unleſſe firſt, as a mercifull Father, *donâßet gratiam*, He had given His *grace*: And then he adds *Dona ſua coronat Deus, non merita tua*; GOD crownes not *thy merit*, but *His owne gifts*: His reaſon is, for, if they be ſuch (that is, *thine*) they are *evill*, and if they be *evill*, GOD *crownes* them not; if they be *good*, they are GOD's *gifts*, and He *crownes* them not as *thy merits*, but as *His owne gifts, cap.7.*

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But I have troubled you too long with this *Schoole-Doctrine*, and *Pulpit divinity* of magnifying *mans merits*, before men, ſince their *death-bed divinity* recants it all; and then, they are all forced, learned and ignorant, utterly to renounce it, and put all their truſt in CHRIST'S *mercy* and *merits*, as their ſure Anchor-head: Of which I have onely this to ſay; that *merit* may have ſome place in *their ſcience*, but their owne *conſciences*, unleſſe they be feared, tell them, there is no true merit, but CHRIST'S onely.

Application. I have now done with my Text: and now I apply my ſelfe and my Text to the preſent Text, that lyes before us: *Vir nec ſilendus, nec dicendus ſine curâ*, A man whoſe worth may not be paſſed over in ſilence, whom all ages with us may celebrate and admire; nor to be ſpoken of without great care and ſtudy: Of whom I can ſay nothing, but his worth and vertues will farre exceed all mens words. Here I deſire neither the tongue of man, nor Angels: if it were lawfull, I ſhould wiſh no other but his owne tongue and pen, *Ipſe, Ipſe quem loquar, loquatur:* let him ſpeake of himſelfe, none ſo fit as himſelfe was, of whom I am to ſpeake this day. *Et jam loquitur*, And he now ſpeakes: Hee ſpeakes in his *learned Workes* and *Sermons*, and hee ſpeakes in his *life* and *workes of mercy*; and he ſpeakes in his *death*: And what hee taught in his life and workes, he taught and expreſſed in his death. Hee is the great *Actor* and *performer*, I but the poore cryer, *Vox clamantis*, He was the *Vox clamans*: he was the loud and great *crying voice*, I am but the poore *Eccho*: and it is well with me, if as an *Eccho*, of his large and learned bookes and workes, I onely repeat a few of the laſt words.

No man can blame me, if I commend him at his death, whoſe whole life was every way commendable: *Iuſtus ſine mendacio candor, apud bonos crimini non eſt*; Iuſt

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commendation without *flattery*, is no fault in the opinion of the beſt men: And the ancient cuſtome of the Church, did celebrate the *memories* of *holy men*, to the praiſe of GOD that gave ſuch eminent graces to them, and to ſtirre up others by their example to the *Imitation of their vertues*.

I ſpeake my knowledge of him in many things: I loved, and honoured him for above thirty yeares ſpace. I loved him I confeſſe, but yet *Iudicio meo non obſtat Amor, qui ex judicio natus eſt*; my *love* doth not blinde or out-ſway my *Iudgement*, becauſe it proceeded from *Iudgement*. Of whom what can I ſay leſſe, than that hee was *vitâ innocentiſsimus, ingenio florentiſsimus, & propoſito ſanctiſsimus*: In his *life* moſt *innocent*, in his *knowledge* and *learning* moſt *flouriſhing* and *eminent*, and in his *purpoſe* and *life* moſt *holy* and *devout*: whoſe carriage was ſo happy, *Quem nemo vituperat, niſi etiam laudet*; no man could ever diſcommend him, but will he nill he, he muſt withall *commend* him. And no mans words were ever able to diſgrace him: *Vera, neceſſe eſt benedicat; falſam vita moréſque ſuperant*: They that ſpake trueth of him, could not but ſpeak well of him; and if they ſpake falſely of him, his life and manners did confute them.

And if this Text were ever fully applied in any, I preſume it was in him; for, he was *totus in his ſacrificijs*; he wholly ſpent himſelfe, and his ſtudies, and eſtate in *theſe ſacrifices*, in *prayer* and the *praiſe* of GOD, and *compaſsion* and *works of charity*, as if he had minded nothing elſe, all his life long, but this, to *offer himſelfe, his ſoule* and *body* a *contrite and a broken heart, a pitifull and compaſsionate heart*, and *a thankefull* and *gratefull heart*, a *living ſacrifice*, *holy* and *acceptable to* GOD, by IESUS CHRIST, which is our *reaſonable ſervice* of Him.

He was borne in this City of *London*, of honeſt aud godly parents; who beſides his breeding in learning, left him a ſufficient patrimony & inheritance, which is deſcended to his heire, at *Rawreth* in *Eſſex*. It is true: *Senum vita compoſita*, the lives of *old men*, many times are *orderly* and *well compoſed*, and *diſpoſed*, and *ſtayed*; whereas in *youth*, many things that are in true judgement not altogether decent, are not ſo *indecent* in them, but that they well enough become their younger yeares: In this, hee was happy, *Hujus vita compoſita à pueritiâ*. His life was well compoſed and ordered even from his child-hood. I may well ſay of him, as the Prophet doth; *Bonum eſt portare Iugum Domini ab Adoleſcentiâ*: herein was his happineſſe, that he tooke up, and did ſtoutly *beare the yoke of the Lord* even *from his youth*.

In his tendereſt yeares, he ſhewed ſuch readineſſe and ſharpenes of wit and capacity, that his teachers and Maſters fore-ſaw in him, that he would prove *lumen literarum & literatorum*: The burning and ſhining Candle of all learning and learned men. And therefore, thoſe two firſt Maſters, that had the care of the firſt elements of his learning (*M. Ward* of *Ratcliffe*, and *M. Mulcaſter*, of the *Merchant-Taylors Schoole*) contended for him, who ſhould have the honour of his breeding, that after became the honour of their Schooles, and all learning. *M. Ward* firſt obtained of his parents, that hee ſhould not be a prentiſe: and at length *M. Mulcaſter* got him to his Schoole: and from this time, *perit omne tempus quod ſtudijs non impenditur*, hee accounted all that time loſt, that he ſpent not in his ſtudies, wherein in learning he outſtript all his equalls; and his indefatigable induſtry, had almoſt outſtript himſelfe: He ſtudied ſo hard when others played, that if his Parents and maſters had not forced him to play with them alſo, all the play had been marred. His late ſtudying by candle, & earely riſing at 4 in the morning, procured him envy among his equals, yea, with the *uſhers* alſo, becauſe he called them up too ſoone: Not like to our moderne ſcholars, *qui nondum heſternam edormiverunt crapulam*; who at *ſeven and eight of the clocke*, have their heads and ſtomacks aking, becauſe they have not yet ſlept out their laſt nights ſurfets and fulneſſe.

Their paines and care, he ſo carefully remembred all his life long, that he ſtudied alwayes how to doe good to them and theirs. In which gratefulneſſe he promoted Doctor *Ward* to the Parſonage of *Waltham*: and ever loved and honoured his *Maſter Mulcaſter*

Mulcaſter during his life, and was a continuall helper to him, and his Sonne *Peter Mulcaſter*, to whom he gave a legacy of *twenty pound* by his *Will*: And as if he had made *M. Mulcaſter* his Tutor or Superviſor, he placed his picture over the doore of his Studie: whereas in all the reſt of his houſe, you could ſcantly ſee a picture.

From Maſter *Mulcaſter* hee went to *Cambridge*, to *Pembroke-Hall*, and was there admitted one of Doctor *Wats* Scholars: a notable *Grammarian*, well entered in the *Latine*, *Greeke*, and *Hebrew* tongues, and likewiſe in the *Geometry*, and ſome of the *Mathematicks*: and after a Fellow there, in which hee paſſed over all *Degrees* and *Places* in ſuch ſort, *Vt majoribus ſemper dignus haberetur*; hee ever ſeemed worthy of higher and greater *Places*, and would in the end attaine the higheſt: *Virtutes enim ejus matura erant*; for his abilities and vertues were mature, and ripe for greater imployments.

And in this hee owed little to his Tutors, but moſt to his owne paines and ſtudy. In which, give mee leave to remember one thing which hee hath often lamented himſelfe to mee and others, that he never could finde a fit opportunity to ſhew his thankefulneſſe to Doctor *Wats*, his *Patron*, nor to any of his poſterity: Yet he did not utterly forget him in his *Will*, having ordered that the *two fellowſhips* to be founded by him in *Pembroke-Hall*, ſhould alwayes be choſen and filled, out of the *Scholars* of Doctor *Wats Foundation*, if they were found fit, of which himſelfe had beene one.

Being in holy Orders, he attended the Noble and zealous *Henry Earle* of *Huntington*, *Preſident* of *Yorke*, and was imployed by him in often *preaching*, and *conference with Recuſants*, both of the *Clergie*, and *Laitie*; In which, God ſo bleſt his endeavours, that he converted ſome of the *Prieſts*, and many of the *Laitie*; with great ſucceſſe; bringing many to the *Church*, and ſeldome looſing his labour; none ever converting ſo many as he did.

After this *M. Secretary Walſingham* takes notice of him, and obtained him of the *Earle*, intending his preferment, in which he would never permit him to take any *Country-benefice*, leſt he and his great learning ſhould be buried in a *Countrey-Church*. His intent was to make him *Reader of Controverſies in Cambridge*, and for his maintenance he aſſigned to him (as I am informed) the *Leaſe* of the *Parſonage of Alton*, in *Hampſhire*, which after his death he returned to his *Lady*, which ſhee never knew, nor thought of.

After this, he obtained the *Vicarage of Saint Giles without Creeple-Gate, London*, and a *Prebend Reſidentiaries* place in *Pauls*, and was choſen *Maſter* of *Pembroke-Hall*; and afterward was advanced to the *Deanry* of *Weſtminſter*: and all this without all ambition or ſuite of his owne: God turning the hearts of his friends to promote him for his great worth.

When he tooke the degree of *D. D.* in *Cambridge*, one of his queſtions was, that *Decimæ debentur jure divino*: which he betrayed not, as ſome have done, but made it good by *Scriptures*, and divine and naturall reaſon, as will appeare to the Reader, when that, among other of his *Workes*, ſhall enrich the Engliſh Church, with a happy treaſure of learning.

He was, as all our Engliſh world well knowes, a ſingular *Preacher*, and a moſt famous *Writer*. He was ſo ſingular a Preacher, and ſo profound a Writer, that you will doubt in which he did excell: whoſe *weapons* in the mouthes of the adverſaries proved as ſtones in the teeth of dogs; while they thought to withſtand or anſwere them, they bit the ſtones and brake their owne teeth: and ſo it is true of him, *Reſponſa ejus ſine reſponſionibus*, His anſwers were anſwerleſſe: Never durſt any *Romaniſts* anſwere him; as their common uſe is, that which they cannot anſwere and confute, they ſlight it, and let it paſſe without any anſwere at all.

His admirable knowledge in the learned tongues, *Latine*, *Greeke*, *Hebrew*, *Chaldee*, *Syriack*, *Arabick*, beſides other moderne *Tongues* to the number of *fifteene* (as I am informed) was ſuch & ſo rare, that he may well be ranked in the firſt place, to be one of the rareſt *Linguiſts* in Chriſtendom; In which, he was ſo perfect & abſolute, both

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for *Grammar* and profound knowledge therein, that he was ſo perfect in the *Grammar* and *Criticiſmes* of them, as if he had utterly neglected the matter it ſelfe; and yet he was ſo exquiſite and ſound in the matter and learning of theſe *Tongues*, as if he had never regarded the *Grammar*.

Scientia magna, Memoria major, Iudicium maximum: his *Knowledge* was great and rare, his *Memory* greater, and his *Iudgement* profoundeſt and greateſt of all; and over and above all theſe, *Induſtria infinita*, his *paines* and *induſtry* was infinite: For in the things the world hath ſeene, he uſed no man to reade for him; as thoſe great Clerks, *Bellarmine*, and others faſhion is, to imploy whole *Colledges* and *Societies* to ſtudie and reade for them, and ſo furniſh them; he onely uſed an *Amanuenſis*, to tranſcribe that, which himſelfe had firſt written with his owne hand.

So that now I may propoſe him, *Vt exemplum ſine exemplo maximum*, as a great Example example-leſſe: *Nec ante eum, quem ille imitaretur; nec poſt eum, qui eum imitari & aſſequi poſsit, inventus eſt:* There was none before him, whom he did imitate: nor none will come, after him, that will eaſily overtake him: Inſomuch that his great gifts may well be taken, a little to cloud and over-ſhadow and obſcure all men of his Age and Order: and ſurely the fame of this ſingular Biſhop will become ſuch a light to all poſterity, *Vt nec bona eorum, nec mala latere patietur*, twill not ſuffer neither there good, nor, their evill to lye hid.

Was his fame great? *Major inventus eſt*, Hee was ever found to be greater than fame made him. In which as he was a wonderfull *Mirrour* of *learning* and *learned men*, ſo he was a ſingular *Lover* and *encourager* of *learning* and *learned men*: which appeared in his liberality and bounty to *Maſter Cauſabon*, *Maſter Cluverius*, *Maſter Voſsius*, *Maſter Grotius*, *Maſter Erpenius*, whom he attempted with the offer of a very large ſtipend, of his owne purſe, to draw into England; to have reade and taught the *Orientall tongues* here: even as one well ſaid, *Omnes quod in ſe amant, in alijs venerantur:* thoſe gifts and knowledges, which he loved in himſelfe, he honoured and rewarded in others.

When the Biſhoprickes of *Ely* and *Salisbury* were void, and ſome things were to be pared from them, ſome overture being made to him to take them, hee refuſed them utterly: If it pleaſe you to give me leave, I will make his anſwer for him; *Nolo Epiſcopari, quia nolo alienare*, I will not be made a *Biſhop*, becauſe I will not *alienate Biſhops lands*.

After this, by ſome perſwaſion he accepted of *Chicheſter*; yet with ſome feare of the burden: and after that, of *Ely*; and laſt of this of *Wincheſter*; whence GOD hath tranſlated him to heaven: in which he freed himſelfe and his Succeſſor of a penſion of *foure hundred pound per annum*, which many of his Predeceſſors had paid. He was *Almoner*, *Deane* of the *Chappell*, and a *Privie Councellor* to *King Iames*, and *King Charles*: In which he ſpake and medled little in Civill and Temporall affaires, being out of his profeſſion and element: but in cauſes that any wayes concerned the *Church* and his Calling, hee ſpake fully and home to the purpoſe; that he made all know, that he underſtood and could ſpeake, when it concerned him, as by thoſe few ſpeeches which are preſerved, you may judge, *ex ungue leonem*, a wiſe man by his words and deeds.

And herein he was like the *Arke* of GOD: all places where it reſted were bleſſed by the preſence of GOD in it; ſo, whereſoever he came and lived, they all taſted and were bettered by his providence and goodneſſe. *Saint Giles* was reduced to him by a Rate toward the better maintenance of the place, and the houſe repaired. He found nothing in the *Treaſury* in *Pembroke-Hall*; he left in it, in ready mony *a thouſand pound*. Being *Prebend Reſidentiary* in *Pauls*, he built the Houſe in *Creed-lane*, belonging to his *Prebend*, and recovered it to the Church. He repaired the *Deanes* lodging in *Weſtminſter*. When he came to *Chicheſter*, he repaired the *Palace* there, and the houſe in *Aldingbourne*. At *Ely*, he ſpent in Reparation of *Ely-houſe* in *Holborne*, of *Ely-palace*, at *Downham*, and *Wiſbich* Caſtle *two thouſand pound*. At *Wincheſter*-houſe, at *Farneham*, at *VValtham*, and *VVolveſey*, likewiſe *two thouſand pound*.

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It ſeemes plainely, he loved the Churches in which he was promoted and lived, better than he did his money, or his owne gaine. For if we conſider theſe expences in his Epiſcopall Houſes, and his moſt magnificent entertainment of his moſt gracious Soveraign *King* IAMES, at *Farneham*, where in three dayes he ſpent *three thouſand pound*; as great and bountifull entertainment as ever *King* IAMES received at a Subjects hand: beſides he refuſed to make ſome *Leaſes* in his laſt yeares, which might have beene very beneficiall to him, for the good of his Succeſſors; his reaſon was, *Many are too ready to ſpoyle Biſhopricks, and few enough to uphold them*: Adde to theſe the many *Almes* hee gave in his life, and now at his death, and wee ſhall ſee he was free from all *avarice* and love of *money*. In him, is true that word of Saint *Iohn*, *Nolite diligere mundum*: he doth not ſay, *Nolite habere*, but *Nolite diligere*, *Love not* the *world*: he doth not ſay, *have not*, *poſſeſſe not* the world, or goods of the world; but *love them not*: He had them, but he loved them not: *Vt diſpenſator, ut Erogator*; he had them but as a *Steward* to diſpoſe and expend them, to procure an everlaſting Tabernacle in the higheſt heavens.

He medled little with them, but left the taking of his accounts from his Officers to his Brothers: and when he began his *Will* at *Waltham* a yeare before his death, he underſtood not his owne eſtate; nay till about ſix weekes before his death, when his Accounts were delivered up and perfected, he did not fully know his owne eſtate: & therfore in his firſt draught of his *Will*, he gave but little to his kindred, doubting he might give away more than he had, and therefore in a Codicill annexed to his *Will* he doubled all his legacies to them, and made every *hundred* to be *two hundred*, & every *two hundred* to be *foure hundred*: And yet notwithſtanding this encreaſe, hee gave more to the maintenance of *learning*, and the *poore*, than to his *kindred*: His charity and love of GOD and the *poore*, was greater in him, than *Naturall affection*; and yet he forgot not his naturall affection to them.

It was ſaid of him, that in his time was held to be *Deliciæ hominum (Titus,) Abſtinuit alieno, ut ſi quis unquam*: If ever any man abſtained from that which was not his owne, he was the man. This is as true of this moſt Reverend Prelate: he never tooke any mans goods, or right from him. Give me leave to adde a little more of him: *Diſtribuit ſua, ut ſi quis unquam*; If ever any ſtudied to diſperſe and diſtribute his owne, either to kindred or to the poore, ſurely this is the Man.

Neither did he ſtay to doe good & diſtribute till his death, that is, then gave his goods to the *poore*, when he could keepe them no longer: The firſt place he lived on, was *Saint Giles*; there, I ſpeake my knowledge, I doe not ſay, he *began*; ſure I am, he *continued his charity*: his certaine *Almes* there, was *ten pound per annum*; which was payed quarterly by equall portions, and *twelve pence* every Sunday hee came to Church, and *five ſhillings* at every *Communion*: and for many yeares, ſince he left that Cure, he ſent *five pound*, about Chriſtmaſſe, beſides the number of *gownes* given to the *poore* of that Pariſh when he was *Almoner*. And I have reaſon to preſume the like of thoſe other pariſhes mentioned in his *Will*, to which he alſo gave Legacies: to *Saint Giles* an *hundred pound*, where he had beene *Vicar*. To *Alhallowes Barkin*, where he was borne, *twentie pound*. To *Saint Martins Ludgate*, where he dwelt, *five pound*. To *Saint Andrewes* in *Holborne* where *Ely-houſe* ſtands *ten pound*. And to this Pariſh, of *Saint Saviours* in *Southwarke* where he died, *twenty pound*: which Pariſhes he hath remembred, for his *Almes* to the *poore*, when the land ſhall be purchaſed for the reliefe and uſe of the *poore*.

When he came to *Oxford*, attending *King* IAMES in the end of his progreſſe, his cuſtome was to ſend *fifty pound* to be diſtributed among *poore Scholars*. And the like hee did at *Cambridge*, in his Iourney to *Ely*. And leaſt his *left hand* ſhould *know what his right hand* did, he ſent great *Almes* to many poore places, under other mens names; and he ſtayed not till the poore ſought him, for he firſt ſought them (as his ſervants imployed in that ſervice can witneſſe) as appeared at *Farneham*, at *Waltham* and *Wincheſter*: And in the laſt yeare of great Sickneſſe, hee gave in this Pariſh of *Saint Saviours*, *an hundred Marks*. Beſides, ſince the yeare *one thouſand ſix hundred and twentie*,

twenty, as I have my information from him, that kept his bookes of Accounts, and delivered him the money, he gave in *private Almes* to the ſumme of *one thouſand three hundred and forty pounds*.

The totall of his *pious* and *charitable works* mentioned in his *Will*, amounts to the ſumme of *ſix thouſand three hundred twenty ſix pounds*. Of which, to *Pembrooke-Hall*, for the erection of *two Fellowſhips*, and other uſes mentioned in the Codicill, a *thouſand pound*, to buy *fifty pound Land per Annum*, to that purpoſe. Beſide a *Baſon* and *Ewer*, like that of their Foundreſſe, and ſome *Bookes*.

To buy *two hundred pound per Annum*, *foure thouſand pound* : *Viz.* for *aged poore men*, *fifty pound per Annum* : for poore *widdowes*, the wives of one husband, *fifty pound* : for the putting of poore *Orphants* to prentiſe, *fifty pound* : to *priſoners*, *fifty pound*.

He was alwayes a diligent and painfull Preacher : moſt of his Solemne Sermons he was moſt carefull of, and exact ; I dare ſay, few of them, but they paſſed his hand, and were thriſe reviſed, before they were preached : and he ever miſliked often and looſe preaching, without ſtudy of Antiquity : and he would be bold with himſelfe, and ſay, *when he preached twiſe a day at Saint Giles, he prated once* : And when his weakneſſe grew on him, and that by infirmity of his body he grew unable to preach, he began to go little to the Court, not ſo much for weakneſſe, as for inability to preach.

After he came to have an Epiſcopall houſe with a *Chappell*, he kept *monethly Communions* inviolably ; yea, though himſelf had received at the Court, the ſame moneth. In which, his carriage was not only decent and Religious, but alſo exemplary : hee ever *offered* twiſe at the *Altar*, and ſo did every one of his Servants, to which purpoſe he gave them money, leſt it ſhould be burthenſome to them.

Now before I come to his laſt end, give me leave to tell you, that privately he did much finde fault and reproove three ſins, too common, and reigning in this later age. 1. *Vſury* was one, from which, what by his Sermons, what by private conference, he withdrew many : 2. Another was *Simony*, for which he endured many troubles by *Quare Impedit*, and *Duplex querela* : as for himſelfe, he ſeldome gave a Benefice or preferment to him that *petitioned* or made *ſuit* for it : he rather ſent for men of note, that he thought wanted preferment, and gave them *Prebends*, and *Benefices*, under Seale, before they knew of it ; as to M. *Boys*, and M. *Fuller* : The 3. and greateſt was *Sacriledge*, which he did abhorre, as one principall cauſe among many, of the forren and *Civill warres* in *Chriſtendome*, and invaſion of the *Turke*. Wherein even the reformed, and otherwiſe the true profeſſours and ſervants of CHRIST, becauſe they tooke GOD's portion, and turned it to publike prophane uſes, or to private advancements, did ſuffer juſt chaſtiſement and correction at GOD's hand : And at home it had beene obſerved, and he wiſhed ſome man would take the paines to collect, how many Families, that were raiſed by the ſpoiles of the Church, were now vaniſhed, and the place thereof knowes them no more.

And now I draw to an end. GOD's Houſe is truly called, and is indeed, *Domus Orationis*, the Houſe of *Prayer*, it accompanies all acts done in GOD's Houſe : of this Reverend Prelate, I may ſay, *vita ejus, vita orationis*, his life was a *life* of *prayer* : A great part of *five houres* every day, did he ſpend in *prayer* and *devotion* to GOD. After the death of his Brother M. *Thomas Andrewes*, in the ſickneſſe time, whom he loved dearely, he began to foretell his owne death, before the end of ſummer, or before the beginning of winter. And when his Brother M. *Nicholas Andrews* died, he tooke that as a certaine ſigne and prognoſticke, and warning of his owne death, and from that time till the houre of his diſſolution, he ſpent all his time in *prayer* ; and his prayer booke, when he was private, was ſeldome ſeene out of his hands : and in the time of his feaver and laſt ſickneſſe, beſides the often prayers which were read to him, in which he repeated all the parts of the Confeſſion and other petitions, with an audible voyce, as long as his ſtrength endured, he did (as was well obſerved by certaine tokens in him) continually pray to himſelfe, though he ſeemed otherwiſe to reſt or

1
2
3

ſlumber :

ſlumber: And when he could pray no longer *voce*, with his voice, yet *oculis & manibus*, by lifting up his *eyes* and *hands* he prayed ſtill: and when *nec manus, nec vox officium faciunt*; both voice, and eyes, and hands failed in their office; then *Corde*, with his *heart* he ſtill prayed, untill it pleaſed GOD to receive his bleſſed ſoule to himſelfe.

And ſo, *hujus mortalitas magis finita, quàm vita*; his *Mortality* had an end, and hee died peaceably and quietly in the LORD, but his *life* ſhall have no end: yea, then his *life* did begin, when his Mortality made an end; that was *Natalis* his birth-day, *September* XXV. being *Munday* about foure of the clock in the morning. So died he *aliorum majore damno, quàm ſuo*; with greater damage to others; even to all this Engliſh Church and all Chriſtendome, than to himſelfe: And GOD grant that many ages may be ſo happy to bring forth and enjoy ſuch a *Prelate*, ſo furniſhed with all endowments of *learning* and *knowledge*, with *innocency* and *holineſſe of life*, and with ſuch *piety* and *charity*, as he ſhewed in his life and death.

My concluſion is ſhort. I have ſpoken ſomewhat of this moſt Reverend Prelate, but much ſhort of his graces and worth. In ſumme thus much: In his life he was *Concionator & Scriptor potentiſsimus*; a moſt powerfull Preacher, and Writer: in his deeds and actions he was *potentior & diuturnior*; more powerfull and laſting. Death hath bereaved us of him: but his life, and his works of learning, and his works of piety and charity, I doubt not but GOD in His goodneſſe will make them *Monumentum ære perennius*; a Monument more laſting than *braſſe*, and *ſtone*, even to the comming of our LORD CHRIST.

For, no doubt while he lived he ſowed the ſincere *Word* of *life* in the ſoules of men; and in his life and death, *poſuit eleemoſynam in ſinu pauperis*; he put his *Almes* into the *boſome of the poore*: and ſhall I ſay, *Oravit pro eo*; it prayed for him, and by it hee procured himſelfe a ſtrong Armie, and *bellatores fortes*, valiant ſouldiers, whoſe many prayers and bleſſings GOD could not reſiſt, the rather becauſe they knew him not? that is too ſhort, and the Text goes farther, *Exoravit*; it ſhall pray and prevaile too: and he and they have prevailed, and he is now at reſt and peace in heaven, and *followes the Lamb whereſoever he goes*.

And after him let us all ſend this bleſſing which the voyce from heaven uttered,
Apoc 14. 13. *Write, Bleſſed are the dead, which dye in the* LORD. *For the* LORD, there was no cauſe he ſhould die; but he died *in the* LORD, becauſe he alwayes lived to the LORD, and a happy death muſt needs accompany and crowne ſuch a life, *From henceforth, ſaith the Spirit, they reſt from their labours*, all teares are wiped from their eyes, and all
2 Tim. 2, 5. ſighs from their hearts, and *their workes follow them*; *Opera ſequuntur, & opera præcedunt*; their works *goe before* them: ſo no doubt but his workes have done, as the *prayer* and *Almes*, and *faſting* of *Cornelius* did; they have procured a place for him in heaven, and his works ſhall follow him, and the fame of him ſhall ſtirre up many to follow his example.

And ſo I end, beſeeching GOD to give us all, as He gave to him, our parts in the firſt *Reſurrection*, from *ſin* to *grace*: And to grant to him, and all the faithfull, and Saints departed, and us all with him, a joyfull *Reſurrection* to everlaſting *life* and *glory* in JESUS CHRIST, *AMEN*.

(***)

FINIS.

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